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DEVELOPMENT IN CHINA AND UKRAINE

中国与乌克兰科学及教育前沿研究



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MODERN VECTORS OF SCIENCE AND EDUCATION  
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**The State institution “South Ukrainian National Pedagogical  
University named after K. D. Ushynsky”**

**Harbin Engineering University**

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Harbin, the People’s Republic of China

**This international journal, as a periodical, includes scientific articles of Ukrainian and Chinese scholars on the problems of Sinology, Cross-cultural Communication, Pedagogy and Psychology: contemporary review. Odesa, Ukraine.**

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The ninth issue of the materials represented by the Ukrainian and Chinese scholars are dedicated to the relevant issues of General and Contrastive Linguistics within the Chinese, English, Ukrainian, Turkish and Korean languages; linguodidactic problems of teaching native and foreign languages within polycultural educational space; peculiarities of cross-cultural communication in geopolitical space alongside education-related aspects regarding profession-oriented training of future specialists under conditions of multicultural environment and modern challenges.

The given articles may be of use to researchers, graduates, postgraduates and practising teachers who are interested in various aspects of Sinology, Cross-cultural Communication, Linguistics, Pedagogy and Psychology.

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South Ukrainian National Pedagogical University named after K. D. Ushynsky,

Odesa, Ukraine

Harbin Engineering University

Harbin, the People's Republic of China

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教育学副博士 (PhD), 学前教育系副教授 乌克兰国立南方师范大学 乌克兰敖德萨市老波尔托弗兰基夫斯卡街 26 号	
教育学副博士 (PhD), 学前教育学科教师 敖德萨市立教师进修学院 乌克兰敖德萨市希腊街 1 号	
学前教育系教师 乌克兰国立南方师范大学 乌克兰敖德萨市老波尔托弗兰基夫斯卡街 26 号	
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## **FOREWORD**

### **UKRAINE – CHINA: SCIENTIFIC VECTORS OF FURTHER ACADEMIC COOPERATION**

We would like to bring to your attention the eleventh issue of the international periodical “MODERN VECTORS OF SCIENCE AND EDUCATION DEVELOPMENT IN CHINA AND UKRAINE” dedicated to the 13th anniversary of the Education and Culture Centre “Confucius Institute” on the platform of the State institution “South Ukrainian National Pedagogical University named after K. D. Ushynsky” and Harbin Engineering University. This journal is devoted to the Ukrainian-Chinese cooperation in the educational, scientific and cultural spheres; it provides support for the programmes of our states aimed at implementing joint scientific research, academic mobility of students and scholars, as well as the exchange of cultural heritage.

The editorial board of the journal is doing everything possible to assist in the development and further elaboration of concepts, various pedagogical technologies that allow influencing young people and training national humanitarian elites for our state and China; and Ushynsky University undertakes all opportunities to actively participate in this process. The practice of constructive cooperation guarantees the success of academic ties between representatives of many countries of the world and has serious grounds to acknowledge the entry of Ukraine into the Eurasian academic space. The achievements of domestic and foreign scientists in the fields of linguistics and profession-centred education aligned with the challenges of the time, economic legal and socio-political strategic vectors of cooperation with the states of the West and the East are the foundation for our cooperation. The demand for the journal in scientific circles, its authority among the educational intelligentsia, postgraduate and undergraduate students and those who want to feel in unity with like-minded people, prove that the journal has found its reader.

At the moment, linguistic alongside didactic problems of teaching foreign languages in secondary and higher school, topical issues of general and comparative linguistics, modern developments in the fields of translation studies and sinology, problems of profession-oriented training of future specialists under conditions of modern multicultural space, historical and philosophical determinants enabling the development of a linguistic personality in a multilevel education system do not lose their relevance.

The contribution of scientists to the development of the above areas has granted the achievement of a new level of international educational cooperation, outlined promising vectors for further multipolar interaction with the countries of the world and specified the optimal modes of interaction between participants in the global science- and education-related space.

Taking this opportunity, we want to thank our partners from Harbin Engineering University for their cooperation and their contribution to the development of the theory and practice of profession-oriented training intended for future specialists in a multicultural space. We hope that the initiated discussions on topical issues of philology and the training of specialists in the modern space will continue contributing to the formation of a unified scientific space through the integration of the leading experience of domestic and foreign scientists.

***Oleksandra Volodymyrivna Popova***

*Doctor of Pedagogical Sciences, Full Professor,*

*Dean of the Faculty of Foreign Languages*

*at the State institution “South Ukrainian National*

*Pedagogical University named after K. D. Ushynsky”,*

*Local director of “Confucius Institute”*

# **I. MODERN VECTORS OF TRANSLATION STUDIES, GENERAL AND CONTRASTIVE LINGUISTICS**

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**Chen Haixia**

*Master of American and British Literature, Associate Professor  
School of Foreign Studies, Harbin Engineering University, Harbin, China*

**Wu Xuan**

*Master of American and British Literature, Lecturer  
School of Foreign Studies, Harbin Engineering University, Harbin, China*

## **ETHICAL RISKS OF AI TRANSLATION: TOWARD A GLOBAL GOVERNANCE FRAMEWORK**

*The rapid advancement of AI translation technologies has significantly revolutionized cross-cultural communication but also unveiled profound ethical risks. These risks encompass data colonialism, algorithmic bias, and security vulnerabilities, threatening global cultural integrity and security. Issues such as privacy breaches, cultural misrepresentation, and accountability gaps necessitate urgent attention. The paper argues for the establishment of a global governance framework to mitigate these challenges, emphasizing principles of differential justice, gradient transparency, inclusive governance, and adaptive regulation. A multi-tiered collaborative mechanism involving international, regional, and corporate actors is proposed, along with technical governance tools like blockchain-enabled corpus traceability and multilingual ethical risk warning platforms. By embedding ethical principles into policies and leveraging advanced technologies, the global community can harness the benefits of AI translation while safeguarding linguistic diversity and societal trust.*

**Keywords:** *ethical risks, AI translation, global governance framework*

## **1. Introduction**

The rapid advancement of artificial intelligence (AI) translation technologies has revolutionized cross-cultural communication, with neural machine translation (NMT) systems now processing over 1.5 trillion words daily across 133 languages. These tools bridge language gap, their pervasive deployment has exposed profound ethical risks that threaten global cultural integrity and security. Recent incidents, for example, the mistranslation of Quranic terms inciting interfaith tensions, underscore the urgent need to address problems of AI-mediated language transfer.

AI translation poses ethical risks which influences the society greatly, for example, privacy breaches via sensitive data exposure, cultural misrepresentation eroding nuances, accountability gaps in errors/misuse, potential weaponization for disinformation. Ensuring transparency, equitable design, and human oversight is critical to mitigate harm.

Three ethical risks can be found with AI translation in the contemporary time: firstly, data colonialism, where tech corporations extract linguistic resources from marginalized communities without equitable compensation; secondly, algorithmic bias, which perpetuates cultural hegemony by prioritizing dominant languages (e.g., 68% of NMT outputs serve English-centric content); and security vulnerabilities. These issues are exacerbated by the absence of cohesive governance, as current regulatory regimes remain siloed within national jurisdictions or industry self-regulation frameworks. The EU's GDPR and UNESCO's language preservation guidelines, while progressive, fail to address the transnational nature of AI translation risks, creating regulatory vacuums exploited by malicious actors.

This paper argues that the establishment of a global governance framework is imperative to mitigate these ethical challenges. By bridging translation ethics and digital governance, this research proposes institutional innovations to solve the ethical problems with AI translation while fostering linguistic diversity.

## **2. Ethical Reflection on the Development of Artificial Intelligence:**

### **2.1 Ethical Risks with AI**

Artificial intelligence is rapidly advancing in our daily life, with its applications becoming increasingly widespread across various fields, including healthcare, transportation, finance, education, and smart manufacturing. However, the risks posed by artificial intelligence cannot be overlooked, and ethical issues have emerged as the most prominent topic in the widespread debate surrounding AI. According to Artificial Intelligence Index Report 2021, NetBase Quid searched articles discussing AI ethics in the LexisNexis archived news database, analyzing 60,000 English news sources and over 500,000 blogs from June 2020. The search identified 3,047 articles related to AI technology, with AI ethics ranking first among the most reported news topics in 2020, accounting for 21% of the coverage.

Currently, the widely discussed ethical issues include: the relationship between artificial intelligence and humans, the moral status of artificial intelligence, AI bias and discrimination, data privacy in AI, AI surveillance and power, among others. The emergence of these ethical issues has prompted scholars from various related fields, such as sociologists, ethicists, legal experts, and AI engineers, to engage in extensive ethical discussions on artificial intelligence from multiple perspectives and levels. This has sparked a fervent wave of ethical deliberation on AI within society.

### **2.2 AI Ethics**

An increasing number of ethical issues drive related ethical research on artificial intelligence to progressively delve into deeper levels. The ethical discussions surrounding AI encompass multiple dimensions and present diverse perspectives.

The term “AI ethics” initially emerged in public discourse to address the social and ethical issues posed by big data technologies and AI systems in terms of privacy violations. Subsequently, AI ethics gradually became synonymous with the “good intention” advocated by businesses and nations, and further integrated into the applied ethics domain of “ethics by design”. As a moral philosophy, the

methodology and practice of AI ethics are dedicated to embedding noble human values into artificial intelligence systems.

AI ethics addresses critical issues arising from the development and deployment of artificial intelligence. Key concerns include “algorithmic bias”, where AI systems perpetuate or amplify human prejudices, and “data privacy”, as AI often relies on sensitive personal information. “Accountability” and “transparency” are crucial, as decisions made by AI systems can have significant societal impacts. Other issues include “job displacement” due to automation, the ethical use of “autonomous weapons”, and the implications of “surveillance technologies”. Ensuring AI aligns with human values, fairness, and safety remains a central challenge in this evolving field.

The study of AI ethics employs “interdisciplinary methodologies” to address complex challenges. “Philosophical analysis” is used to explore ethical principles like fairness, justice, and autonomy. “Legal and policy frameworks” help establish regulations and accountability mechanisms. “Empirical research” investigates real-world impacts of AI systems, such as bias or discrimination. “Technical approaches” focus on developing transparent, explainable, and robust AI algorithms. “Stakeholder engagement” ensures diverse perspectives, including those of marginalized communities, are considered. “Case studies” and “scenario analysis” help anticipate ethical dilemmas. Together, these methods foster responsible AI development and deployment.

AI ethics ensures technology aligns with societal values, promoting fairness, accountability, and transparency. It mitigates risks like bias, privacy violations, and job displacement, fostering trust and equitable benefits in AI advancements.

## **2.3 Translation Technology Ethics**



As an important part of translation ethics, the research object or fundamental issue of translation technology ethics is how to effectively utilize technology to mitigate risks. In the era of artificial intelligence, the primary challenge of translation technology lies in its uncertainty. Therefore, the main focus of ethics should revolve around this uncertainty, examining the “facts” (i.e., risks and problems) and the “how to do” (i.e., the power and boundary relationships among technology, humans, and the entities empowered by technology).

The primary content of Translation Technology Ethics focuses on ethical challenges such as algorithmic bias, data privacy, intellectual property rights, and the impact of automation on the translation profession. It also examines the role of human oversight in MT systems and the ethical use of large language models (LLMs) like DEEPSEEK. Researchers adopted interdisciplinary approaches, combining philosophical analysis, empirical studies, and technical evaluations to reflect on the ethical problems existing. Case studies and stakeholder engagement are often used to assess real-world impacts.

Recent advancements highlight the integration of “explainable AI (XAI)” to enhance transparency, efforts to reduce bias in training datasets, and the development of ethical guidelines for Large Language Models (LLMs). Researchers are also exploring how to balance automation with human creativity and cultural sensitivity in translation workflows.

### **3. Spectrum of Ethical Risks in AI Translation**

The ethical risks of AI translation can be explored in three dimensions: “data ethics” (privacy and misuse), “cultural ethics” (bias and misrepresentation), and “security ethics” (vulnerability to manipulation). Each raises critical concerns in AI translation deployment.

#### **3.1 Data Ethical Risks of AI Translation:**

AI translation, while transformative, poses significant ethical risks, particularly in data collection and privacy. One major concern is the copyright dilemma in corpus acquisition. AI systems often rely on vast datasets, including texts from diverse sources. However, the legality of these datasets is frequently questionable. For instance, there have been reports of unauthorized scraping of copyrighted materials and even illicit trading of datasets on the dark web. Such practices not only violate intellectual property rights but also undermine the legitimacy of AI translation technologies.

Another critical issue is the chain of privacy risks. AI translation systems often utilize translation memory databases, which store user-generated content. These databases, if not properly secured, can become a gateway to privacy breaches. Sensitive information from translations can be exploited to build detailed user profiles, enabling precise monitoring and surveillance. This chain of risks – from translation memory to user profiling to targeted surveillance – highlights the urgent need for robust data protection measures (2025 International AI Safety Report).

The data ethical crisis of AI translation is also reflected in the potential risks of data misuse and manipulation. For instance, certain institutions may systematically collect and analyze language data from specific groups using AI translation technology, thereby manipulating information dissemination or public opinion. Such manipulation could not only exacerbate social divisions but also be exploited for political propaganda or commercial fraud, leading to severe ethical issues ( Guo, 2020 ) .

Furthermore, when AI translation systems handle sensitive information, such as legal documents or medical records, the lack of stringent regulatory mechanisms could result in data being misused or improperly handled, further intensifying the ethical crisis.

### **3.2 Ethical Risks of AI Translation on Culture**

The ethical risks of AI translation on culture are multifaceted, with significant implications for linguistic diversity, cultural representation, and societal trust. One critical risk is the “digital extinction crisis of low-resource languages”. UNESCO’s Endangered Languages Map highlights that nearly 40% of the world’s languages are at risk of disappearing, and AI translation systems often exacerbate this issue. These systems rely heavily on large datasets for training, which are predominantly available for high-resource languages like English and Spanish. As a result, low-resource languages, such as indigenous or minority languages, are underrepresented or entirely excluded from AI models. For instance, the lack of training data for languages like Ainu (Japan) or Quechua (South America) means they are increasingly marginalized in the digital sphere, accelerating their decline. This not only threatens linguistic diversity but also erodes the cultural heritage tied to these languages.

Another pressing concern is the “algorithmic distortion of cultural representation”. AI translation systems, driven by statistical models, often fail to capture the nuanced meanings embedded in cultural or religious texts. For example, translations of religious scriptures, such as the Quran or the Bible, have been observed to introduce semantic shifts that alter the original intent. A study revealed that AI-translated versions of the Quran sometimes misrepresented key theological concepts due to the system’s inability to contextualize culturally specific terms. Such distortions can lead to misunderstandings, cultural appropriation, or even offense, undermining the integrity of sacred texts and the communities that revere them.

Additionally, AI translation poses risks related to “data exploitation and cultural commodification”. Many AI systems are developed by corporations that monetize linguistic data, often without the consent of the communities whose languages are being used. This raises ethical questions about ownership and control over cultural assets. For instance, the use of indigenous languages in AI training datasets without fair compensation or acknowledgment perpetuates historical patterns of exploitation.

Furthermore, the commodification of language data can lead to the homogenization of cultural expressions, as AI systems prioritize commercially viable languages and dialects over others.

So, the ethical risks of AI translation on culture extend beyond technical limitations, encompassing issues of linguistic equity, cultural integrity, and ethical accountability.

### **3.3 Ethical Risks of AI Translation on Security**

The ethical risks of AI translation on security are profound, particularly in the context of geopolitical tensions, critical domains, and data exploitation. One significant risk is the “weaponization of translation in geopolitics”. AI translation systems can be exploited to amplify the spread of disinformation across languages, exacerbating conflicts and manipulating public opinion. For instance, during the 2024 U.S. presidential election, AI-generated translations of fake news articles were disseminated in multiple languages, leading to widespread misinformation and social unrest. This weaponization of translation not only undermines trust in digital communication but also poses a threat to global stability.

Another critical risk is the “butterfly effect of mistranslations in high-stakes domains”. Errors in AI-translated medical or legal documents can have catastrophic consequences. In 2023, a mistranslation in a medical prescription by an AI system led to a patient receiving an incorrect dosage, resulting in severe health complications. Similarly, in the judicial sector, a mistranslated legal contract caused a multi-million-dollar dispute between international corporations. These examples highlight the potential for AI translation errors to trigger cascading effects, endangering lives and financial stability.

Additionally, AI translation poses risks related to “data exploitation and surveillance”. Many AI translation systems are developed by corporations or governments that collect and analyze vast amounts of linguistic data, often without user consent. This data can be repurposed for surveillance, profiling, or even

political manipulation. For example, in 2024, it was revealed that a major AI translation platform had been covertly collecting user data to train surveillance algorithms for a foreign government. Such practices not only violate privacy rights but also erode trust in AI technologies.

In conclusion, the security and ethical risks of AI translation extend beyond technical limitations, encompassing issues of geopolitical manipulation, critical domain errors, and data exploitation.

#### **4. Establishment of a Global Governance Framework**

Addressing these challenges requires robust regulatory frameworks, transparent data practices, and interdisciplinary collaboration to ensure that AI translation serves as a tool for global communication rather than a source of harm. International cooperation is also crucial to establish standardized regulations that address the ethical challenges of AI translation.

##### **4.1 Innovation of governance principles**

Constructing a global governance framework for AI translation requires innovative principles that address linguistic inequities, ensure context-specific transparency, promote inclusive decision-making, and adapt to technological changes.

###### ***4.1.1 Principle of Differential Justice***

Addressing the ethical risks of AI translation within a global governance framework requires innovative principles that prioritize equity, transparency, and accountability. One such principle is the “Principle of Differential Justice”, which aims to redress the inequities arising from the uneven distribution of linguistic resources. Low-resource languages, often spoken by marginalized communities, are disproportionately excluded from AI translation systems due to the lack of training data. To address this, a compensation mechanism could be established, where

corporations and governments that profit from high-resource languages contribute to the development and preservation of low-resource languages. For instance, a global fund could be created to support the digitization of endangered languages, ensuring their inclusion in AI models and fostering linguistic diversity.

#### ***4.1.2 Gradient Transparency Principle***

Another critical principle is the “Gradient Transparency Principle”, which advocates for varying levels of algorithmic disclosure based on the application context. In high-stakes domains such as healthcare or legal systems, full transparency of the AI translation process – including training data, algorithms, and error rates – is essential to ensure accountability and trust. Conversely, in less critical scenarios, such as casual communication, a lower level of transparency may suffice to balance efficiency and privacy. This tiered approach ensures that transparency requirements are proportionate to the potential risks, promoting responsible AI use without stifling innovation.

#### ***4.1.3 Principle of Inclusive Governance***

In addition to these principles, the “Principle of Inclusive Governance” should be integrated into the global framework. This principle emphasizes the participation of diverse stakeholders – including linguists, ethicists, policymakers, and representatives from marginalized communities – in the development and regulation of AI translation systems. By incorporating a plurality of perspectives, governance structures can better address the cultural, ethical, and social dimensions of AI translation. For example, an international advisory council could be established to oversee the ethical deployment of AI translation technologies, ensuring that they align with global human rights standards.

#### ***4.1.4 Principle of Adaptive Regulation***

Furthermore, the “Principle of Adaptive Regulation” is essential to keep pace with the rapid evolution of AI technologies. Traditional regulatory frameworks often struggle to address the dynamic nature of AI, leading to gaps in oversight. Adaptive regulation involves creating flexible, iterative policies that can be updated in response to technological advancements and emerging risks. For instance, a sandbox approach could be adopted, allowing AI translation systems to be tested in controlled environments before widespread deployment, with regulations adjusted based on real-world outcomes.

By embedding these principles into international policies, we can mitigate the ethical risks of AI translation while fostering its potential as a tool for global communication and understanding.

## **4.2 Multi-agent Collaborative Mechanism**

To address the ethical risks of AI translation, the establishment of a “multi-tiered collaborative mechanism” is essential. This mechanism should involve international, regional, and corporate actors, each playing a distinct yet interconnected role in ensuring ethical AI translation practices.

### ***4.2.1 International level: Enhancing the roles of ISO/TC 37 Technical Standards Committee***

At the “international level”, the “ISO/TC 37 Technical Committee” should be strengthened to develop and enforce global standards for AI translation. This committee, which specializes in terminology and language resource management, can create guidelines that ensure fairness, accuracy, and cultural sensitivity in AI translation systems. For instance, ISO standards could mandate the inclusion of low-resource languages in training datasets, establish ethical benchmarks for algorithmic design, and promote transparency in AI translation processes. By leveraging its global authority, ISO/TC 37 can harmonize efforts across nations and prevent fragmented regulatory approaches.

#### ***4.2.2 Regional level: Developing Mechanisms in the “ASEAN Language Digital Alliance”***

At the regional level, initiatives like the “ASEAN Language Digital Alliance” can play a pivotal role in addressing local linguistic and cultural needs. Such regional mechanisms can facilitate the sharing of resources, expertise, and best practices among member states. For example, the ASEAN alliance could develop region-specific AI translation models that prioritize indigenous languages and cultural nuances, ensuring that AI technologies serve local communities rather than marginalizing them. Regional collaborations also enable more agile responses to emerging ethical challenges, complementing broader international efforts.

#### ***4.2.3 Corporate Level: Establishing Ethical Audit Standards for Translation API Interfaces***

At the corporate level, “ethical audit standards for translation API interfaces” must be established. Companies developing AI translation tools should be required to undergo regular audits to ensure compliance with ethical guidelines. These audits could assess factors such as data privacy, algorithmic bias, and the inclusion of diverse languages. For instance, a certification system could be introduced, where AI translation APIs that meet ethical standards receive a seal of approval, encouraging companies to prioritize ethical considerations in their development processes.

A multi-tiered collaborative mechanism – spanning international, regional, and corporate levels – provides a robust foundation for addressing the ethical risks of AI translation. By integrating global standards, regional adaptability, and corporate accountability, this framework can ensure that AI translation technologies are developed and deployed in a manner that is fair, transparent, and culturally sensitive.

### **4.3 Technical Governance Tools**



To address these challenges, a global governance framework must incorporate advanced technical tools to ensure ethical and responsible AI translation practices. Key tools include blockchain-enabled corpus traceability systems, culturally sensitive dynamic assessment algorithms, and multilingual ethical risk warning platforms.

#### ***4.3.1 Blockchain-Enabled Corpus Traceability System***

Blockchain technology can be leveraged to create a transparent and immutable corpus traceability system for AI translation. This system ensures that the training data used for AI models is ethically sourced, culturally appropriate, and free from biases. By recording the origin, ownership, and usage history of linguistic data on a blockchain, stakeholders can verify the authenticity and ethical compliance of the corpus. This not only enhances accountability but also builds trust among users and developers, fostering a more ethical AI translation ecosystem.

#### ***4.3.2 Culturally Sensitive Dynamic Assessment Algorithm***

AI translation systems must prioritize cultural sensitivity to avoid misrepresentation or offense. A culturally sensitive dynamic assessment algorithm can be integrated into AI models to evaluate the potential cultural impact of translations in real-time. This algorithm analyzes context, idiomatic expressions, and cultural nuances, adjusting translations to align with the target audience's cultural norms. By dynamically assessing and mitigating cultural risks, this tool ensures that AI translations respect and preserve the diversity of global cultures.

#### ***4.3.3 Multilingual Ethical Risk Warning Platform***

A multilingual ethical risk warning platform can serve as a centralized hub for identifying and addressing ethical risks in AI translation. This platform monitors AI-generated translations across multiple languages, flagging potential issues such as

biased language, privacy violations, or harmful content. It provides real-time alerts to developers, regulators, and users, enabling swift corrective actions. Additionally, the platform can aggregate data on ethical risks, offering insights for improving AI models and governance policies. By supporting multiple languages, this tool ensures that ethical considerations are inclusive and globally applicable.

Incorporating these technical tools into a global governance framework is essential for mitigating the ethical risks of AI translation. Blockchain-enabled traceability systems, culturally sensitive algorithms, and multilingual risk warning platforms collectively promote transparency, cultural respect, and accountability. By leveraging these innovations, the global community can harness the benefits of AI translation while safeguarding linguistic diversity and ethical principles.

## **5. Conclusion**

This paper delves into the ethical risks associated with AI translation and the imperative need for a global governance framework. The rapid advancement of AI translation technologies, while revolutionizing cross-cultural communication, has unveiled significant ethical challenges. These include data colonialism, algorithmic bias, security vulnerabilities, privacy breaches, cultural misrepresentation, and accountability gaps. These risks underscore the urgent necessity for a cohesive regulatory approach.

The ethical risks span across data ethics, cultural ethics, and security ethics. Data misuse and privacy violations pose serious threats, while algorithmic bias threatens linguistic diversity and cultural integrity. The weaponization of AI translation for disinformation exacerbates geopolitical tensions, underscoring the need for robust security measures.

To mitigate these risks, the establishment of a global governance framework is proposed. This framework incorporates innovative principles such as differential justice, gradient transparency, inclusive governance, and adaptive regulation. A multi-tiered collaborative mechanism involving international, regional, and

corporate actors is essential for ensuring ethical AI translation practices. Technical governance tools like blockchain-enabled corpus traceability, culturally sensitive algorithms, and multilingual ethical risk warning platforms further strengthen this framework.

In conclusion, the ethical risks of AI translation necessitate a comprehensive and inclusive global governance framework. By embedding ethical principles into policies and leveraging advanced technical tools, the global community can harness the benefits of AI translation while safeguarding linguistic diversity, cultural integrity, and societal trust.

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陈海霞

副教授，外国语学院，哈尔滨工程大学，哈尔滨，中国

吴旋

讲师，外国语学院，哈尔滨工程大学，哈尔滨，中国

## 人工智能翻译的伦理风险：迈向全球治理框架

人工智能翻译技术的快速发展极大地革新了跨文化交流，同时也带来了深刻的伦理风险，包括数据殖民主义、算法偏见和安全漏洞，这些伦理风险威胁着全球文化完整性与安全，由此产生的隐私侵犯、文化误释和责任缺失等问题亟待关注。本文主张建立全球治理框架以应对这些挑战，强调差异正义、梯度透明、包容性治理和适应性监管等原则。研究提出一个涵盖国际组织、区域机构和企业在内的多层次协作机制，并辅以区块链赋能的语料溯源、多语言伦理风险预警平台等技术治理工具。通过将伦理原则嵌入政策框架并运用先进技术，国际社会可在发挥 AI 翻译优势的同时，守护语言多样性并巩固社会信任。

**关键词：**伦理风险，人工智能翻译，全球治理框架

***Fan Yingfang***

*MA, Associate Professor, School of Foreign Studies  
Harbin Engineering University, Harbin, China*

**A STUDY OF MECHANISM OF AI-EMPOWERED ADAPTIVE CROSS-  
CULTURAL NARRATIVE TEXT GENERATION: TAKING  
INTERNATIONAL COMMUNICATION OF EXCELLENT SPIRITUAL  
HERITAGE OF HEILONGJIANG AS AN EXAMPLE**

*In the context of cultural exchange and mutual learning, the global dissemination of cultural heritage has emerged as a critical theme. However, the challenges such as cultural barriers and narrative rigidity hinder its international reach. This study focuses on Heilongjiang's excellent spiritual heritage as an example to explore how AI-empowered text generation can bridge these gaps in international communication. The research proposes a four-phase framework: cultural decoding, narrative reconstruction, human-AI collaboration, and effect verification. It is found out that AI-empowered cross-cultural narrative adaptation is conducive to optimizing intercultural communication. The author hopes that this study could provide theoretical and practical insights for the Belt and Road Initiative's cultural exchanges and offer actionable models to serve the reform of foreign language education.*

***Keywords:*** *cross-cultural narrative, adaptability, text generation, artificial intelligence, excellent spiritual heritage of Heilongjiang*

In the context of advocating exchanges among civilizations and mutual learning, the international dissemination of excellent cultures has emerged as a significant contemporary theme. Research on international cultural communication

predominantly focuses on macro-level strategies, including studies on communication media, tactics, cultural security, etc. or case studies of related films and television productions, video games, local tourism, etc. However, probes into textual-level are underdeveloped, with investigations disproportionately concentrating on translation strategies while neglecting two crucial dimensions in text generation: cultural adaptation and the reconstruction of the narrative logic. This deficiency gives rise to practical challenges for intercultural communication, manifesting as cultural barriers, narrative rigidity, and diminished efficacy in text production. Consequently, it is urgent to research on developing narrative text generation mechanisms aligned with cross-cultural communication demands. In the meanwhile, the progressive advancement of artificial intelligence provides substantial digital-intelligent support for humanities-related research and practice. Composition transforms with the rise of the digital humanities (Koehler, 2017), and LLM presents technical potential and adaptability to enhance text production and analysis (Li, 2024) which may facilitate cross-cultural communication. Thereby, to tackle the challenges for international cultural promotion texts, this research constructs a four-phase mechanism encompassing “cultural decoding – narrative reconstruction – human-AI collaboration – effect verification” to explore cross-culturally adaptive narrative text generation assisted by AI, with that for Heilongjiang’s spiritual heritage as an example.

## **1. Cultural Decoding**

This phase establishes the foundational database for narrative generation through multidimensional resource integration, cultural symbol system construction and cross-cultural semantic annotation.

### ***1.1 Multimodal Resource Integration***

A repository is constructed to consolidate historical documents, audiovisual materials (e.g., The Great Northern Wilderness Pioneers documentary), and oral

histories (e.g., “Oral Histories of Veteran Reclamation Team Members”), providing AI systems with structured multimodal inputs to establish the knowledge base for subsequent analysis of cultural symbols.

### ***1.2 Cultural Symbol System Construction***

Artificial intelligence tools can be adopted to process the resources, and establish a three-tier symbol system of “material-behavior-spirit” for the excellent spiritual heritage. Material Symbols: e.g., Northeast China Martyrs’ Memorial Museum, Daqing oilfield drilling rig, Shangzhi Avenue, etc. Behavioral Symbols: e.g., Great Northern Wilderness reclamation labor scenarios, Wang Jinxi’s iconic “leaping into mud pits to suppress well blowouts”, etc. Spiritual Symbols: e.g., collectivism, pioneering ethos, value declarations like “Prefer twenty fewer years of life to secure national oil sovereignty”, etc.

### ***1.3 Cross-Cultural Semantic Annotation***

Dual-coding strategies are implemented to reconcile high-context Chinese symbols with low-context Western communication paradigms through the approaches as follows: 1) Semantic Mapping: Establish a mapping database in which cultural symbols are paired with corresponding western counterparts. e.g., Translating “Great Northern Wilderness Spirit” into “Pioneering Spirit” with explanatory notes on perseverance and innovation; 2) Cultural Transposition: Take into consideration the differences in cultural dimensions, and make adjustment in methods of presenting symbols. e.g.; 3) Recontextualizing collectivist narratives as “team-based excellence achievements” and transforming “hardship narratives” into “heroic breakthroughs against adversity”. This cultural adaptation is conducted in the light of Hofstede’s indication that individualism tends to prevail in developed and Western countries (2011).

## **2. Narrative Reconstruction**

Readers' cognitive preferences and reception of different cultures must be taken into account in the analysis of the generation of narrative texts, which include familiar narrative modes, thought logic, and cognitive scripts and assist in enhancing target audiences' comprehension and identification with textual connotations. Therefore, narratives for cross-cultural communication require reconstruction based on these properties of the target audiences, which can be achieved through the approaches given below.

## **2.1 Transplanting Classical Literary Narrative Modes**

Western literary traditions frequently employ travel narratives as dominant storytelling frameworks. Travel writing is both the documentation of physical journey and metaphysical explorations of spiritual realms. It constitutes a significant proportion of human cultural history (Tian, 2021). This narrative mode can be strategically adapted for cross-cultural texts. For instance, the Great Northern Wilderness Spirit could be reconceptualized through travel narratives, transforming geographical spaces into symbolic containers that bridge historical memory, regional symbols, and universal values. Campbell's "Hero's Journey model" (Campbell, 2008) can be adapted to be applicable to narratives like the Daqing Spirit. The Daqing Oilfield campaign could be reframed into a universal narrative arc: "Call to Duty (demands of energy of the nation) – Threshold Crossing (technological breakthrough) – Ultimate Ordeal (well blowout crisis) – Spiritual Return (perpetuation of the Iron Man Spirit)." Additionally, journalistic narrative models, such as the techno-historical storytelling approach of *The Economist*, offer transplantable frameworks for cross-cultural adaptation.

## **2.2 Designing Adaptation Schemes with Target Culture Research Trends**

The narrative turn in Western historiographical theory reveals that neo-historical narratives (including traditional narratives) prioritize attention to individuals in history over groups or impersonal forces (Su, 2022: 73). This approach emphasizes



“the specific significance of individual actions within social contexts, the role of personal agency in generating behavioral meanings, and individuals’ intentional reconstruction of self-external environments through meaning-weaving, ultimately highlighting mutual shaping between individuals and environments” (Su, 2022: 74). Life History methodology focuses on revealing interactions between social structures, cultural practices, and historical transformations through micro-narratives of individual life trajectories. Life History not only documents events but also analyzes how individuals culturally contextualize experiences through narratives, as every person constitutes “a living carrier of cultural praxis.” Accordingly, cross-cultural narrative generation should transform China’s conventional linear historical narratives into Western-adapted personal life histories. For instance, “The Development History of the Great Northern Wilderness” can be reconfigured as “Three Generations of Reclamation Families: Choices and Perseverance.” The tripartite analytical framework of “Space-Memory-Body” proposed in *Interdisciplinary Perspectives on Memory, Space, and Narrative in Anglo-American Literature* can be directly applied to such narrative reconstruction (Cai et al, 2024).

### **2.3 Activating Emotional Resonance Through Target Culture Cognitive Scripts**

Goddard and Wierzbicka refer to cultural scripts as a “powerful new technique for articulating cultural norms, values, and practices in terms which are clear, precise, and accessible to cultural insiders and to cultural outsiders alike” (2004: 153). In cross-cultural communication contexts, international promotion of exemplary spiritual cultures requires precise lexical triggers to activate audiences’ cognitive-emotional nodes. Aligning Western audiences’ value preferences with Heilongjiang’s cultural characteristics, a lexical trigger system can be constructed through these dimensions: 1) Symbolic Substitution. e.g., To replace collectivist expressions with individualized symbols like “individual endeavor of everyone”; to use “human-nature dialogue” instead of “conquering nature”; 2) Association

Generation. e.g., To introduce concepts like “black soil wisdom” and “cold zone innovation corridor” to bind technological innovation with pragmatism; to employ terms such as “Ecological Bank” and “carbon neutral pioneer province” to integrate environmental protection with community responsibility; 3) Genre-Specific Storytelling Archetypes Adoption. e.g., “Heroic Growth” for the transformation from farmers to revolutionaries; “Familial Legacy” for occupational inheritance across three generations of oil workers; “Technological Breakthrough” for world drilling record achievements by the 1205 Drilling Team; “Ecological Restoration” for sustainable development narratives of the Great Northern Wilderness wetlands; “Urban Metamorphosis” for Harbin’s evolution from a Trans-Eurasian Railway hub to a winter cultural capital; “Artistic Synergy” for ecological governance stories of Daqing oilfield told through Silent Spring-inspired scientific narratives.

### **3. Human-AI Collaborative Text Generation**

To balance cross-cultural communication accuracy with narrative innovation and achieve deep integration between technological tools and humanistic expertise, in this phase, an effective Human-AI collaborative content production loop is conducted: design of structured prompt templates, implementation of dynamic style transfer via AI, and human validation with the tiers of linguistic, cultural, and aesthetic aspects. The workflow for generating international communication texts is presented as follows with that of “Great Northern Wilderness Spirit” as the example.

#### **Step 1: Structured Prompt Design (Human Operation)**

Human operators construct structured prompt templates containing three core elements: [Time/Location/Protagonist] + [Cultural Keywords] + [Narrative Template]. Temporal, spatial, and character parameters are extracted from the cultural symbol database established in Phase I. Narrative templates are configured by referencing literary paradigms and cognitive scripts analyzed in Phase II. For generating short stories about the Great Northern Wilderness Spirit, a sample template is structured as follows: [Time] 1950s-1980s. [Location] Sanjiang Plain,

Heilongjiang Province, China. [Protagonist] Reclamation Team Member Li Minghua. [Cultural Keywords] Pioneering Spirit, Black Soil Conservation, Cold-Region Agriculture. [Narrative Template] Individual Struggle + Technological Innovation + Ecological Awareness Awakening. For implementation on AI platform, more specifications can be inserted, such as [Core Conflict] Tension between traditional farming and mechanization transition; [Cultural Metaphor] Transforming “demanding grain from wasteland” into technological ethics discourse, etc.

#### Step 2: Style Transfer Instructions (AI Processing)

The AI system executes dynamic style migration based on predefined stylistic commands. For instance, a target style instruction such as “Adopt the exploratory documentary style of National Geographic” can be appended to the structured prompt template in Step 1. Further refinement may include: 1) New Yorker Feature Style: Enhance psychological character depictions and embed historical context metaphors through literary enhancement requests; 2) Reuters News Style: Implement inverted pyramid structure with data emphasis by adding instructions like “Include 1958 land reclamation acreage statistics”; 3) TED Talk Style: Construct suspense-driven openings and amplify emotional arcs through directives such as “Begin with ‘When Tractors Met Permafrost’”, etc.

#### Step 3: Human Validation & Tripartite Filtering

Following initial draft generation, human validators conduct factual accuracy checks to identify chronological inconsistencies or causal fallacies, prioritizing the correction of cultural misinterpretations and logical discontinuities. A three-tier validation protocol is implemented: 1) Linguistic Layer: Eliminate Sinicized English expressions through lexical substitutions, exemplified by replacing “spiritual civilization” with “shared values”; 2) Cultural Layer: Mitigate culturally sensitive metaphors via semantic realignment: e.g., “War” revised as “Historical Memory”; “Sacrifice” revised as “Spirit of Dedication”; “collective wisdom” revised as “team innovation”, etc.; 3) Aesthetic Layer: Modulate rhetorical density through stylistic adjustments, such as reducing parallel sentence structures while augmenting

depiction of scenes.

#### **4. Effect Verification**

Cross-cultural adaptability of generated and human-validated texts can be verified through the methods described below.

##### **4.1 Evaluation Conducted by Artificial Intelligence**

Tools for sentiment analysis, such as the LIWC can assess textual features including positive tone, negative tone, cognitive processes, clout, and authenticity. Different versions of AI-generated texts can be compared assisted by it, which enables selection of the optimal text. For instance, LIWC is adopted in the analysis of Great Northern Wilderness reclamation narratives generated by ChatGPT and Claude under identical prompts. The comparative study reveals distinct patterns: ChatGPT outputs demonstrates above-average negative tone, while Claude-generated texts are of above-average positive tone and moralization. The result indicates Claude's superior suitability for disseminating excellent spiritual cultures. Additionally, verification can be conducted by tools like ChatGPT and Deepseek to automatically detect cultural conflicts and narrative coherence in generated texts.

##### **4.2 Human Validation**

Interviews and questionnaires can be employed to evaluate textual performance across four dimensions: cognitive acceptance, cultural misinterpretations, emotional resonance, and narrative pattern perception. A controlled comparison protocol involves three text groups: Group A: Conventional human-translated texts. Group B: AI-generated texts without cultural adaptation prompts. Group C: Culturally adapted AI-generated texts with human optimization. Refinements can be conducted based on evaluative feedback from these comparisons.

##### **4.3 Dynamic System Optimization**

Quantitative data from AI evaluation and qualitative insights from human validation serve for updating to cultural symbol databases, narrative pattern libraries, emotional trigger anchors, prompt engineering strategies. This adaptive mechanism ensures continuous improvement of cross-cultural text generation through cyclical optimization.

## 5. Conclusion

In this study, a systematic “cultural decoding – narrative reconstruction – human-AI collaboration – effect verification” framework for cross-cultural narrative generation has been established, taking Heilongjiang’s spiritual heritage as a demonstrative case. This framework introduces an adaptive perspective to cross-cultural communication theory, harmonizing technological empowerment with humanistic calibration. By addressing persistent challenges like narrative rigidity, cultural discounting, and communication inefficiency in international cultural dissemination, it offers an innovative pathway for AI-enhanced text generation. The author hopes that this study could provide theoretical and practical insights for the Belt and Road Initiative’s cultural exchanges and offer actionable models to serve the reform of foreign language education.

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范莹芳

文学硕士，副教授，哈尔滨工程大学外国语学院，哈尔滨，中国

## 人工智能赋能的跨文化叙事适配文本生成机制研究

### ——以黑龙江优秀精神文化对外宣传为例

在倡导文化交流互鉴的时代背景之下，优秀文化国际传播是当今的一大主题，但其全球传播仍面临文化隔阂与叙事僵化等挑战。本研究以黑龙江优秀精神文化为例，探讨人工智能驱动的文本生成技术如何应对相关挑战，促进优秀文化的国际传播。研究提出包含文化解码、叙事重构、人机协作与效果验证的四阶段框架。研究发现人工智能赋能跨文化叙事适配文本的生成有助于优化跨文化交流。希望本研究为“一带一路”人文交流提供理论与实践参考，并为外语教育改革提供一定借鉴。

**关键词：**跨文化叙事，适配，文本生成，人工智能，黑龙江优秀精神文化

**Gao Heyue**

*Postgraduate, School of Foreign Languages  
Harbin Engineering University, Harbin, China*

**A COMPARATIVE STUDY ON THE TRANSLATION OF CULTURE-  
LOADED WORDS IN THE *JOYLUCK CLUB* FROM THE PERSPECTIVE  
OF FUNCTIONAL TRANSLATION THEORY**

*The functionalist translation theory takes skopos theory and loyalty principle as the core. It emphasizes that the purpose of the translator plays a decisive role in the whole act of translation, and considers that it is necessary to consider the changeable relations among the original author, translator and target reader, and adopt appropriate translation strategies to achieve different translation purposes. Therefore, translation is not merely a linguistic transformation, but also a cross-cultural communication behavior. The Joy Luck Club is the debut novel of the Chinese-American writer Amy Tan. Since Chinese American writers have both Chinese and American cultural background and language ability, Chinese American literature also presents the characteristics of cross-cultural writing. The social cultural elements of The Joy Luck Club are fully displayed through a large number of culture-loaded words, highlighting the unique Chinese culture that has been preserved in a foreign country, and also demonstrating the important role of culture-loaded words in the exchange and dissemination of civilizations. However, it can be difficult to translate culture-loaded words in the process of language transfer. In the process of translation, how to translate the multi-cultural fusion language and how to present the literary works under the collision of Chinese and American cultures to the Chinese readers is undoubtedly a major challenge for translators. Given this, this paper will explore the different translation styles of Li Jun, Zhang Li and Cheng*

*Naishan as well as the specific application of functional translation theory in literary translation by comparing and analyzing the two Chinese versions.*

**Keywords:** *functionalist translation theories, culture-loaded words.*

The translation community has long debated the two translation strategies of domestication and foreignization. Some scholars believe that domestication can better promote cultural exchange and understanding, while some critics believe that foreignization can enable the target readers to better understand and feel the exotic and cultural characteristics of the original text by retaining the cultural characteristics of the original text. Despite their different opinions, scholars have reached a consensus to some extent that these two methods are not opposites, and that each of the two methods has its own rationality and can be complementary to each other. However, they did not give a definite answer to the question of how to correctly translate with the help of domestication and foreignization. The functional translation theory has developed from the 1970s to the present, through the development of Katharina Reiss, Hans J. Vermeer, Justa Holz-Mänttari and Christiane Nord. Their theory of translation has been developed and refined by a number of scholars, and advocates that translation methods should be chosen flexibly according to a specific purpose and actual needs of translation.

Hans J. Vermeer developed the “Skopos Theory”. Vermeer deeply discusses the purpose of translation, the relationship between the original and the target text, the role of the translator and translation methods. Skopos theory holds that translation is “an activity carried out in the target culture to meet the needs of the target readers” (王红成, 2002). The ultimate goal of translation should be determined by the intended use of the target text, and the translator should flexibly adopt his/her own translation strategies and methods from the perspective of the target readers.

In contrast to Vermeer, Nord does not believe that the translator should have the freedom to determine the purpose of the translation, which is still determined by the author. “Nord argues that free rewriting does not fall under the category of



translation: without the original, there is no translation. The translator should be responsible for both the source text and the target environment, the sender of the source text information and the target reader. She called this duty 'loyalty'. "(张美芳, 2005) The principle of loyalty contains two aspects. On the one hand, translation cannot meet the needs of all readers. In this context, Nord believes that the translator has a moral responsibility to the reader and has a responsibility to explain to the reader why the translation choices were made (仲伟合, 1999). On the other hand, the principle of loyalty requires that the translator should remain loyal to the original author. When there is a conflict between the purpose of translation and the intention of the original text, the translator should respect the intention of the original text author and try to balance the purpose of translation and the original intention of the author (仲伟合, 1999).

*The Joy Luck Club* is created by Amy Tan, a Chinese American author. This novel centers on the complex relationships between four Chinese mothers who immigrated to the United States from China and their four daughters who were born and raised in the United States. Through several interwoven stories, it presents the conflicts and integration of two generations in terms of culture, emotions and values, reflecting the collision between Chinese-American culture and mainstream American culture. "The creation of Chinese-American writers assumes the function of cultural translation. For Chinese-American writers, they are constructing the subject with their creations, and their creations not only need to go through language translation, but also cultural translation." (王光林:152) *The Joy Luck Club* depicts the image of China from the perspective of the ethnic Chinese by showing the collision between the Chinese culture and the heterogeneous culture, and the work contains a large number of Chinese narrative elements. The author intends to construct the cultural identity of ethnic Chinese and highlight ethnic characteristics through a large number of Chinese cultural narratives. Since its publication, *The Joy Luck Club* has attracted the attention of Chinese translators. However, due to the different translators' cultural awareness of the target language and the reader's

awareness, this has led to a large difference in the standards of translator subjectivity and fidelity in the translation of *The Joy Luck Club*. By using the functional translation theory, this paper analyzes the two translations of *The Joy Luck Club* by Cheng Naishan et al. and Li Jun and Zhang Li. This paper also explores how the translators can flexibly use these strategies in different contexts to achieve the most appropriate translation effect by comparing the translators' different translation methods used for translating the culturally loaded words.

After finishing the translation, Cheng Naishan said in her post on the translation that she “tried to conform to the reading habits of Chinese readers, and deleted some notes that were originally made to accommodate foreign readers who did not understand Chinese customs.” In this translation, Cheng Naishan mainly chooses domestication as the main translation strategy. In their translation, Li Jun and Zhang Li pay attention to fidelity to the plot and theme of the original text, while carefully preserving its cultural characteristics. For example, many traditional Chinese customs, language and family values are covered in the book, and through accurate cultural explanations and annotations, Chinese readers can understand and feel these cultural elements without feeling unfamiliar or misunderstood.

(1) “She and Auntie An-mei were dressed up in funny Chinese dresses with stiff stand-up collars and blooming branches of embroidered silk sewn over their breasts. These clothes were too fancy for real Chinese people, I thought, and too strange for American parties”.

程译本：“而她和安梅阿姨，则穿着领子硬邦邦地竖着紧箍着头颈、前襟绣花的旗袍，样子十分好笑——中国人日常这样穿似太过华丽隆重，如果在宴会上如此穿，却又显得很古怪”。

李译本：“母亲和安梅阿姨会穿上有几分可笑的中式衣衫：硬邦邦的立领，前襟用丝线绣上盛开的花枝。我觉得，这些衣服对于真正的中国人来说太华贵了，对于美国式的聚会来说又太古怪了”。

In the original text, Cheng Naishan translates “Chinese dresses” as “旗袍”，

while Li Jun and Zhang Li translate it as “中式衣衫”. According to the details of the dress, it has a stand-up collar, is embroidered on the chest, and is a dress that Chinese women would wear to an American banquet to show their importance, but it is also slightly strange. From a comprehensive point of view, this kind of clothes must be women’s clothes with Chinese characteristics. Combined with the background of the time, this kind of clothes is exactly “旗袍”. In order to let the Chinese readers understand it better, Cheng’s translation adopts the strategy of nationalization as “旗袍” directly. Li’s translation, on the other hand, is a direct translation of “Chinese clothes”, which will cause trouble to the Chinese readers, who will not be able to visualize what “Chinese clothes” are at first sight.

As for “stiff stand-up collars”, Li translates it as “硬邦邦的立领”, while Cheng translates it as “领子硬邦邦地竖着紧箍着头颈”. The Cheng translation translates it as “the collar stood stiffly and tightly around the head and neck”. According to the original text, it can be understood that this passage is Jing-Mei Woo’s recollection of attending the Joy Luck Club with her parents when she was a child, and it is meant to show that the daughter, who had received American culture, is puzzled and resistant to Chinese distinctive clothing and culture. Cheng’s translation adds the description of the state of a stiff collar around the head and neck which further deepens Jing-Mei Woo’s puzzlement and resistance to Chinese culture in her point of view.

And for the culturally loaded word “blooming branches of embroidered silk”, Li’s translation also adopts the strategy of direct translation, translating word by word, and the phrase “丝线绣着的盛开的花枝” explains Jing-Mei Woo’s thoughts that it is “too fancy” and “too strange for American parties”. Cheng’s translation, however, translates it as “绣花”, omitting the translation of the two words “blooming” and “silk”, which is in line with the Chinese readers’ perception, but it cannot better convey the emotion that the original text intends to express.

To sum up, considering the cultural background of Chinese people, Cheng’s

translation basically adopts the strategy of domestication, omitting the redundant words in the original text that can be understood, and corresponding to the terminology that Chinese people are familiar with, so as to be more in line with the reading habits of Chinese people. Li's translation, on the other hand, corresponds almost exactly to the original text, fully demonstrating the style of the original text, which adds certain difficulties to the reading process of Chinese readers, but also makes it more convenient for Chinese readers to experience the author's feelings as a Chinese immigrant to the United States.

(2) The matchmaker bragged about me: "An earth horse for an earth sheep. This is the best marriage combination."

程译本：那媒婆不住地向洪太太夸耀着我：“看呀，就好比骏马配上金马鞍，多般配，真个应着门当户对这句话了。”

李译本：那个媒婆替我吹嘘起来：“土马配土羊，这可是绝配啊！”（注释：按照中国的传统习俗和五行学说（金木水火土），每个年份都有各自对应的属性，再配上十二生肖，就会出现“土马”“土羊”的说法。）

In the original, this is the story of the matchmaking experience of her mother, Lindo Jong, when she was a young girl in China. The matchmaker invokes the traditional Chinese Five Elements and the Chinese Zodiac to illustrate the suited relationship of Lindo Jong and Tian Yu. The words “horse” and “goat” appear in the original text, and Amy Tan adds the modifier “earth” in front of these two nouns. This cultural background has deep roots in the Chinese context and is familiar to most Chinese readers. It can be seen that Cheng's translation has totally modified this sentence by omitting all references to the Chinese Five Elements and the Chinese Zodiac in the original text. She uses the metaphor of “骏马配上金马鞍” to emphasize that the two are as good a match as if they were born as a pair. Although this translation can help Chinese readers understand the meaning of the original text more directly to some extent, it is a mistranslation in terms of fidelity to the original text.

In contrast, Li's translation accurately conveys the meaning of the original

text. In the translation, the phrases “earth horse” and “earth sheep” are directly retained, the expressions “土马” and “土羊” are used, and the cultural background information of the Chinese Five Elements and the Chinese Zodiac is explained in detail in the annotation. By explaining through the annotations, this way of translation fully respects the original text, and more importantly, it provides a window for readers to understand the Chinese culture written and interpreted by Chinese American writers.

(3) The matchmaker lighted both ends and announced, “The marriage has begun.”

程译本：媒人点燃了蜡烛两头后，宣布道：“拜堂！”

李译本：媒婆将红烛的两端都点燃，然后宣布：“二人成亲！”

This text is taken from Lindo Jong’s recollection of her first arranged marriage. The phrase “the marriage has begun” refers to the beginning of the wedding ceremony. Both Cheng’s version and the Li’s version have carried out domestication. The word “拜堂” is used in traditional Chinese weddings to refer to the ceremony in which the bride and groom pay homage to heaven and earth, their ancestors, and their parents. The couples are considered to be formally married only after the ceremony is completed. Amy Tan uses the expression “the marriage has begun” in order to accommodate English readers and to ensure that they understand the fact that the wedding has begun. Considering that Lindo Jong’s first marriage took place in a small village in old China, the society at that time was not yet fully enlightened, and the backward countryside still retained its primitive customs and traditions. Therefore, Cheng’s translation is fully in line with the cultural and social background of the time. Cheng’s ingenious adjustment in the dimension of communication effectively meets the requirements of cross-cultural communication while conveying the message of the original text. In contrast, Li’s domestication of “二人成亲” is not quite coordinate with the formal phrases of wedding ceremony in the old society, and fails to accurately reflect the cultural and ritual details of the original text.

(4) She has a Chinese saying for what she knows. Chunwang chihan: If the lips are gone, the teeth will be cold. Which means, I suppose, one thing is always the result of another.

程译本：直到今天我还相信，妈持有那种先知先觉的功能。对此，妈总以一句中国成语来解释：“唇亡齿寒”，假如嘴唇不复存在，牙齿当然就会觉得冷了。我想，那意思就是：一件事物的发生，常常会导致另一件事的到来，世上万物，彼此依附，互相牵连。

李译本：直至今日，我依然相信母亲具有某种神奇的力量能预知未来。对此，他用一个中国成语来解释，叫做“唇亡齿寒”。我猜他的意思就是，事物之间总存在某种因果关系。

Lena believes that her mother has an insight beyond the norm and can see how things will develop in the future. In the article, Amy Tan provides a cultural translation of the idiom “唇亡齿寒”. She first introduced the term in pinyin, and interpreted it both literally and deeply. Both versions have successfully translated the meaning of this idiom, and in the subsequent interpretive translation, they have not copied the original sentence pattern, but carried out appropriate adjustment. However, it is worth noting that there are still slight differences in the way the two translations are handled. Cheng adds “世上万物，彼此依附，互相牵连” in translation, which means “All things in the world are dependent on each other and related to each other”. It is the translator’s additional interpretation based on the context and her own thinking. However, Li’s translation is strictly faithful to the original text, without additional translation or rewriting, but he integrates the word “唇亡齿寒” into the whole sentence, and transforms the last sentence into “因果关系”, which makes the text more smooth on the basis of respecting the original. It can be seen that Li’s translation here not only reflects the foreignization technique, but also has the domestication characteristics of Cheng’s translation, which restores the context of the original text while ensuring the fluency of the translation.

(5) The servants had already packed and loaded a rickshaw with the day’s

basic provisions: a woven hamper filled with zong zi – the sticky rice wrapped in lotus leaves, some filled with roasted ham, some with sweet lotus seeds...sleeping mats for our afternoon nap.

程译本：用人们把吃食都装上黄包车，一大篮粽子...连午睡用的席子也带上了。

李译本：用人们早已将为这天预备的吃食都装上黄包车，有满满一篮粽子，用糯米制成，内裹炙烤过的火腿或香甜的莲子，外面包着荷叶...当然，我们午休用的睡垫也都齐备了。

Zongzi is a traditional food familiar to Chinese readers, but for Amy Tan, it exists only in her mother's narrative. Amy Tan attracts English readers who are unfamiliar with the Mid-Autumn Festival culture through the detailed description of its stuffing, while subtly creates a festive atmosphere. On the other hand, it shows the wealth of Ying-Ying's family - zong zi stuffed with ham and stuffed with sweet lotus seeds, which is in contrast of the miserable life of Ying-Ying after suffering a painful marriage. Li's translation focuses on restoring the cultural significance of festival food, making appropriate adjustments in terms of language fluency and readability, and conveying these contents more faithfully, while Cheng's translation omits this part, resulting in the loss of this cultural value in the translation. Therefore, this paper holds a negative attitude towards the omission of Cheng translation.

In the process of writing, Amy Tan transforms Chinese cultural elements, historical backgrounds and folk traditions through English to make them more in line with the cognitive and receptive habits of English readers. The Chinese stories and cultures told by the author are creative interpretations and reproductions of the Chinese culture in the English context. It is even more complicated and challenging for the translator to try to translate these cultural items back into the Chinese context. In dealing with the proprietary items of Chinese culture, translators need to handle the delicate balance between domestication and foreignization, transformation and fidelity.

The special interpretations of traditional Chinese culture given by American

Chinese writers through the English language may differ in their expressions and interpretations from the traditional Chinese cultural understanding. If proprietary items of Chinese culture are translated exactly according to their original meaning in Chinese culture, although the connotation of the original culture can be faithfully reflected, this practice often deviates from the original author's creative intent. On the contrary, if the translator does not make any adjustments to these culturally proprietary items in the translation process, it may lead to readers' misunderstanding of the Chinese culture, or even ambiguity about the cultural meanings in the original text, and fail to reflect the deeper cultural connotations in the culturally loaded words.

There are major differences between these two translations in translating culture-loaded words. Cheng's translation suffers from problems of mistranslation, omission, and amplification, and fails to effectively convey the Chinese cultural background and details embedded in English context. The Li's translation, on the other hand, strives to restore the cultural essence of the original work in its translation. Sometimes, the Li translation even points out possible misinterpretations or deviations from the Chinese culture in the original work through annotation, and explains and corrects them. This kind of translation may break the traditional translation method of "invisibility in the text", but it effectively avoids misunderstanding or neglecting the cultural connotations. This approach enhances the readers' understanding of cultural differences and contexts, which is of some significance.

Overall, Li's translation appears to be more careful and thoughtful in the translation of culture-loaded words, and doing its best to avoid the translation flaws present in Cheng's translation. It not only embodies the foreignization method but also pays attention to fidelity. This practice provides useful ideas for dealing with complex cultural issues in the translation of Chinese-American literature.

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郇荷月

硕士研究生, 哈尔滨工程大学外国语学院, 哈尔滨, 中国

### 功能翻译理论视角下对《喜福会》中译本文化负载词的翻译对比研究

功能主义翻译理论以目的论和忠诚原则为核心, 强调译者的翻译目的在整个翻译行为中起着决定性作用, 并且认为必须考虑原作者、译者与目标读者之间存在的翻译关系, 采取适当的翻译策略来实现不同的翻译目的。因此, 翻译不仅是一种语言的转换, 也是一种跨文化的交流行为。《喜福会》是美国华裔作家谭恩美的处女作。由于美国华裔作家同时具有中美文化背景和语言能力, 其文学也表现出跨文化写作的特点。《喜福会》中的社会文化元素通过大量文化负载词得以充分展现, 彰显了在异国他乡得以保留的独特的中华文化, 也展示了文化负载词对文明交流与传播的重要作用。然而, 在翻译过程中, 文化负载词在语言转换过程中有较大难度, 如何翻译多元文化融合的语言, 以及如何向中国读者呈现中美文化冲突下的文学作品, 无疑是译者面临的一大挑战。鉴于此, 本文将通过对李军、章力和程乃珊两译本的比较分析, 探讨其不同的翻译风格以及功能翻译理论在文学翻译中的具体应用。

**关键词:** 功能主义翻译理论, 文化负载词

**Li Yuemeng**

*Postgraduate, School of Foreign Languages  
Harbin Engineering University, Harbin, China*

## **POLYSYSTEMIC PERSPECTIVE ON LI WENJUN'S TRANSLATION OF *THE SOUND AND THE FURY***

*Literary translation serves as a vital medium for cultural exchange and communication between Chinese and foreign cultures. Investigating literary translation phenomena not only facilitates the advancement of literary translation but also enhances the value of translation in cultural dissemination. This paper employs Even Zohar's Polysystem Theory to analyze the translation strategies in Li Wenjun's Chinese version of William Faulkner's *The Sound and the Fury*. By examining the interplay of domestication and foreignization in the translated text, the research reveals that during the transformative period of China's literary system in the 1980s, Li Wenjun adopted a dual approach: domestication to resolve narrative disruptions (supplementing temporal markers and paraphrasing religious metaphors) and foreignization to preserve text characteristics (literal translation of compound sentences and transliteration of personal and geographical names). Such strategic choices reflect the elasticity within China's literary system at the time, torn between openness and conservatism. This study reveals the negotiated stance adopted by translators in the bi-cultural system, demonstrates the effectiveness of the multi-system theory in the interpretation of translation strategies and its boundaries, and provides a new dimension of diachronic observation for the study of classical literary re-translation.*

**Keywords:** *Polysystem Theory, domestication and foreignization, *The Sound and the Fury*.*

*The Sound and the Fury* is William Faulkner's masterpiece, which presents the complexities of American Southern society with its unique narrative structure and profound psychological depictions of its characters. Since its publication in 1929, it has become a classic of modern literature and has had a profound impact on the literary creation of later generations. Li Wenjun's translation, as an early Chinese full translation in China, not only accurately conveys the essence of the original, but also enables Chinese readers to deeply feel the unique charm of Faulkner's works through ingenious translation strategies. In translation studies, the Polysystem Theory provides us with an important analytical framework. The theory holds that translated literature, as a part of the literary system, is influenced by the target literary system in its choice of translation strategies. The domestication strategy tends to make the translation conform to the expression habits of the target culture, while the alienation strategy pays more attention to retaining the cultural characteristics of the original text. Li Wenjun's translation strikes a clever balance between domestication and alienation, ensuring the fluency of the translation and preserving the cultural flavor of the original text.

The purpose of this paper is to analyze the translation strategies in Li Wenjun's translations from the perspective of Polysystem Theory, and to explore how these strategies affect the reception and dissemination of the translations in the target literary system. Through this study, we can gain a deeper understanding of the role of translated literature in cross-cultural communication and the impact of translation strategies on the effects of literary communication.

Polysystem Theory, proposed by the Israeli scholar Even-Zohar in the 1970s, is an important theoretical tool for the school of translation studies. The theory views literature as a dynamic whole composed of multiple subsystems, which include but are not limited to original literature, translated literature, critical literature, etc., and which are interdependent and mutually influential, together shaping the literary system in a particular cultural field. Each subsystem occupies a different position in the pluralistic system of literature, and this position is not fixed, but dynamically

adjusted with the changes of cultural contexts, historical conditions and social demands.

In the Polysystem Theory, “polysystem” refers to the plurality of literary systems, i.e., literature consists of multiple interrelated but relatively independent subsystems. These subsystems have both competitive and cooperative relationships with each other, which together constitute the complex ecology of literature. As an important subsystem in the multifaceted system of literature, the status and role of translated literature are not static, but change dynamically according to the specific needs of the target literary system. In other words, Even-Zohar treats the system as an open and dynamic entity and believes that the literature, translated literature, together with other social phenomena, such as language, economy, politics, and ideology co-exist in a system of systems (闫艳珍, 2013) .

Evan Zohar suggests that: “It seems to me that three major cases can be discerned, which are basically various manifestations of the same law: (a) when a poly system has not yet been crystallized, that is to say, when a literature is “young”, in the process of being established; (b) when a literature is either “peripheral” (within a large group of correlated literatures) or “weak”, 1 or both; and (c) when there are turning points, crises, or literary vacuums in a literature” (Even Zohar, 1990). This is because translated literature can introduce new literary forms, themes, and styles that provide new inspiration and lessons for original literature during a critical period when the literary system is facing transformations. For example, in the Chinese literary system in the 1980s, with the deepening of reform and opening up, translated literature was given an important cultural mission as an important bridge connecting Chinese and foreign cultures. Li Wenjun’s translation of *The Sound and the Fury* was born in this historical context, and the choice of its translation strategy was inevitably and profoundly influenced by the specific needs of the literary system at that time.

Multiple systems theory provides an important theoretical framework for the study of translation strategies. According to the theory, the choice of translation

strategy is not entirely determined by the translator's personal preference, but is profoundly influenced by the dynamic changes of the literary system. Specifically, translation strategies can be divided into two main types: domestication and foreignization.

The domestication strategy emphasizes the adaptation of the source language text to a form familiar to the target language culture, in order to reduce the reading barrier for target language readers. This strategy is usually more common when the target language culture is more conservative and less accepting of foreign cultures. For example, when translating religious metaphors, the translator may choose to rewrite them into expressions that are more in line with the target language's cultural perceptions. The advantage of the naturalization strategy is that it improves the readability of the text, but its disadvantage is that it may weaken the heterogeneity of the source language culture.

The dissimulation strategy, on the other hand, emphasizes the preservation of the heterogeneity of the source language text and provides new perspectives for target language readers by highlighting the uniqueness of the source language culture. This strategy is usually more common when the target language culture is more open and receptive to foreign cultures. For example, when translating names of people and places, translators may choose phonetic translation to preserve the exotic features of the source language culture. The advantage of the dissimulation strategy is that it can faithfully reproduce the uniqueness of the source language culture, but its disadvantage is that it may increase the comprehension difficulty of the target language readers.

According to the pluralistic system theory, naturalization and alienation are not opposing strategies, but interact and complement each other. In actual translation, translators often need to flexibly adjust the ratio of naturalization and alienation according to the function of the text, the receptivity of the target language culture and the purpose of translation. For example, when translating literary classics, the translator may adopt the alienation strategy more often to retain the cultural

characteristics of the text, while when translating practical texts, the translator may adopt the naturalization strategy more often to improve the readability of the text.

At the end of the 20th century, the status of translated literature in China underwent a profound transformation from the periphery to the center, a change that was not only the result of the internal adjustment of the literary system, but also a microcosm of the change of social and cultural structure. The implementation of the reform and opening-up policy broke the cultural closure, and with the influx of Western modernism, postmodernism and other literary genres, translated literature became a bridge connecting the local and the world. Li Wenjun translated the novel in 1980, two years after the Central Communist Party's opening-up policy. With the development of the society and economy, people are eager to change the ignorant and inaccessible state of mind. They are more broad-minded to appreciate the outer view. Books become a convenient and accessible way to broaden their eyesight and meet their curiosity (闫艳珍, 2013). During this period, translated works were no longer just a tool to fill cultural gaps, but gradually became the core force to promote literary innovation. Translators moved from behind the scenes to the front stage, and their creative labour was reexamined – the practice of translators such as Li Wenjun showed that translation was not only a language conversion, but also a process of cultural negotiation. The translation of *The Sound and the Fury* came at the right time. Its treatment of stream-of-consciousness narrative and religious metaphor not only responded to the local readers' demand for readability, but also preserved the impact of heterogeneous cultures, a tension that is the embodiment of the unique value of translated literature.

It is worth noting that the prosperity of translated literature in this period was not a one-way importation of the West, but the result of two-way interaction. While absorbing foreign nutrients, Chinese literature also began to participate in the world literary dialog as an equal. The centrality of translated literature prompted academics to redefine the concept “canonized”, and the works of local writers such as Mao Dun and Lu Xun entered the international arena through translation, forming an

intertextual network of cross-cultural classics. This flow has made translated literature an important field for the accumulation of cultural capital, and the translator's strategic choices have directly affected the distribution of cultural power: the naturalization strategy has accelerated the modernization process of local literature, while the alienation strategy has provided a Chinese perspective on global cultural diversity.

With the popularization of higher education and the marketization of the publishing industry, the audience of translated literature has expanded from elite intellectuals to mass readers, and its dissemination channels have also expanded from paper books to multimedia platforms. This double expansion of audience and media has transformed translated literature from an academic research object to a popular cultural consumer product, and its status has been elevated with a broader social foundation. At the same time, translation studies have shifted from a linguistic paradigm to a cultural studies paradigm, and the introduction of theoretical tools such as multiple systems theory has provided new perspectives for understanding the systemic status of translated literature. The addition of time markers and the retention of the phonetic transcription of people's names in Li Wenjun's translation is the practical manifestation of this theoretical self-consciousness, which not only solves the obstacle of acceptance but also maintains the heterogeneity of the text, demonstrating the elasticity and negotiability of translated literature in the cultural system.

Therefore, the rise of Chinese translated literature in the late twentieth century is not only a symptom of the openness of the literary system, but also a microcosm of the process of cultural modernization. Through the dynamic balance between naturalization and alienation, it has both shaped a new paradigm of local literature and contributed Chinese experience to the global cultural ecology. This two-way construction has made translated literature go beyond the role of a mere intermediary and become an indispensable active factor in the cultural system, and its status has not only increased in quantity, but also jumped in function – from cultural

supplementation to paradigm innovation, and from one-way importation to equal dialogues, translated literature has completed a magnificent turn from the periphery to the center in this historical period, and has contributed to the 21st century's cultural modernization process, center, laying a solid foundation for the globalization of Chinese literature in the 21st century.

One of the greatest achievements of *The Sound and the Fury* that most critics now agree is centrally with language. In the novel three sections are monologues that make some gesture toward orality, Faulkner turns the clumsy mechanics of the representation of that language on paper, what Stephen Ross calls “the visual discourse of our reading into a highly expressive part of the language itself” (Noel Polk, 2007). In Li Wenjun's translation of *The Sound and the Fury*, the strategy of domesticate translation is mainly reflected in the transformation of expressions in the original text that are characteristic of English culture into expressions that are more in line with the linguistic habits and cultural background of Chinese readers.

#### Example 1

ST: “Tattletale.”

TT: “搬弄是非。”

Analysis: The English word “tattletale” refers specifically to the act of informing on someone in authority (such as a teacher or parent), and carries a strong pejorative connotation that implies a degradation of the informer's character. Although there is no exact equivalent in Chinese, Li Wenjun chooses this translation to avoid the semantic narrowing that may result from the direct translation of “informer” (the English word implies a child context), and on the other hand, to fit the Chinese culture's aversion to “stirring up relations”. In addition, as a four-letter idiom, “挑弄是非” is in line with the rhythm of spoken Chinese, which enhances the ironic effect of the dialogues. For example, in Quentin's soliloquy, this translation reinforces the character's sense of helplessness towards family conflicts, making it easier for readers to feel the interpersonal entanglements of a southern aristocratic family.



### Example 2

ST: “You taking a cut this morning?”

TT: “你今天早上准备旷课吗？”

Analysis: “Taking a cut” originally refers to the behaviour of students in the southern United States to avoid religious worship (chapel service), with a specific regional cultural background. Chinese readers have no direct experience with “chapel service,” so a direct translation would require additional explanations, which might interrupt the flow of the narrative. Li Wenjun transforms it into “旷课”, which utilizes a common concept in the Chinese educational context and enables readers to quickly understand Jason’s accusation of Quentin (implying that he is evading his responsibility). Although this naturalization sacrifices the religious criticism of the original text (Faulkner alludes to the hypocrisy of the Southern Puritan tradition), it partially preserves the original meaning through contextual compensation (e.g., the later reference to “church bells”), which is more concise and natural, and meets the needs of colloquial dialogue. At the same time, the implied rebelliousness of the word “truant” contrasts with Jason’s hypocritical and conservative image, which indirectly strengthens the drama of the characterization.

### Example 3

ST: “Damuddy spoiled Jason...”

TT: “大姆娣把小杰生惯成这样.....”

Analysis: The nickname “Damuddy”, used by the Compson children to address their grandmother, is a fusion of Southern dialect and childlike linguistic features. It simultaneously embodies intimacy and subtly conveys complex emotions toward familial authority, as the grandmother’s indulgence contributes to the family’s moral decay. Li Wenjun’s transliteration “大姆娣” strategically employs the character “娣”: (originally meaning “younger sister”) to hint at gender and the honorific “大” to mimic the original nickname’s form and regional specificity. Moreover, his choice of “惯” (to spoil through overindulgence) rather than “宠” (to

dote on) aligns with Chinese familial wisdom – such as the proverb “惯子如杀子” – thereby guiding readers to intuitively grasp the roots of Jason's twisted personality. This approach not only avoids the potential confusion of a literal translation like “Damudi” but also reinforces intergenerational tensions through the diminutive “小” in “小杰生”. Compared to Wu Lao’s rendition “Grandma Damudi”, Li’s onomatopoeic adaptation demonstrates greater literary sophistication, preserving Faulkner’s metaphor for the decline of Southern clans.

#### Example 4

ST: “Liquid putrefaction like drowned things floating like pale rubber flabbily filled...”

TT: “腐败的液体像淹过后漂了起来的东西又像发白的橡皮里面气体没充满显得软疲疲的.....”

Analysis: Faulkner’s “pale rubber” serves as a metaphor for a condom (alluding to Caddy’s loss of virginity). However, in the cultural context of the 1980s China, a literal translation might have been censored or altered due to taboos. Li Wenjun translated it as “橡皮”, employing descriptive phrases like “发白” and “软疲疲” to retain the original text’s sense of corruption-induced disgust while sidestepping sensitive content. While the Chinese term “橡皮” typically evokes school stationery, creating a subtle deviation from Faulkner’s intent, the translator compensates by layering metaphors and physical descriptions to construct an ambiguous yet impactful image in readers’ minds. Furthermore, the reduplicative dialect term “软疲疲” intensifies the visceral texture, forming synesthetic continuity with the subsequent “damp sand”, ensuring the translation still conveys the original’s revulsion toward bodily decadence despite cultural transposition. This localized rewriting of metaphor exemplifies the translator’s strategic wisdom in balancing ethical considerations with artistic fidelity.

Li Wenjun’s Chinese translation of *The Sound and the Fury* employs a domestication strategy as its central framework, serving to construct a bridge for

cross-cultural comprehension. For instance, by converting Southern American vernacular into equivalent Chinese colloquialisms and adapting syntactic structures to align with Chinese expressive norms, the translation enables readers to immerse themselves effortlessly in the narrative world, thereby avoiding alienation stemming from cultural disparities. Domestication softens the text's foreignness, allowing the profound emotional currents – such as the Compson family's intricate web of love and hatred, or Quentin's philosophical perplexities – to transcend linguistic barriers and resonate directly with readers. This translational approach is not a concession but rather a creative fusion of Faulkner's literary essence with Chinese linguistic sensibilities. By anchoring the narrative in familiar rhythmic patterns, it facilitates deeper empathy with characters' fates, achieving a profound cross-cultural narrative resonance that transcends superficial cultural markers.

Li's alienation strategy is not a simple literal translation. Instead, it strikes a balance between deification and readability by retaining the original language form and adding annotations, lowering the threshold for understanding without destroying the original meaning of the text.

#### Example 5

ST: "They felt heavy enough together, but I thought again how Father had said about the *reducto absurdum* of human experience..."

TT: "把它们一起拿是够沉的，不过我又想起了父亲所说的人类经验的 *reducto absurdum* 了....."

Analysis: Li's treatment of "*reducto absurdum*" in his translation of *The Sound and the Fury* demonstrates a nuanced translational strategy. Instead of rendering it simply as "归谬法" (a standard Chinese equivalent), he retains the Latin term while providing a contextual annotation to explain its meaning. This deliberate choice preserves the original text's scholarly texture, mirroring Quentin Compson's Harvard-educated mind saturated with theoretical jargon that clumsily collides with his fragmented reality. The Latin phrase, appearing incongruously in Chinese prose, creates a dissonant effect that mirrors Quentin's intellectual entrapment – his

erudition becomes a cage rather than a tool for understanding. This linguistic anomaly also reflects the broader paradox of the Compson family: their veneer of Southern aristocratic refinement juxtaposed with the absurdity of their moral decay and existential chaos. By refusing to domesticate “*reducto absurdum*,” Li’s translation forces readers to confront Faulkner’s linguistic experimentation head-on. The resulting sense of strangeness becomes a narrative device, inviting readers to dwell in the complex interplay between character and context – a far richer experience than a conventional translation could offer. The preserved Latinism does not merely denote a logical method; it functions as a metonym for Quentin’s cognitive dissonance and the novel’s thematic tension between order and disintegration.

#### Example 6

ST: “Here, caddie. He hit.”

TT: “球在这儿，开弟。”

Analysis: Li’s translation of “Caddy” as “开弟” stands as a masterstroke of foreignizing translation. This rendition ingeniously balances phonetic resonance with semantic dislocation: the Chinese “开” approximates the English pronunciation of “Caddy,” while the character “弟” mimics the original’s final syllable while subtly encoding Benjy’s cognitively distorted perception of his sister as a male kin. “开弟” is not only a reminder of “凯蒂” to the target readers but also shows the location of the conversation. “开弟” is a little boy that is hired to serve the people playing golf, which can be seen from its literary meaning. The homophone used here offers a good example of the translator’s skillful manipulation (闫艳珍, 2013). By eschewing a literal transliteration like “凯蒂” or a domesticated adaptation, Li deliberately preserves the linguistic confusion, immersing readers directly into Benjy’s fractured mental landscape. The recurring “开弟” becomes a dual-edged signifier: its playful phonetic pun underscores the tragicomic absurdity of sibling relations, as Caddy’s demotion to “younger brother” mirrors the Southern family’s

ethical decay. This defamiliarizing strategy not only reanimates Faulkner's linguistic experimentation in Chinese but also integrates translation into the novel's very fabric, transforming it from a secondary process into a narrative device. The character “弟” operates as a metonym for Benjy's cognitive limitations and the larger societal pathologies of gendered misrecognition.

#### Example 7

ST: “Then they put the flag back and they went to the table, and he hit and the other hit.”

TT: “接着他们又把小旗插回去，来到高地上，这人打了一下，另外那人也打了一下。”

Analysis: Li's translation of Benjy's narrative in *The Sound and the Fury* exemplifies a commitment to foreignizing techniques by preserving the original's fractured syntax. Benjy's speech, characterized by simple, repetitive phrases lacking logical connectors, is rendered with minimal intervention – for instance, the phrase “打了一下” retains its grammatical incompleteness without supplementing the omitted object, thereby directly conveying Benjy's disoriented sensory perception. This defamiliarizing approach forces Chinese readers to confront Faulkner's stream-of-consciousness experiment head-on, mirroring the protagonist's cognitive fragmentation.

The broader significance of Li's foreignizing strategy lies in its refusal to sanitize Faulkner's linguistic idiosyncrasies. By retaining elements such as Quentin's Latinate terminology and Benjy's syntactical chaos, the translation resists excessive polishing, allowing these textual peculiarities to breach cultural barriers. This method not only sustains the original's linguistic tension but also reimagines translation as a form of literary re-interpretation. The rawness of the renderings – from Quentin's philosophical digressions to Benjy's childlike staccato – becomes a narrative device in itself, inviting readers to engage with the text's formal innovation as an integral dimension of its Southern Gothic sensibility. Through such techniques, Li transforms translational choices into acts of critical commentary, bridging

linguistic and cultural divides while preserving the subversive energy of Faulkner's prose.

Literary translation, as a vital medium of Sino-foreign cultural exchange, not only propels the development of translational practice but also manifests unique value in cultural dissemination. This paper, framed by Itamar Even-Zohar's polysystem theory, analyzes Li Wenjun's translation strategies in his rendition of *The Sound and the Fury*, revealing the dynamic equilibrium between domestication and foreignization during China's literary system transition in the 1980s. The study finds that while addressing Faulkner's experimental narration, Li Wenjun employed domestication tactics – such as supplementing temporal markers and rewriting religious metaphors – to mitigate the text's narrative disjunctions and accommodate Chinese readers' receptive habits. Simultaneously, he adopted foreignizing techniques, including literal translations of complex syntax and transliterations of names and places, to preserve the defamiliarizing features of the original and emphasize its cultural heterogeneity. This coexistence of dual strategies reflects both the tension between openness and conservatism in China's literary system during that era and affirms the translator's negotiating agency as a cultural mediator in the peripheral zones of the polysystem.

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李悦萌

硕士研究生，哈尔滨工程大学外国语学院，哈尔滨，中国

## 多元系统理论视阈下李文俊《喧哗与骚动》翻译研究

文学翻译作为中外文化交流的重要媒介，其策略选择不仅影响文本的传播效果，也反映了特定历史时期文化系统的动态特征。本文以 Even Zohar 的多元系统论为理论框架，分析李文俊翻译威廉·福克纳《喧哗与骚动》的归化与异化策略。研究发现，在 20 世纪 80 年代中国文学系统转型的背景下，李文俊通过归化解构叙事障碍（如补充时间标记、改写宗教隐喻）和异化保留文本特征（如直译复杂句、音译人名地名），展现了翻译策略与文学系统弹性的互动关系。本文揭示了多元系统论在翻译策略研究中的解释力及其局限性，并为经典文学重译研究提供了历时性观察的新视角。

**关键词：**多元系统论，归化与异化，《喧哗与骚动》

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聂玉环

硕士研究生，哈尔滨工程大学外国语学院，哈尔滨，中国

## 电影《长安三万里》唐诗英译的海外传播与译介探究

在全球化背景下，国产电影作为文化传播的重要载体，逐渐走向国际舞台。电影《长安三万里》中的唐诗英译，不仅承载了中国传统诗词与历史文化的精髓，也成为推动中华优秀传统文化海外传播的关键途径，有利于打破文化壁垒，吸引国外受众目光。本文通过分析译介主体、译介内容、译介途径和译介受众四个要素，重点探讨了译者主体性、归化与异化策略的平衡运

用、数字化平台的传播途径，以及西方受众、学术研究者和电影产业从业者等不同受众群体的接纳与反馈，这四个要素的协同作用使得电影《长安三万里》中的唐诗英译取得了显著的译介效果。该研究旨在揭示电影《长安三万里》中唐诗英译的文化传播作用，力求为国产动画电影的字幕翻译提供借鉴，为中华文化的国际传播与对外译介提供理论支持，同时为国产动漫“出海”提供行之有效的参考策略。

**关键词：**唐诗英译，海外传播，译介，《长安三万里》

## 1. 引言

在文化浪潮日益激荡的全球化背景下，中国文化的对外传播成为提升国家软实力的重要途径。一系列富有鲜明民族特色烙印的国产电影逐渐走向国际舞台，《长安三万里》作为一部融合了中国传统诗词与历史文化的国产动画电影，不仅以生动的艺术形式将中国的民族精神、文化价值观及审美倾向潜移默化地传达给全球观众，也推动了中国文化的国际认同与国家文化形象的构建，促进了文化的全球共享。电影中的唐诗英译，作为文化传播的媒介，涉及的不仅是语言层面的转化问题，更是文化的再创造与传播。唐诗承载着中国古代文学的精髓，蕴含了丰富的文化内涵和哲学思想，而这些文化符号和诗词意象在跨语言、跨文化的传播过程中，如何准确传达原作中的文化内涵，同时兼顾不同文化背景下观众的接受度与审美需求，成为电影字幕翻译中亟需解决的关键问题。

鉴于此，如何通过有效的翻译策略克服语言和文化的障碍，成为译介学研究中重要的议题。文化译介模式，作为分析跨文化传播过程中语言转化与文化适配的有效框架，为研究提供了有力的理论支持。本文将从译介主体、译介内容、译介途径和译介受众四个要素展开分析，探讨电影《长安三万里》唐诗英译在海外传播中的译介效果。通过对翻译主体、文化背景的研究，以及翻译策略的选择、译介途径的设计等多维度分析，本文旨在揭示唐诗英译



在电影中的文化传播作用，以期为国产动画电影字幕翻译提供参考，为推动中华文化的国际传播与对外译介提供理论支持。

## 2. 译介学思想与国内译介研究现状

### 2.1 译介学思想概述

“译”即翻译，“介”即传播。译介与翻译有关，但不局限于翻译。传统的翻译研究主要关注语言层面的转换，强调翻译技巧与策略。而译介学则超越这一范畴，关注译作的传播过程，受众的接收方式及其文化影响等。译介学不仅研究翻译过程中的语言转化，更侧重于文本在跨文化环境中的流动及其所带来的文化效应。传播学家拉斯韦尔认为成功的传播方式应该包括传播主体（Communicator）、传播信息（Message）、传播媒介（Medium）、传播受众（Receiver）和传播效果（Effect）。在翻译研究中，国内第一本译介学作者谢天振教授认为该五要素可分别对应译介主体、译介内容、译介途径、译介受众、译介效果，即文化译介模式，为译介学的分析框架提供了理论基础。译介学强调，文本的翻译只是跨文化传播的一部分，在决定对文本进行译介之前，首先选择“由谁来译”“译什么”“对谁译”，才能决定翻译过程中“如何译”以及翻译之后“如何传播”，其中每个环节都需要进行把关和操控，因为这些环节都会影响译作在异国文化场域的传播和接受效果。在电影《长安三万里》中的唐诗英译过程中，译介主体、译介内容、译介途径、译介受众四个要素实现了良性互动，最终达到了良好的译介效果，成功推动了中国诗词和中华优秀传统文化的“破圈出海”。

### 2.2 国内译介研究现状

国内以译介学为视角的文学研究，通常以文化译介模式为理论框架展开。李伟荣（2016）在《20 世纪中期以来〈易经〉在英语世界的译介与传播》一文中，采用译介主体视角，深入剖析了蒲乐道、孔理霭、林理彰和夏含夷四位代表性译者的翻译理念、方法及其对文化传播的影响。鲍晓英（鲍晓英，2016）则以莫言英译作品在美国的译介为例，运用译介学理论，研究了中国

翻译文学的译介主体、内容、途径、受众和效果，探索了中国文学“走出去”的有效译介模式。董海雅（2017）在其研究中，以英国沃克出版公司出版的《青铜葵花》英译本为对象，考察了译介的五个要素，探讨了译者汪海岚如何克服语言和文化障碍，使该作品在英国年轻读者中获得认可，进而分析了中国当代儿童文学在英语世界的有效译介路径。尽管上述研究为文化译介模式的应用提供了丰富的案例，但仍存在一定的局限性。首先，大部分研究集中在文学作品的译介，尤其是经典文学和儿童文学领域，对其他类型文化产品（如电影、动画等）的译介研究仍显不足。其次，现有研究多侧重于译介过程中某一单一维度的分析，诸如译者的翻译策略、语言和文化障碍的克服等，较少从整体传播效果和文化影响的角度进行多维度的综合分析。

在诗歌译介方面，国内的研究则主要集中于系统梳理中国诗歌在国外传播的历史过程。鲁遥（2024）深入探讨了杜甫诗歌在海外，特别是在俄罗斯的传播情况及相关研究成果。毛志文（2024）则梳理并分析了20世纪初至今，俄罗斯重要翻译家对白居易诗歌的译介策略与艺术特色，进一步剖析了代表性汉学家对白居易生平及其诗歌创作的研究视角与创新。总体而言，国内诗歌译介研究多聚焦于历史梳理，较少有学者从文化译介模式的角度，具体分析译作的传播效果，尤其是对于电影等现代文化产品中的诗歌翻译效果的研究，尚未得到系统的关注。因此，本研究将从译介主体、译介内容、译介途径和译介受众四个维度，深入探讨电影《长安三万里》唐诗英译的传播效能，旨在为中国诗词“走出去”提供更加综合、针对性和有效的参考策略，同时填补现有研究在非文学文化产品译介效果方面的不足。

### 3. 电影《长安三万里》唐诗英译的译介模式与效果分析

文学作品的对外传播是一个复杂且多维的过程，只有对译介主体、译介内容、译介途径做出合理、科学的决策，充分了解译介受众的需求与文化背景，才能获得较好的译介效果。电影《长安三万里》中的唐诗英译，作为其文化传播的重要组成部分，承载了中国传统诗歌的文化内涵与艺术价值。

通过分析该片字幕翻译的译介模式，从译介主体、译介内容、译介途径和译介受众四个维度出发，深入探讨其文化传播效果，不仅有助于理解电影中的唐诗翻译如何实现跨文化传递，也为其他文化产品的国际化传播提供了借鉴和参考。

### 3.1 译介主体

#### 3.1.1 译者背景与翻译理念：译者主体性

译介主体涉及“谁”翻译的问题，包括译者以及出版机构、制作方等在内的赞助人体系。这些翻译发起人的文化认知、翻译理念以及翻译策略直接影响到译作的最终呈现。在电影《长安三万里》中，唐诗的英译由澳大利亚作家、翻译家贾佩琳（Linda Jaivin）负责。自1980年代起，贾佩琳便开始从事中国电影字幕翻译，参与了包括侯孝贤的《悲情城市》、陈凯歌的《霸王别姬》、张艺谋的《活着》、姜文的《鬼子来了》、王家卫的《一代宗师》在内的多部经典电影的翻译。近年来，她还参与翻译了《叶问3》、《红海行动》以及追光动画出品的几乎所有电影字幕。她的翻译风格以精确且富有文化感知力著称，尤其注重语言的流畅与文化语境的结合。

《长安三万里》所涉48首古诗，不仅有曾获国际翻译大奖“北极光奖”的译学泰斗许渊冲的经典译本，还有诸多海外汉学家的成熟译文。但贾佩琳并未直接采用这些已有的翻译，而是充分考虑字幕译制空间、观众认知负荷和短时记忆等制约因素，在遵循忠实翻译原则的基础上，采用灵活的翻译策略，避免文字上的“喧宾夺主”，以便传达唐诗的音韵之美与中华文化的身后底蕴。

在《长安三万里》电影中，贾佩琳的唐诗英译与许渊冲的经典译文在表达方式上有所不同，前者更加注重字幕翻译的简洁性和视觉配合，而后者则注重忠实再现诗句的原意和音韵美感。通过对比两者的译文，可以更清晰地体现出译者的主体性差异以及反映出译者在不同文化和传播语境中的翻译

立场。为了便于分析、表达简洁，将贾佩琳的电影官方译文表示为译文 1，将许渊冲的经典译文表示为译文 2。

例 1：人生得意需尽欢

译文 1：When life goes well, be joyous;

译文 2：When hopes are won, oh! Drink your fill in high delight;

许渊冲先生将“人生得意须尽欢”中的“须尽欢”译为“drink your fill in high delight”，在音韵上有较强的节奏感，表达了更丰富的情感层次，具有较高的文学性。而贾佩琳结合电影场景视觉模态，直接采用了“be joyous”这一简短表达，易于观众在短时间内理解，在不影响实质性内容的前提下避免了冗长的表述，使得字幕和视觉效果更紧密配合。因此，贾佩琳的译者主体性体现在译文更注重即时的观众理解与视觉流畅性，旨在确保观众能够快速理解并与影片的视觉信息产生共鸣；而许渊冲的译文则更多保留了原诗的文学风味和情感深度。

例 2：孤帆远影碧空尽，唯见长江天际流。

译文 1：The lone boat slowly vanishes against the sky, I see only the Yangtze flowing to the edge of the world.

译文 2：His lessening sail is lost in the boundless blue sky, Where I see but the endless River rolling by.

许渊冲先生的经典译文在表达方式上较为复杂，语句较长，也更注重音韵的流畅性和对原诗诗意的深度传达。而贾佩琳的译文在忠实再现原诗意境的同时，更加注重了视觉与语境的结合。她将“长江天际流”译为“The Yangtze flowing to the edge of the world”，既具象化了长江的壮丽景象，又增强了诗句的空间感和流动感，符合电影画面中长江的宽广与永恒流动的意境，与电影画面形成复调叙事。

两位译者的不同译文表明，在不同的翻译语境中，译者的主体性不仅体现在翻译策略和风格的选择上，也反映了他们对文化传递与受众需求的不

同理解。贾佩琳的译文更具适应性与传播性，而许渊冲的译文则倾向于保持文学性和深度。

### 3.1.2 赞助人的参与：制作团队的推动与文化传播

《长安三万里》的制作团队追光动画，作为译介主体的赞助人，充分意识到海外观众对中国传统文化的认知差异以及翻译在跨文化传播中的关键作用。为了确保电影中的唐诗文化内涵能够精确传达，制作团队对英文字幕的翻译进行了全面的审慎考量。从翻译者的选定到翻译策略的细化，团队全程参与并反复推敲。为此，制作团队邀请了澳大利亚著名作家及翻译家贾佩琳进行字幕翻译，充分借助她在跨文化翻译中的丰富经验。然而，整个翻译过程并非仅仅依赖于单一译者的个人判断，而是经过与追光动画主创团队的多次讨论和调整。在制作团队的指导下，结合电影的艺术呈现和海外观众的文化背景进行调整与优化。制作团队的参与，确保了翻译不仅忠实于原作，还符合电影在全球传播中的文化适应性与视觉效果，从而成功实现了中国诗词文化的跨界传递和观众的认同感，受到了海外观众的高度评价。

### 3.2 译介内容

译介内容涉及“译什么”和“怎么译”的问题，在以翻译为中介推动中国当代文学“走出去”的过程中，译者需根据目标语社会和源语社会的意识形态、诗学特征以及审美需求等进行深入对比分析，从而科学地进行翻译内容和翻译策略的选择。在国产动画电影《长安三万里》中的诗词翻译中，如何处理文化传递与语言表达之间的关系，特别是归化与异化策略的选择，关系到不同文化系统之间的有效对接。

#### 3.2.1 归化策略与唐诗英译

归化策略在电影《长安三万里》唐诗英译中的运用，主要通过调整源语言的文化元素，使目标语的读者能够更容易理解和接受源语的诗意与情感，同时减少文化的陌生感，使翻译作品更符合目标文化的认知习惯和语言环境。

例 3：一为迁客去长沙，

I was banished to far-off Changsha,

在原文中，“迁客”具有强烈的历史和文化背景，但在英语中，直接翻译为“banished”一词，译者避免了“迁客”一词带来的模糊性，减少文化负载，使得译文直接传达了源文化中的悲剧感和流放情节，让目标观众更能理解李白被流放的悲愤与无奈。

例 4：黄鹤楼中吹玉笛，江城五月落梅花。

I play my melancholy flute in the Yellow Crane tower, In spring plum blossoms rain down on River Town.

在中文中，“玉笛”是一个带有特定文化意涵的词，象征着高雅、纯净，而被翻译为“melancholy flute”，直接赋予了乐器情感色彩，使得情感的传达更为直接和符合目标文化的表达习惯。通过在乐器旁加上“melancholy”，译者避免了文化和情感上的距离，使目标读者能感同身受，减少文化隔阂，增强了诗意的表达。

原文中的“江城五月”被翻译为“In spring”，使得季节背景更加普适，去除了具体的地理与文化细节。“梅花”被翻译为“plum blossoms”，使得读者可以理解为所有文化中可能存在的“春花”。虽然“梅花”在中国文化中具有特殊的象征意义，但为了让目标语言观众更容易理解，翻译中进行了适当的文化简化。

例 5：梨花醉春色，碧溪弹夜弦。

Pear blossoms drunk on spring's blush, The verdant stream plucks night's strings.

将“春色”翻译为“spring's blush”是通过赋予“春色”更为情感化和视觉化的表现，不止传达了春天的颜色，还传递了春天的情感体验。“Blush”意指面颊泛红，通常带有温暖、柔和的情感色彩。西方文化中，尤其是诗歌和文学作品中，“blush”往往是与青春、美丽和温柔相关联的。这里是暗示春天的温暖、柔美和生机勃勃的气息，帮助目标读者能够感受到一种富有生命力的春天形象，减少了文化的隔阂。

这句诗的原文“碧溪弹夜弦”用的是一种非常具有东方色彩的意象，具体表达了溪水与夜晚之间的关系。翻译中的“verdant stream”很好地保留了“碧溪”中的绿色和清澈感，但“弹夜弦”这一描写通过“plucks night’s strings”进行了创意的转译。尽管“夜弦”是一个独特的汉语文化意象，译者通过归化的方式，用“strings”这一西方文化中的象征性元素（与音乐有关的弦乐）代替原本的“弦”，用“pluck”来描述水流对“夜弦”的拨动，比“弹”这一汉字更能在英语中传达出音乐性和画面感，让目标语言的读者能够更容易地理解诗中的意境。

总结来看，在《长安三万里》中的诗词翻译中，归化策略通过适当调整文化元素，使目标语言观众能够更易理解源语言中的情感与意象，能够在不同文化背景中体验到原作的美感和情感张力。通过简化和调整具体的文化符号，译者有效地减少了文化隔阂，提升了诗意表达的普适性和情感传递的直接性。归化策略在保留诗歌情感的基础上，使翻译作品更符合目标文化的认知习惯，从而加强了文化的可接受性。

### 3.2.2 异化策略与唐诗英译

异化策略在翻译中强调保留源文化的独特性，忠实传递源语言的文化内涵与语境。通过保留源文化中的特定文化符号与意象，异化策略让目标语读者感受到源文化的异域魅力。通过这种方式，翻译不仅传达了语言层面的意义，也维护了诗歌原有的文化特征和艺术感，避免过度本地化对原作内涵的削弱。

例 6：哥舒夜带刀。

Geshu is armed day and night.

在翻译中，“Geshu”直接保留了源文化中的名字哥舒（吐蕃部落的领主），而“armed day and night”将原文的“带刀”抽象化为“armed”，并进一步用“day and night”强调其持续的警戒状态。这里的翻译未做本地化处理，而是保留了“Geshu”的名字，这不仅突出了人物在源文化中的特定身份，而

且在英语语境下，也没有进一步解释“带刀”究竟指什么样的武器，而是通过“armed”这一更为宽泛的词语保留了其文化背景。这种翻译方式强化了源文化中对哥舒人物特征的特指性（即吐蕃部族的领导人物），而目标语言读者只能通过上下文猜测其具体文化背景和象征意义。这体现了典型的异化策略，通过不完全本地化，使得目标语言读者意识到这种文化的“陌生性”，从而激发他们对源文化的兴趣和探究欲望。

例 7：不敢过临洮。

But dare not cross Lintao.

在翻译中，“Lintao”作为地名被直接保留，没有进行任何形式的本地化处理，确保了原作的文化特色得到保留。地名的保留使得目标语言的读者在阅读时能够感知到中国历史背景中的特定地方和历史时刻，同时也激发读者去探索更多的文化和历史信息。通过不做解释或翻译，“Lintao”保持了其“异国”的特性，使目标读者必须通过背景知识来理解其文化意义。

例 8：夜来风雨声，花落知多少。

A loud stormy night, Countless petals fall.

通过使用“loud stormy night”而非“wind and rain sounds”或“spring storm”，强化了自然景象的震撼感。这一翻译不仅呈现了风雨交加的夜晚氛围，也使目标语言的读者更能感受到源语言中风雨的轰鸣声，从而加深对自然变化的感知。通过这种异化策略，译者避免了过度本地化，保留了源文化中的音响特征与情感张力。

同样“Countless petals fall”的翻译，保留了中文中“知多少”的模糊语气和“花瓣”的细腻意象以及诗人对于自然变化的感叹和无奈。通过“countless”一词的运用，表达花瓣纷落的数量感和自然的不可抗拒性，加强了诗人对春天的感慨和对花朵凋谢的无尽忧伤，保持了原诗中的诗意和文化色彩，使目标语言的读者能够感受到源语言中的繁复景象。



总结来看，这里的异化策略体现的是情感强化的作用。例如“loud stormy night”和“countless”的使用，不仅呈现了春夜的风雨，还增强了原诗中对时光流逝和自然变化的情感张力，避免了过度本地化，使目标语言读者能够更直接地体验到源语言的情感厚度和文化氛围。

### 3.2.3 翻译策略的文化功能

在《长安三万里》电影字幕的唐诗英译中，归化和异化策略的交替运用体现了翻译在文化功能上的多重作用。翻译不仅是为了实现语言的转化，更重要的是通过恰当的策略选择，在不同文化系统之间搭建桥梁，促进文化的跨越式传播。

然而，目前我们还处于未完全走进“中心”的情况下，即尚未完全实现不同文化系统间的平衡对接。通过上述实例分析可见，电影《长安三万里》中的诗歌翻译仍然以归化为主，异化为辅。由于电影的传播目标是让外国受众更容易接受中国文化，因此归化策略的使用较为频繁。归化策略通过调整诗歌中的文化元素，使其更符合目标语言观众的认知和文化习惯，增强其亲切感和认同感。这种策略有助于缩小文化差异，减少外来文化的陌生感，使翻译作品更易融入目标文化的语境中。异化策略则主要体现在保留一些具有特定文化背景的地名和人名上，而对于大多数诗歌意象，翻译更倾向于采用能为外国受众所理解的归化策略。因此，通过这两种策略的交替使用，电影《长安三万里》能够在全球传播过程中有效地传递中国传统文化的核心内涵，确保观众能够在文化差异的情况下仍然产生情感共鸣，保持了文化的适配性。

### 3.3 译介途径

译介途径是翻译产品在跨文化传播过程中走向目标读者所依赖的媒介渠道和信息载体，它不仅涵盖翻译活动本身，还涉及作品的发布、推广和受众的接受过程。对于国产动画电影《长安三万里》而言，其“破圈出海”的成功不仅源于精准的翻译，更得益于数字技术的赋能，将新媒体技术、中国传统水墨画风、成熟的音效系统与唐诗英译紧密结合，构建了多元化的译介

途径。这些途径使中国传统文化与电影内容得以深入目标语言市场，助力中国优秀文化在全球范围内的传播与认同。

### 3.3.1 数字技术与新媒体平台的结合

在电影《长安三万里》的海外传播过程中，数字技术与新媒体平台的结合构成了其“破圈出海”的关键译介途径，成为推动中国传统文化“走出去”的强大引擎。通过数字化技术与国际流媒体平台（如 Netflix、Amazon Prime、YouTube 等）的联动，电影突破了地理和文化的限制，迅速实现了跨境传播。电影的海外传播不仅依赖传统的线下渠道，还巧妙运用了流媒体平台的全球化优势，使其能够快速抵达国际观众。此外，《长安三万里》的海外传播战略可以概括为“借船出海”与“造船出海”双管齐下的策略，进一步强化了译介途径的多样性。通过借助国际平台的强大分发能力，电影实现了跨文化传播；同时，通过本土企业建设海外平台，进一步深化了译介途径的自主性和持续性。这种双重策略不仅增加了电影的全球曝光度，也为电影的文化内容提供了更多样的传播渠道。总结来看，基于数字技术的新型译介途径，为中国传统文化的国际传播开辟了新的前景，也为电影文化的全球传播提供了宝贵经验。

### 3.3.2 社交媒体与网络社群的传播力量

社交媒体的普及使得观众的评价与讨论成为电影文化传播的重要译介途径。《长安三万里》通过微博、Facebook、Twitter、Instagram 等平台，巧妙利用社交媒体的即时性和互动性，成功实现了广泛的观众互动与口碑传播。这些平台不仅为电影提供了与全球观众直接沟通的渠道，还促进了唐诗的翻译和文化内涵的扩展讨论，增强了电影内容的跨文化传播效力。观众在观看电影后，往往会分享对诗词翻译的理解，并讨论其中的文化背景，尤其是对唐诗的独特文化符号和意象的解析，成为电影海外传播的有效推动力。此外，影片在海外上映后，不少海外网友自发助力影片宣传推广。优兔、美国华人媒体 RADII、知名社区红迪网（Reddit）等平台影评人纷纷点赞，盛赞该片

艺术价值与文化价值，带动了更广泛的文化讨论，使电影在全球范围内获得更多的关注和认同。通过社交媒体和网络社群的协同作用，电影《长安三万里》的译介途径得以多元化，拓宽了文化传播的路径，为中国诗词的国际传播提供了新型的译介经验。

### 3.4 译介受众

译介受众是跨文化传播活动中的目标对象，也是传播效果的最终实现者。在中国文学“走出去”的过程中，受众的文化背景、语言能力、审美取向等因素直接影响到译介产品的接受度和传播效果。在电影《长安三万里》的海外传播中，西方受众、文化爱好者以及学术群体、电影产业从业者，都是其重要的译介受众。这些受众不仅关注电影本身的娱乐性和艺术性，还对电影中所承载的中国传统文化、历史背景和诗词的翻译策略产生浓厚兴趣，只有通过译介受众的参与和接受，我们才能实现文化“走出去”的意义和目标。

#### 3.4.1 西方受众的文化接受度

电影《长安三万里》在海外传播过程中，不仅保持了东方美学的精髓，还巧妙地抓住了“唐诗”这一文化符号，通过引导情感共鸣和文化认同，成功地实现了与西方受众的文化对接。影片通过对高适人生轨迹的刻画，凸显了中国传统美学儒道合一、天人合一的思想，这一理念与西方哲学中，尤其是德国哲学家海德格尔提出的“诗意栖居”这一人类理想生存状态十分相似，这种共通的审美取向得到了译介受众的主体西方受众的认同与共鸣，从而促进了文化互鉴的深入。与其他国产动漫电影相比，诗歌体量大、诗意内涵饱满的《长安三万里》，如何将中华传统文化的精粹与要旨准确完整地传递给西方受众，是中国电影打开海外市场必须解决的难题。为了应对这一挑战，搭建好国际传播的语言桥梁，通过恰当的翻译策略（如归化和异化），运用中英双语字幕等方式，可以有效缓解语言和文化障碍，降低海外受众的理解难度，从而促进中华文化的海外传播。简而言之，电影《长安三万里》通过

细腻的文化叙事、精准的情感传递和跨文化的共识构建，实现了与西方受众的情感链接，强化了文化交流和文化认同，为中国文化“走出去”提供了新范式。

#### 3.4.2 学术研究者与文化学者的文化共鸣

电影《长安三万里》在全球传播过程中，学术研究者与文化学者作为重要的译介受众群体，在推动电影文化传播和促进跨文化理解方面发挥了关键作用。这些学者通常来自中国文化、东亚研究、翻译学、电影学、比较文学等领域，他们通过对影片的深度解读，探讨影片在全球传播中的文化意义和翻译策略，推动影片在学术界的讨论和认同。《长安三万里》不仅是一部艺术作品，更是中华文化传播的载体。学术研究者从电影的文化背景、叙事方式、翻译精准性等方面进行剖析，特别是唐诗英译如何传递中国传统文化的精髓，这些都成为学术研究的重要话题。文化学者则关注影片在跨文化传播中的表现，如何突破语言和文化障碍，做到既忠实于原文化又适应目标文化的需求。通过学术论文、书籍、讲座以及国际学术会议等形式，学术研究者与文化学者不仅分析影片的艺术与文化价值，还探讨影片所带来的文化对话和文化互鉴的可能性。他们的研究成果为电影在全球范围内的传播提供了理论支持，也为更多受众的文化理解和认同提供了框架和指导。因此，学术研究者与文化学者不仅是《长安三万里》译介过程中不可忽视的译介受众群体，也是推动电影传播与文化认同深化的重要力量。通过他们的学术讨论和研究，影片的文化内涵得到了进一步的解读和传播，进一步促进了中西方文化的对话与融合。

#### 3.4.3 电影产业从业者的市场认同

电影产业从业者也是译介过程中的潜在受众群体。该译介受众群体通常包括制片人、发行商、编剧、导演、市场营销专家以及海外电影节的组织者等，他们不仅关注电影的艺术价值，还注重其市场潜力和商业可行性。在《长安三万里》国际传播的过程中，电影产业从业者的参与为影片的国际市

场认同提供了关键支持。通过与国际发行商和流媒体平台的合作，如 Netflix、Amazon Prime 等，进一步扩大了其国际受众群体。2023 年 10 月 6 日，电影《长安三万里》宣布在北美上映，上映 10 天累计票房收入达到 216280 美元，显示出较强的市场吸引力。这一成绩不仅标志着电影在海外的商业成功，也反映出电影产业从业者这一译介受众群体在推动中国电影进入国际市场中发挥的关键作用。电影产业从业者的市场认同为《长安三万里》的全球传播提供了坚实的支持基础，他们通过整合资源、优化推广渠道，使电影得以突破语言和文化的障碍，获得全球观众的关注和认可，为未来的中国诗词文化传播提供了可借鉴的模式和路径。

#### 4. 结语

电影《长安三万里》中的唐诗英译取得了显著的译介效果，得益于译介主体、译介内容、译介途径和译介受众四个要素的协同作用。首先，译者贾佩琳的翻译主体性在这一过程中起到了至关重要的作用。她凭借深厚的语言功底和对中西文化的深刻理解，成功将唐诗的美学意蕴与中国传统文化传递给国际观众，体现了译者在跨文化传播中的主动性与调适能力。其次，在译介内容方面，影片的翻译策略以归化为主，辅以适度的异化，通过灵活地调整语言和文化背景，使原作的文化精髓在目标语言中得以有效再现，并能为目标受众所接受。这种平衡的翻译策略促进了影片文化内涵的顺利传递。此外，译介途径的数字化转型为电影的全球传播提供了有力支持。借助流媒体平台，影片跨越了时空限制，突破了传统传播途径的局限，迅速触及全球观众，提升了其文化传播的广度与深度。最后，译介受众的多元性也是该片译介效果成功的关键因素之一。影片不仅吸引了西方受众、学术研究者和文化学者，也成功触及电影产业从业者，三类受众的不同需求促使翻译策略在满足文化传递的同时，也扩大了文化对话的范围。未来的译介学研究可进一步探讨在全球化语境下，如何更加精准地运用翻译策略，结合数字化传播工具，实现更加高效的跨文化交流。

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**Nie Yuhuan**

*Master's Degree Candidate, School of Foreign Languages  
Harbin Engineering University, Harbin, China  
nieyuhuanbonnie@163.com*

## **A STUDY ON THE OVERSEAS DISSEMINATION AND TRANSLATION OF TANG POETRY IN THE FILM CHANG AN**

*Against the backdrop of globalization, Chinese domestic films, as vital carriers of cultural transmission, are increasingly stepping onto the international stage. The English translations of Tang poetry featured in the film Chang'an not only embody the essence of traditional Chinese poetry and historical culture but also serve as a crucial channel for promoting the overseas dissemination of China's rich cultural heritage. These translations help break down cultural barriers and attract the attention of international audiences. This paper analyzes four key elements – agents of translation, content of translation, modes of dissemination, and target audiences – to explore the translator's subjectivity, the balance between foreignization and*

*domestication strategies, the use of digital platforms for dissemination the reception and feedback from various groups such as Western viewers, academic researchers, and film industry professionals. The interplay of these four aspects has contributed to the notable success of the English translations of Tang poetry in Chang'an. This study aims to reveal the role of these translations in cultural transmission, offering insights for subtitle translation in Chinese animated films, theoretical support for the international dissemination and translation of Chinese culture, and practical strategies for helping domestic animations reach global audiences.*

**Keywords:** *English translation of Tang poetry, overseas dissemination, translation and mediation, Chang'an.*

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孙岩

讲师，外国语学院，哈尔滨工程大学，哈尔滨，中国

刘丹

讲师，外国语学院，哈尔滨工程大学，哈尔滨，中国

### 生态翻译学视角下许渊冲英译古诗翻译研究 – 以杜甫《登高》为例

生态翻译是一种以生态学为视角的翻译研究方法。其核心是要求译者从语言、文化、交际三个维度确保翻译作品能达到原作的意境和效果。本文以许渊冲翻译的唐诗《登高》为例，以生态翻译学为指导理论，从“三维”转换的角度对许渊冲先生的古诗英译文本进行研究，探讨“三维”转换策略对古诗词翻译的适用性，希望在提高译文质量的同时，促进不同文化的交流互鉴。

**关键词：**生态翻译学，三维转换，《登高》

随着中国综合国力的增强和国际话语权的提升，以文化为纽带构建全球对话机制成为新时代的重要命题。中国古诗词是中国文化瑰宝中最璀璨明珠。他们以凝练的语言，深邃的寓意、优美的画面感为后人广为传颂。古诗词中所蕴含的哲学思想、人文精神以及价值观都是对中国优秀传统文化的完美呈现。经过了一千多年的流传，人们依然还能从古人的诗句中找到属于自己的喜怒哀乐，与古人产生情感共鸣。

从生态翻译学的视角出发，对古诗进行翻译研究，对于推动中华优秀传统文化的传承与发展具有深远的意义和显著的成效。杜甫的杰作《登高》被誉为“古今七言律诗之冠”。这首诗展现了杜甫在晚年时期面对自然和人生的深刻感悟，也反映了唐代社会的历史背景和文化氛围。通过对这首诗的英译文的研究，我们可以更好地理解古诗在不同文化背景下的传播与接受，以及翻译学研究在跨文化传播中的重要作用。本人旨在从生态翻译学的独特视角，以许渊冲先生所译的《登高》为例子进行分析，在语言维、文化维和交际维三个层面中考虑译者在翻译实践活动中对翻译环境的适应性以及对译文做出的适应性选择。为古诗词的翻译提供策略和方法。促进中华优秀传统文化的国际传播。

## 1.生态翻译理论概述

生态翻译学（Eco-Translatology）是由中国学者胡庚申教授在 21 世纪初率先提出的创新性翻译理论。该研究是专注于翻译文本生态、翻译群体生态以及翻译环境生态的综合研究（胡庚申，2024）。“这种创新是在进化论的“适应选择”学说、西方生态主义、东方生态智慧等相关文化思想的互通互融中形成的”（胡庚申，2021，p.175）。胡庚申（2008）认为生态翻译学就是在生态翻译环境内译者及其在翻译实践中与之相关联的一切进行的研究。“翻译的本质、过程、标准、原则和方法等做出的新的描述和解释”（胡庚申，2008，p.13）。



以“翻译适应/选择”理论为基础的生态翻译学是利用达尔文进化论学说中“求存择优”的原则去解释译者在生态翻译环境中通过在“自然选择”和“译者适应”确立翻译活动中的中心地位和主导作用。这里的生态翻译环境构成元素是“源文、源语、和译语系统”（胡庚申，2008，p.13）在这一理论框架下，翻译不再被视为简单的语言转换，而是一个复杂的“生态系统”。译者要在适应不断变化的翻译生态环境中发挥了关键作用。理论中还强调了译者的主观能动性，对于翻译成果、语言创新、文化交流、社会变革、学科的发展都起到了促进作用。

## 2. “三维”转换翻译策略

从生态翻译学角度，“三维”转换翻译策略就是译者在语言维、文化维和交际维度三个层面中的做的适应选择转换。语言维的转换关注的是源语与译语在语言层面的适应性转换，确保译文在语言表达上既忠实于原文，又符合译语的语言习惯。文化维的转换则强调在翻译过程中要充分考虑文化差异，使译文能够传递原文的文化内涵，同时避免文化冲突和误解。交际维的适应转换则侧重于译文在交际层面的适应性，确保译文在目标语境中能够产生与原文相似的交际效果。

## 3. 许渊冲《登高》英译本中体现出的生态翻译学的“三维”转换

中国古诗在语言上往往比较考究，不仅有平仄、押韵、还有词类活用、词语省略等语法特点。在诗歌的创作中，诗人不仅运用多种表达手法和写作技巧相结合，在注意节奏美、韵律美的同时融情于景，寄情于物。这样独特的创作手法给诗歌的翻译造成很大的难度。因此，在古诗词的翻译时需要“译者具备诗词的认知能力、文化感悟力和语言创造力”。被誉为“诗译英法唯一人”的许渊冲先生毕生致力于中国文学的翻译。生态翻译学的出现使得译者不需要拘泥于翻译的方法，可以根据实际翻译环境进行适应性选择，以找到适合的译文。

### 《登高》

风急天高猿啸哀，渚清沙白鸟飞回。  
无边落木萧萧下，不尽长江滚滚来。  
万里悲秋常作客，百年多病独登台。  
艰难苦恨繁霜鬓，潦倒新停浊酒杯。

许渊冲的英译文是：

On the Height

The wind so swift, the sky so wide, apes wail and cry;  
Water so clear and beach so white, birds wheel and fly.  
The boundless forest sheds its leaves shower by shower;  
The endless river rolls its waves hour after hour.  
A thousand miles from home, I'm grieved at autumn's plight;  
Ill now and then for years, alone I'm on this height.  
Living in times so hard, at frosted hair I pine;  
Cast down by poverty, I have to give up wine (许渊冲, 2022, p.213).

### 3.1 语言维的适应选择转换

语言维的转换，本质上是译者在翻译进程中与目标语言达成动态平衡的过程。在翻译实践里，鉴于源语和目标语的语言体系、文化背景存在显著差异，译者需依据目标语的语言习惯、句式特征及用词偏好进行调适。翻译时，应根据实际情形灵活运用翻译理论，在最大程度保留原文特色的基础上，做出适应性选择，以此赋予译文优质的可读性。

古人云：“题者，额也。”古诗的标题一般都是作者的精心设计，其中蕴藏着作者的情感寄托。标题能交代诗歌写作的时间、地点、写作目的以及作者的写作心境等。原文标题《登高》直译为“登上高处”，译文中将标题译为“On the Height”，借助意译的方法，形象点明作者创作时的地理环境特征。而“Height”在英语中可表示高处、处于顶峰的意思，与“登高”中的“高”的含义极为契合。另外，以介词短语为标题，既在语言结构上呼应了原文标题简洁明了的特点，又与英文诗歌标题短小精炼的特点保持一

致。原文中诗人在前两联描写了自己登高后所见之景，后两联又触景生情、寄情于景来抒发自己常年漂泊、晚年多病的孤独惆怅之情。所以“登高”不仅有动词的含义还蕴含着诗人在置身高处时的所见、所闻和所感。“On the Height”正好满足了标题字面的意思，同时对登高后的内容有所保留，引发了目标读者的好奇，对后续内容充满期待。

《登高》作为七言律诗之冠，主要原于杜甫的写作手法和独特的韵律。全诗四联句句对仗，格式工整，诵读节奏感强。许先生在翻译时尽量保持整齐的句式模拟原句对仗。如前两句“The wind/the water”；“the sky/the beach”；“apes/birds”结构上实现了对称。这两句中通过单音节和双音节词组合形成短促的节奏，有种明快又急促的感觉，仿佛使人置身于风急、猿啸的真实环境中。而到了后面两句“boundless”和“endless”等多音节词的运用使节奏趋于舒缓。英语诗歌也常见押韵，这首诗主要押尾韵如

“cry/fly”、“shower/hour”、“plight/height”、“pine/wine”格式上既保留了原文的格律形式，又还原了原诗的音韵美。恰当的融入了目标语言的诗歌格律形式，激发了目标读者的阅读兴趣。

词汇的选择也是该英译文的精妙之处。“apes wail and cry”中“wail”和“cry”向读者生动精准地描绘了猿猴哀鸣的画面。“萧萧”这个叠词是杜甫的妙用，它的作用是模拟树叶下落时的声音，既是拟声又是摹形。“shower”本身的动态画面就很清晰，“漫天黄叶纷纷坠落”。

“shower by shower”的句式通过动态描写强化了原诗的意境。下一句的“hour by hour”将长江川流不息的动态感也具象化了。从宽度、深度两个方面，增强了长江的空间感。译者恰到好处的将诗人对自然现象的描绘生动地展现出来，同时寄寓了作者时光易逝、年华易老的慨叹。

### 3.2 文化维的适应选择转换

双语间文化差异是翻译过程中译者面临的最大挑战。译者在从事翻译工作时，核心目标是把两种语言背后文化所蕴含的深层内涵传达出来。这不

仅要求译者准确地进行语言层面的转换，还需要对文化内容进行恰当阐释。通过这样的方式，在不同的语境中重新构建文化的精髓部分，让一种文化在另一种语境下也能被准确理解。最终达成的效果是，译者能够像一座桥梁一样，助力不同文化，实现有效的交流与沟通。在翻译中国古诗词时，译者不仅要准确翻译出诗词的字面意思，更要将其中蕴含的中国古代文化、情感、哲学等深层内涵传递给外国读者，让外国读者如同中国读者一样领略到诗词的文化精髓，实现跨文化交际。

在许渊冲先生的翻译实践中，意象化描写的处理展现出独特的艺术匠心。他常采用直译方法保留源语文化意象，如将“猿”译为“apes”、“白鸟”译为“birds”，让原文的意象得以直接呈现。对于“渚清沙白”这一意象，许先生将“渚”直译为“beach”，尽管“渚”指水中小块陆地，《诗经·召南·江有汜》中“江有渚，之子归，不我与”所描绘的就是长江中小洲景象。虽然它与英文“beach”概念存在细微差异，但这种转换有效增强了目标读者的可读性。许先生的翻译策略巧妙跨越了文化鸿沟，使读者能更直观感受文字画面。

“万里悲秋常作客”这句中的“悲秋”是中国文化特有的情感概念，指由秋天引发的人生无常之感。许先生的译文通过解释“grieved at autumn's plight”进行了文化补偿，使英语读者能够理解这种复杂情感。“百年多病独登台”中“百年”在中国文化中原指“晚年”，现在指“一生”，翻译时经过适应性调整译为“for years”，更符合英语表达习惯。许先生的意译法将杜甫凄凉的心境刻画得淋漓尽致：受尽苦难，饱尝人间心酸，晚年带着多病之躯，独自登上高台，抒怀天地间。

最后一句中“繁霜鬓”被译为“frosted hair”。在中国传统文化语境里，“霜”除了本身自然现象的含义外，常被诗人用来象征迟暮、衰老。许先生在翻译时，巧妙规避了“霜”在中国文化中这一特定联想，转而借助英文中“pine”（憔悴）所蕴含的情感。“pine”一词在英文诗歌里，常被

用于表达因思念、忧愁等导致的身心憔悴，与原诗中诗人对自己境遇伤怀，更怜天下苍生的悲慨相互映衬。如此处理，不仅精准把握了原文的情感内核，更以一种符合目标语文化习惯的方式，让异国读者也能深刻体会诗句中所饱含的沧桑意蕴，产生了跨越文化与语言界限的情感共鸣。

### 3.3 交际维的适应选择转换

在翻译过程中，译者不仅要转换语言信息并传达文化意义，还应该重视于交流维度，确保原文的交流意图精确体现出来。特别是在古诗词翻译过程中，适应性选择转换的交际维度显得尤为关键。古诗词承载着古人丰富的情感、独特的文化意象与深邃的思想。译者若忽视交际维的转换，仅机械地进行字词翻译，译文可能会失去原作在交际情境下的韵味与感染力。

翻译时添加了“times so hard”和“poverty”等词，强化了诗歌创作时的个人生活背景，帮助外文读者更好地理解诗人的处境和心境。

原诗后四句是抒情，许先生在翻译中大量使用“I”，明确了抒情主体。译文中“I'm grieved.....”，“I' ll now.....”，“I' m on this height.....”清晰地传达出诗人漂泊、悲凉、孤独的复杂情感，让读者能够理解诗人登高时的心境。理解古诗创作的“悲”，实现情感共融。

## 4.结语

综上所述，通过对许渊冲先生翻译的杜甫《登高》进行深入分析，我们能够清晰地观察到生态翻译学“三维”转换策略在古诗英译中的巧妙运用及其显著成效。许先生的译作不仅在语言层面追求精准，更在文化传递上力求忠实。他努力在翻译过程中缩小中西文化差异，既保留了原诗的意境与韵味，又确保译文在目标语言中自然流畅。这充分验证了生态翻译学的“三维”转换理论在古诗英译中的适用性，为翻译实践提供了有效的理论指导。许渊冲先生的翻译，不仅仅是语言的转换，更是文化的桥梁，为中华优秀传统文化走向世界奠定了基石，促进了不同文化间的交流与理解。

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**Sun Yan**

*Lecturer, Harbin Engineering University, China*

**Liu Dan**

*Lecturer, Harbin Engineering University, China*

## **TRANSLATION STRATEGIES FOR CHINESE POETRY FROM THE PERSPECTIVE OF ECO-TRANSLATOLOGY – A CASE STUDY ON XU YUANCHONG’S VERSION OF DU FU’S DENG GAO**

*Eco-Translatology is a translation research approach from ecological perspective. The core of this approach is to ensure that the translated works can achieve the artistic conception and the effect of the original works from three dimensions: language, culture and communication. This paper aims to study the Chinese poem “Deng Gao” translated by Xu Yuanchong as an example and analyze the translation of Xu Yuanchong within the range of these three dimensions so as to explore the applicability of “three dimensional transformation” strategy in Chinese poetry with the purpose of improving the quality of translation as well as exchanging the mutual learning of different cultures.*

**Keywords:** *Eco-Translatology, three-dimensional transformation, Deng Gao.*

**Zhang Xinyue**

*Master's Degree Candidate, School of Foreign Languages  
Harbin Engineering University, Harbin, China*

**APPLICATION OF CULTURE-LOADED WORDS IN SUBTITLE  
TRANSLATION FROM THE PERSPECTIVE OF SKOPOS THEORY: A  
CASE STUDY OF “LIGHTING UP THE STARS”**

*In the context of globalization, film and television subtitle translation shoulders the dual mission of breaking cultural cognitive barriers and realizing value resonance. This study takes the phenomenal-level funeral film “Lighting up the Stars” as the research object, and discusses the specific application of culture-loaded words in subtitle translation from the perspective of Skopos theory.*

*Taking the unique funeral culture of China as its theme, “Lighting up the Stars” breaks people’s inherent cognition of death and funeral through the narrative technique of interweaving sorrow and joy. As words that carry specific cultural information and colors, culture-loaded words are the key and difficult points in subtitle translation. Starting from Skopos theory, this paper analyzes how translators choose translation strategies according to the three principles of Skopos Theory by deconstructing the English subtitles of culture-loaded words in films, so as to ensure the coherence of subtitles and be faithful to the cultural connotation and artistic style of the original text.*

**Keywords:** *Skopos Theory, culture-loaded words, subtitles, English translation, text analysis, Lighting Up the Stars.*

## **1. Introduction**

With the significant improvement of China’s international status and influence,

“Chinese culture fever” continues to heat up in the world, and as an important part of culture, more and more film and television works go abroad and go to the world. As one of the media to spread culture, film’s subtitle translation is particularly important. Subtitle translation involves not only language conversion, but also cultural transmission. The film “Lighting Up the Stars” tells a touching story between Mo Sanmei and Wu Xiaowen, a special father and daughter who are mixed in the funeral industry with plain and simple lenses. The film was well received not only at home, but also abroad, showing in 29 cities in the United States, Canada, Australia, and New Zealand. However, many culture-loaded words in film subtitles have always been a major difficulty in translation, because the culture-loaded words reflect the unique activities of a certain nation, which are gradually accumulated in the long historical process and are different from other nations, and thus involve many aspects such as the changes of times, history and culture, cross-cultural communication and translation strategies. Therefore, from the perspective of Skopos Theory, this paper attempts to study the translation strategies chosen by translators for culture-loaded words in “Lighting Up the Stars”, and find out the differences between Chinese and English subtitles, reflecting the practical significance of Skopos Theory in the translation process.

## **2. Skopos Theory**

In the 1970s, Katharina Reiss proposed the concept of Skopos Theory. On the basis of it, Hans J. Vermeer put forward that “translation is an act of satisfying the needs of readers in the context of the target language in order to achieve a certain purpose in the context of the target language”. The highest service target of translation is the target language readers, so the choice of translation methods should be based on the purpose of translation activities. Based on the views of the first two scholars, Christiane Nord further explains the principle of fidelity: “Fidelity is not fidelity to the original text in the traditional sense, but the interpersonal relationship between several people involved in the translation activity”.



Skopos Theory includes three perspectives: Skopos perspective, coherence perspective and fidelity perspective. The Skopos perspective is the first principle, coherence perspective and fidelity perspective must follow the Skopos perspective. The Skopos perspective requires the translator to convey accurate information of the source language to the target language reader and ensure that the translation produces meaning in the context of the target language. The coherence perspective requires intralingual coherence. The translated text should be coherent not only in expression and logic, but also in the cultural background of the target reader, so as to achieve effective communication. The fidelity perspective emphasizes that translators should ensure the interlingual coherence between the original text and the target text as much as possible, respect the style of the original text and preserve the characteristics of the original text. However, the fidelity of the translation is not absolute; it will be affected by other factors.

The three perspectives of Skopos Theory provide guidelines for translators to handle subtitle translation, especially for the translation of culture-loaded words. First of all, while fully considering the needs of target language readers, translators should clarify their translation objectives, that is, translators should adopt appropriate translation strategies to enable film subtitles to break through the cultural and linguistic restrictions between the source language and the target language, so as to convey the meaning of the film to the audience, so that they can better enjoy the excellent films of different countries and languages, promoting cross-cultural communication and enhancing the commercial influence of the film. Secondly, the translator should be faithful to the original content and make appropriate adjustments to the translation without damaging the connotation of the original, so that the translation can meet the grammatical structure of the target language and the needs of the audience while retaining the unique culture of the source language. Finally, the translation should be coherent, concise and clear, so that the audience can understand the content of the translation.

### **3. Text Analysis Based on the Three Perspectives of Skopos Theory**

#### **3.1 Skopos Perspective**

##### ***3.1.1 Literal Translation from Skopos Perspective***

Example 1: 粒粒皆辛苦。

Translation: Every grain is the fruit of hard work.

The original is that Mo Sanmei educated Xiaowen not to eat the food on the table, Xiaowen said like this. This is a well-known ancient poem, from the Tang Dynasty Li Shen's "Two pieces of compassion for farmers", referring to every grain of rice is the farmer's hard work, exhorting people to cherish food. Here, the translator retains the sentence structure in Chinese, while adding "the fruit of" to clarify the logical relationship.

Example 2: 这个林子大了，什么鸟都有。

Translation: There are all kinds of birds in a forest.

The original is that an old man looked for Mo Sanmei to help him do a ridiculous living funeral, Mo Sanmei's friends advised caution, Mo Sanmei said so. This is a Chinese proverb, which means that when the forest grows, there will be all kinds of birds in it, which means that in a complex environment, what kind of people there are. The meaning of this sentence is relatively simple, even if the translator adopts a literal translation, the foreign audience can basically understand. Therefore, based on this, the translator chooses to preserve the cultural implication of the original as much as possible.

##### ***3.1.2 Free Translation from Skopos Perspective***

Example 3: 你们几个嘴上的裤腰带松了是吧。

Translation: I see that your mouths are running loose.

The original meaning of “裤腰带” in Example 3 is “the belt that ties pants around the waist”, and many related idioms are well known and often used by the Chinese people, such as “head tucked in the trouser belt” means “risking one's life

to do something”. The word “裤腰带” with a strong Wuhan dialect color, this line in the film appeared in a funeral, the hero Mo Sanmei was framed for stealing the old woman’s gold ring, the crowd of onlookers said, he faced the discussion when the blunt counterattack, creating an unrestrained, reckless, but also with some rufous character image. When translating Example 3, the translator used free translation, “*your mouths are running loose*” means “*said what should not be said*”, without directly translating “*belt*”, avoiding the understanding barrier caused by the culture-loaded words.

Example 4: 日子让你过成浆糊了。

Translation: You make the days go by like tasteless porridge.

The word “浆糊” in the “Modern Chinese Dictionary” means “paste made of flour or starch and water, with a certain viscosity, mostly used for paper, cloth or articles to bond, also known as “paste”. The original line uses metaphorical techniques here to compare life to paste, meaning that life has no passion and no hope, and people muddle through. This line in the film is the phrase Mo Sanmei’s father said to him that he muddled through every day. Although the son inherits the father’s business, Mo Sanmei was not firm, just wanted to get the property “up to heaven” (the funeral shop’s name in the film) in exchange for money.

As a noun, paste corresponds to “浆糊” in Chinese, but it has no metaphorical meaning corresponding to “muddled life”. Therefore, paste can hardly convey the meaning intended by the original language to foreign audiences, which will hinder the audience’s understanding of the film. The translator undertook free translation, very cleverly translated “paste” into tasteless porridge, in order to preserve the Chinese metaphorical meaning.

Example 5: 清一色一条龙

Translation: Same color, three sequences.

There is a scene in the movie where Xiao Wen likes to play mahjong and is so good at cards that she wins three adults. “清一色一条龙” is a Chinese term for mahjong, which means that the cards in the hand are of the same suit and contain

three lines. In order to avoid cultural misunderstandings, the translator did not use literal translation to render “龙” into “long” here, but combined Chinese culture and translated it into “Same color, three sequences” so that foreign audiences could understand the meaning.

## **3.2 Coherence Perspective**

### ***3.2.1 Additional Translation from Coherence Perspective***

Example 11:你下巴上是长了个洞吗?

Translation: Do you have a hole in your jaw where food leaks out?

The original text is that Xiao Wen devoured in the meal, Mo Sanmei educated her, the child's mouth was small and ate urgently, food fell out from her mouth. This is a very vivid and life-like sentence, many Chinese children have heard this sentence from their parents when they were young, if only translated literally, foreign viewers may think that the child was injured and has a big hole in his jaw, which completely deviates from the meaning of the original. The translator retained this saying with Chinese characteristics by “have a hole in your jaw”, and added an attributive clause “where food leaks out” to explain it, which helps the audience understand it accurately.

Example 12: 她硬了。

Translation: Her body's gotten stiff.

After the death of Wu Xiaowen's grandmother, Mo Sanmei and others provided funeral services. In Example 12, “她硬了” refers to Xiaowen's grandmother's stiff body, which Mo Sanmei needs to soften. If the translator does not combine the context in the translation, it is easy to mistranslate. At the same time, the translator should take into account that the target audience is foreigners, who cannot understand the literal translation of this sentence. In view of this, according to the funeral atmosphere of the film, the translator used the translation strategy of adding words to translate the original text into “Her body's gotten stiff”, which shows the dynamic nature of translation, and also allows foreign audiences to

understand the meaning of the original text.

### ***3.2.2 Reduced Translation from from Coherence Perspective***

Example 14: 小文，藕炖排骨我已经给你做好了。

Translation: Xiaowen, I made you lotus roots with pork ribs. It's ready to eat.

Example 15: 给你买你最喜欢吃的红糖糍粑

Translation: We'll get your favorite glutinous rice cake in brown sugar.

The Chinese food in the film adopted the translation strategy of main ingredients, and the cooking method of “stewing” was not translated, so that foreign audiences can clearly understand the main ingredients of the dish.

## **3.3 Fidelity Perspective**

### ***3.3.1 Transliteration from Fidelity Perspective***

Example 16: 你们家要改改门风啊，总做这个殡葬行业，风水不好。

Transliteration: You need to change your ways, always dealing with the dead, it's bad for fengshui.

The English audience does not understand the implied meaning of the word “门风” here. According to the contextual information and the fidelity perspective of Skopos Theory, the translator translated “改改门风” into “change your ways”, which can be understood as “change your profession”. The neighbor persuaded Mo Sanmei to stop engaging in such an “unlucky” industry and let Mo Sanmei partner join him to open a wedding supplies store.

Example 17: 三哥送你上天堂不如三哥送你入洞房。

Translation: San, it's better to send people to wedding beds than heaven.

The “wedding night” in the poem “Four joys of life” is listed as the “four great joys of life”, and the old saying “would rather tear down ten temples than destroy a marriage” is enough to show the importance of marriage in China. Based on the interpretation of traditional culture, the translator broke the cultural barrier between bilingualism and translated “洞房” into wedding beds, so that English audience can have a deeper understanding of the wedding night, one of the “four great joys of

life”.

#### 4. Conclusion

Culture is an important symbol that distinguishes a nation from other nations, and it is the mission and responsibility of translators to better spread the excellent culture of their own nation. Excellent translation can promote the dissemination of excellent traditional Chinese culture and enable more people around the world to have a deeper understanding of Chinese culture. From the three perspectives of Skopos Theory, this paper analyzes the translation strategies of culture-loaded words in subtitle translation of the film “Lighting Up The Stars”. It is found that translators mainly adopt five translation strategies: literal translation, free translation, additional translation, reduced translation and transliteration, among which free translation is the most frequently used, which highlights the difficulty of translating culture-loaded words.

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张欣悦

硕士研究生，哈尔滨工程大学外国语学院，哈尔滨，中国

## 目的论视角下文化负载词在字幕翻译中的应用——以《人生大事》为例

在全球化语境下，影视字幕翻译肩负着破解文化认知壁垒、实现价值共鸣的双重使命。本研究以现象级殡葬题材电影《人生大事》为研究对象，探讨目的论视角下文化负载词在字幕翻译中的具体应用。《人生大事》以中国独特的丧葬文化为题材，通过悲喜交织的叙事手法打破了人们对死亡和殡葬的固有认知。文化负载词作为承载特定文化信息和色彩的词汇，是字幕翻译中的重点和难点。本文从目的论出发，通过解构影片中的文化负载词的英文字幕，深入剖析译者如何依据目的论的三原则进行翻译策略的选择，以确保字幕的连贯性，同时忠实于原文的文化内涵和艺术风格。

**关键词：**目的论，文化负载词，字幕翻译，文本分析，《人生大事》

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张祎鑫

硕士研究生，外国语学院，哈尔滨工程大学，哈尔滨，中国

## 翻译转换理论视角下环境科学文本翻译实践分析

环境科学文本作为科技文本的一种，本质上归属阐述性信息文本范畴，其核心目标在于通过精确的语言表征系统实现客观信息的传递。约翰·卡特福德（John Catford）的翻译转换理论（Translation Shifts）强调语义对等而非形式对等，这一观点与科技文本翻译中内容优于形式的要求相契合。为了有效提高译入语读者对原文内容的理解，可以对语言表达形式进行适当调整与转换。本文基于卡特福德的翻译转换理论视角，从层次转换和范

畴转换两个维度出发，深入剖析环境科学文本翻译实践中遇到的问题，并探讨相应的解决策略，旨在为今后的相关文本翻译实践提供有益的参考与借鉴。

**关键词：**环境科学文本，翻译转换理论，层次转换，范畴转换

## 1. 引言

卡特福德（1965）在其著作《翻译的语言学理论》中首次系统地提出了翻译转换理论，并将其定义为“从源语到目标语过程中对形式对应的偏离”（Catford, 1965:73）。该理论将翻译转换划分为两大基本类型：层次转换（Level Shift）和范畴转换（Category Shift），其中范畴转换又可进一步细分为结构转换（Structure Shift）、词类转换（Class Shift）、单位转换（Unit Shift）和系统内部转换（Intra-System Shift）四种类型。在汉英翻译实践中，卡特福德的转换理论不仅为分析翻译现象提供了系统的理论框架，更对解决实际翻译过程中的语言转换问题具有显著的理论指导价值。

## 2. 翻译转换理论在环境科学文本翻译实践中的应用

### 2.1 层次转换

层次转换是指不同语言层次之间的等值转换，多为语法层次和词汇层次之间的转换（Catford, 1965:73）。穆雷称：“通过层次转换，生硬的词汇可以变得更加通顺。”例如英文中表示复数的词汇可以用可数名词加上后缀“-s”或“-es”来表示。

例 1：

原文：虽然厄尔尼诺现象可能会产生重大的人道主义和生态影响，但我们认为，担忧该现象会大大增加全球滞涨的风险是不切实际的。

译文：While this will have major humanitarian and ecological implications, we think fears that El Niño will increase the risk of global stagflation significantly are wide of the mark.



分析：原文中虽然没有明确的表示时间的标志词，但是从文本内容中可以推断出隐含含义，即厄尔尼诺现象所带来的影响尚处于未然状态。因此，译文中使用了表示未来时态的词汇“will”，通过助动词来传达原文中“可能”的语义，体现了两种语言在词汇层面和语法层面的转换。此外，汉语词汇并不依赖于词形变化来表达复数概念。在原文中，“担忧”一词并未直接体现出复数意义，然而，针对厄尔尼诺现象的担忧并非仅局限于个体层面，而是广泛存在于多人之中。因此译文用“fear”加“s”的形式体现这一复数概念，这种由词汇到语法的转换正是转换理论在实际翻译应用中的具体体现。

## 2.2 范畴转换

范畴转换是指在翻译过程中因语言系统差异而导致的形式对应偏离，即在目标语文本中无法保持与源语文本相同的语言范畴（如语法结构、词类、单位层级等），必须进行调整转换，其属于同一语言层次上的转换（Catford, 1965: 71-76）。具体包括结构转换、词类转换、单位转换和系统内部转换四类。

### 2.2.1 结构转换

结构转换是指由于源语（SL）与目的语（TL）的句法结构差异，译者在翻译过程中必须调整句子成分的排列顺序或语法关系，以符合目标语的表达习惯（Catford, 1965: 77）。这种转换不改变原文的语义内容，但需重组句法形式，以确保译文的自然性和可接受性。具体包括主动语态与被动语态、肯定句与否定句、前置定语与后置定语的转换等。

例 2：

原文：ENSO 循环是一个有着千年历史的自然循环，而气候变化则是天气模式和温度的长期变化。

译文：It ( The ENSO cycle) is a natural cycle that's been taking place for millennia, whereas climate change is a long-term shift in the Earth's weather patterns and temperature.

分析：原文中两个分句的定语“有着千年历史的”和“天气模式和温度的”均采用前置定语的形式，而我的译文则处理为后置定语，并且用现在完成时的结构“has been taking...”来表达该循环自过去延续至现在的持续性，从而准确传达原文中“数千年历史”这一含义。这一处理方式不仅避免了句子结构过于繁杂，使句子结构清晰明了，符合英语语法的表达习惯。同时，也便于译入语读者更好地理解 and 接受译文内容。

例 3：

原文：但是只有当受灾地区是特定产品的主要供应商时，气候灾害才可能对受灾地区以外的供应链产生重大影响。

译文：But for weather events to have big spillovers to supply chains beyond the affected area would likely require the affected areas to be major suppliers of particular products.

分析：原文由两个分句构成，前一个小句是条件从句，后半部分是主句，主语为“气象灾害”，“才可能”为状语，“产生影响”构成谓语，“受灾地区以外的供应链”作为宾语出现。在英译过程中，我采用了合译策略，将两个句子整合为一个句子。其中，“weather events to have big spillovers to supply chains beyond the affected area”是一个带有逻辑主语（weather events）的不定式短语，“would likely require”作为主句的谓语出现，宾语是“the affected areas to be major suppliers of particular products”，这也是一个带有逻辑主语（the affected areas）的不定式结构。通过这种翻译方式，我不仅实现了句子结构的转换和语序的调整，让句子结构更加紧凑，逻辑关系更为清晰，同时也更好地适应了译入语读者的阅读习惯。

例 4：

原文：简言之，虽然极端天气可能引发供应链问题，但影响只会波及少数几个行业，而且任何影响都是国家和地区而非全球层面的。

译文：In short, while extreme weather could trigger supply chain problems,

spillovers are likely to be confined to a small number of industries and any disruption is likely to be national or regional rather than global.

分析：原文中。“影响只会波及少数几个行业”用的是主动语态，而我在翻译过程中将其转换为被动语态 spillovers are likely to be confined，更符合英语的表达习惯。在翻译实践中，英语表达习惯通常倾向于使用被动语态，而汉语则更常采用主动语态，这一点在科技文本的翻译中尤为显著。因此，在汉英翻译过程中，主动语态与被动语态之间的结构转换显得尤为必要，以更好地符合目标语言的表达习惯。

### 2.2.2 词类转换

词类转换，又称类别转换，指的是在翻译过程中将源语文本中的某一词性转换为目标语文本中的另一词性。

例 5：

原文：媒体报道指出，2024 年的异常高温和不稳定天气通常会带来两个风险：供应链压力重现和食品价格上涨。

译文：Media reports have typically flagged two risks from unusually hot and volatile weather in 2024: renewed supply chain pressures and higher food prices.

分析：在原文中，两个风险分别通过两个动词结构“供应链压力重现”和“食品价格上涨”进行表述，在翻译过程中，我将其处理为两个名词短语结构。这种由动词到名词的转换方式，不仅在英语语境中表达更自然地道，同时也符合科技文体广泛使用名词化结构的语言特点。通过这种词类转换，译文在保持原文信息完整性的同时，也提升了表达的准确性和专业性。

例 6：

原文：国际货币组织的一份研究报告显示，ENSO 强度出人意料地正向偏高一个标准差，可能让商品价格上涨 3.5-4%。

译文：An International Monetary Fund Working Paper showed that a one-standard deviation positive surprise in the intensity of ENSO can raise prices by 3.5-4 percent.

分析：在这段翻译中，我将“ENSO 强度出人意料地正向偏高一个标准差”处理为“a one-standard deviation positive surprise in the intensity of ENSO”，其中，原文中的副词“出人意料地”转换为名词“a surprise”，这一表述在学术语境中颇为常见。这种转换不仅精准地捕捉到了 ENSO 强度偏高所带来的意外性，即变量超出预期（或出现更佳结果）的情况，同时也极大提升了译文的流畅度和学术性。

例 7：

原文：特别是考虑到目前还不确定本轮厄尔尼诺的强度和影响。

译文：Particularly given the uncertainty about the strength and the intensity of the latest El Niño.

分析：在这句话中，原句中的形容词“不确定”转换为译文中的名词“uncertainty”，实现了形容词到名词的类别转换。这种转换不仅使译文更加简洁，同时也更符合英语中表达“不确定（的情况）”这一语义的惯用方式，从而使译文更加生动形象。

### 2.2.3 单位转换

单位转换是指在源语文本和目的语文本之间，在不同层级上进行等值转换。具体而言，就是在单词、短语和句子等语言单位之间的转换。

例 8：

原文：厄尔尼诺现象会带来风险，但不会对经济产生重大影响。

译文：El Niño, a risk, but not an economic game changer.

分析：原句作为副标题出现在文章中，其中“对经济产生重大影响”是一个小句，而在译文中，我用一个名词短语“game changer”巧妙表达了影响重大的含义。由句子到短语，体现了卡特福德的单位转换。“game changer”字面意思是游戏规则的改变者，延伸为带来革命性变化的人或物，比中文中的“重大影响”更为夸张和戏剧性，作为标题，更能吸引读者的眼球。这种单位转换带来了一种极其震撼的效果，能迅速引发读者的注意和情感共鸣。

例 9:

原文：虽然一些大面积耕地区的粮食产量可能会因厄尔尼诺或拉尼娜现象而大幅下降，进而导致这些地区的食品价格飙升，但其他地区的粮食产量可能会大幅提高。

译文：While the yield from large areas of cultivated land may fall significantly due to El Niño or La Niña, causing price surges in these regions, other regions may benefit from significantly higher yields.

分析：中文语言逻辑一般存在于内部结构中，细读原文可知，原文是想表达其他地区会因为厄尔尼诺或拉尼娜现象而从中受益，粮食产量大幅提高，因此我增译了 may benefit from，一是将中文内在逻辑外显，直接译出 ENSO 循环对作物产量影响小，与前文对应；二是使译文更加充实饱满，增译的信息能帮助目的语读者更好地理解翻译内容。鉴于这种中英差异，通过单位转换，实现词语层级到句子层级的转换，更贴近目的语读者阅读与认知习惯。

#### 2.2.4 系统内部转换

系统内部转换是指在翻译过程中，当源语和目的语在形式上大致对应，但需要在目的语体系中选择非对应的术语时，译者需要进行适当的调整和转换（Catford, 1965: 80）。这种转换不涉及跨语法层级或词类变化，而是在同一语法范畴内选择不同的对应形式。例如在对某个单词进行翻译处理时，由于文化差异等因素，可以在源语中选择一个最贴切、最能反映该词内涵意义的替代词，而不进行直译。

例 10:

原文：简言之，虽然极端天气可能引发供应链问题，但影响只会波及少数几个行业，而且任何影响都是国家和地区而非全球层面的。

译文：In short, while extreme weather could trigger supply chain problems, spillovers are likely to be confined to a small number of industries and any disruption is likely to be national or regional rather than global.

分析：“任何影响都是国家和地区而非全球层面的”中“影响”一词，

我没有按照字面意思翻译为“influence”、“effect”、“impact”等，而是将其翻译为“disruption”。因为联系上下文可知，此处的“影响”指的是供应链危机，造成供应链紊乱，所以译为“disruption”，不仅更贴合语境，也更符合译入语读者的文化背景。

例 11:

原文：自然灾害造成的损失对单个经济体来说可能是巨大的。

译文：The damage bill from a natural disaster can be huge for an individual economy.

分析：bill 译为“账单”，对应原文中的“损失”。我刻意规避了“loss”这类常见词汇，转而采用了“damage bill”这一表述。此译法巧妙地把焦点放在了“账单”这一具象化的概念上，从而在语境上强调了灾后亟需应对的经济成本，赋予了译文更强的实用性和现实感。这样的翻译方式能让读者迅速理解这种损失带来的财务影响，不仅在语义层面上精准传达了原文的含义，而且在情感层面上与原文保持高度契合，让目标语读者更加精确地了解源文本的深刻内涵。

### 3. 结语

环境科学翻译文本以其科学性、客观性及专业性著称。本文在卡特福德的翻译转换理论的指导下，对环境科学文本翻译实践中遇到的问题及其解决方案进行了深入分析。通过具体案例分析可以得知：卡特福德的翻译转换理论在科技文本翻译中展现出较高的适用性与可行性。该理论在一定程度上能够跨越中英文之间的语言鸿沟，使译文更加符合英文的表达习惯，从而为未来的科技翻译实践提供切实可行的指导与宝贵的借鉴。

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**Zhang Yixin**

*Master's Degree Candidate, School of Foreign Languages  
Harbin Engineering University, Harbin, China*

## **TRANSLATION OF ENVIRONMENTAL SCIENCE TEXTS FROM THE PERSPECTIVE OF TRANSLATION SHIFT THEORY**

*Environmental science text, a kind of EST (English for Science and Technology), essentially belongs to the category of expository information texts. The core purpose is to convey objective information through an accurate linguistic representation system. John Catford's Translation Shifts theory emphasizes semantic equivalence rather than formal equivalence, a perspective that aligns with the requirement in EST translation on content over form. To effectively enhance the target language readers' understanding of the original content, adjustments and transformations in linguistic expression may be necessary. This paper, from the perspective of Catford's Translation Shifts theory, analyzes the challenges encountered in translating environmental science texts through the dimensions of level shifts and category shifts, and explores solutions. The aim is to provide valuable references and insights for future translation practices of related texts.*

**Keywords:** *environmental science text, translation shifts, level shift, category Shift.*

**Wang Huan**  
*M.A., Associate professor, School of Foreign Studies  
Harbin Engineering University, Harbin, China*

## **TRANSCODING STRATEGIES IN TRADITIONAL CHINESE MUSIC INTERPRETATION STUDY**

*Guided by an interdisciplinary perspective and based on multidisciplinary theories, this paper deeply analyzes the current situation and difficulties of traditional Chinese music in the process of interpretation and transcoding, constructs and verifies the transcoding strategy. Specifically, from the perspective of interpreting, musicology, communication and other multidisciplinary theories, this paper comprehensively reviews the current situation of the international dissemination of traditional Chinese music, and excavates the problems and difficulties existing in the interpretation and transcoding of traditional Chinese music. Through the study of multi-dimensional transcoding strategies such as semantics, culture, and music style, combined with actual case studies, the application effect of the strategies is analyzed, and a practical transcoding strategy system is formed finally, so as to promote the international dissemination of traditional Chinese music across language and cultural barriers.*

**Keywords:** *interpretation, transcoding, traditional Chinese music, international communication.*

### **Research Significance**

#### **1. Significance of theoretical research**

In terms of enriching the content of interdisciplinary research, the study can deconstruct the traditional knowledge of a single discipline, integrate multidisciplinary knowledge such as interpreting, musicology and communication.



It can provide new perspectives and ideas for interdisciplinary research, improve the application of interdisciplinary theoretical system in the field of international communication, and deepen interdisciplinary understanding as well. “It helps to carry out interdisciplinary research, so as to achieve the dual improvement of English knowledge skills and music professional ability.” (Yang, 2024:101)

Based on the special field of traditional Chinese music, the study explores the strategy of foreign language interpretation and transcoding in international communication, breaks through the scope of conventional interpretation and translation research, enriches the application theory of interpretation and translation theory in the translation of specific music and art content, and fills the research gap in this field from an interdisciplinary perspective. “This type of translation helps convey the meaning and emotion of the original and helps English-speaking readers better understand the essence of traditional Chinese musical ideas” (Wang and Deng, 2024:91).

## **2. Significance of practical research**

First, the study can provide a platform for the international dissemination of traditional Chinese music through effective interpretation and transcoding strategies, and overcome language and cultural barriers. We should “dig into the essence of excellent traditional music culture, show students traditional Chinese culture clearly and comprehensively, eliminate the misunderstanding of Chinese traditional culture in western culture, constantly broaden the dissemination of traditional music culture, fundamentally enhance the influence of traditional music culture and respond effectively to the challenges of the times” (Fu, 2025: 52). In this way, foreign audiences can have a deeper understanding of the connotation, characteristics and charm of traditional Chinese music. Therefore, it can enhance the popularity and influence of traditional Chinese music in the world, and promote the dissemination and exchange of traditional Chinese music on a global scale.

Second, it also provides reference for the international dissemination of multiculturalism. The research results can provide a reference for interpretation and

translation strategies for the international dissemination of other traditional Chinese cultural art forms such as Peking Opera and paper-cutting, promote the international dissemination of the Chinese culture as a whole, enhance cultural understanding and tolerance between different countries and ethnic groups, and facilitate multicultural exchanges and mutual learning.

## **Interdisciplinary Theoretical Foundations**

### **1. Interpretation Functional Equivalence**

**(1) Translation equivalence theory:** “In the context of knowledge translation, translation is a cultural act and social practice of knowledge processing, reconstruction and redistribution across languages” (Zhong, 2024: 76). It emphasizes the semantic, pragmatic and stylistic equivalence between the translated text and the original text. In interpreting and translation, in order to achieve the maximum equivalence of the message conveyed by traditional Chinese music in the target language, it is necessary to consider the accurate translation of language elements such as music terms and lyrics, so as to achieve functional equivalence between the source language and the target language.

**(2) Correlation theory:** Interpreting and translation should choose the most appropriate transcoding method according to the audience’s cognitive context, so as to achieve the best association of music information transmission, so that the audience could easily understand the content expressed in traditional Chinese music.

### **2. Musicological Theory**

**(1) Music morphology:** It is the study of the form and structure of traditional Chinese music, including melody, rhythm, harmony and other elements. When interpreting, it is necessary to accurately convey the characteristics of these musical elements to the audience and help them understand the unique charm of traditional Chinese music.

**(2) The music culture:** It focuses on the relationship between music and

culture. Traditional Chinese music contains rich cultural connotations. Interpretation and translation should effectively transcode the cultural background, symbolism and other information based on the theory of music culture, so that foreign audiences could deeply appreciate its cultural heritage.

### **3. Communication Theory**

**(1) Cross-cultural communication theory:** It refers to the study of information transmission and communication between different cultures. In the international dissemination of traditional Chinese music, interpretation and translation are an important part, and it is necessary to follow the theory of cross-cultural communication, overcome the obstacles caused by cultural differences, and ensure the accurate and effective dissemination of music information.

**(2) Communication effect theory:** The study pays attention to the impact of information dissemination on the audience. By studying the communication effect theory, we can evaluate the acceptance and understanding effect of different transcoding strategies among foreign audiences, so as to optimize the transcoding strategy and improve the communication effect.

### **Research issues**

#### **1. Difficulties in integrating multidisciplinary knowledge**

Each discipline has its own unique terminology, research methods and thinking modes, and it is difficult to realize the integration of multidisciplinary knowledge such as interpreting, musicology, and communication. Therefore, it is easy to have problems such as poor theoretical connection between multiple disciplines in the research process.

#### **2. Transcoding dilemma caused by cultural differences**

Traditional Chinese music carries a profound connotation of the Chinese culture, and there are huge differences between traditional Chinese music and western culture in terms of values, aesthetic concepts, and music systems. “It is a

big obstacle for Chinese traditional culture to ‘go out’ to translate the content vividly so that native English speakers can appreciate the cultural connotation” (Zheng and Liu, 2024: 98). Therefore, how to bridge these cultural gaps in interpreting and translation, accurately convey the cultural meaning behind the music, and avoid cultural misunderstandings are the difficulties faced by the research on transcoding strategies.

### **3. Adaptability of strategies in a dynamic communication environment**

With the development of globalization and new media technology, the channels and audiences of international communication of traditional Chinese music are constantly changing. Therefore, it is difficult to study how to make transcoding strategies adapt and effective in the dynamic communication environment in order to meet the needs of different communication scenarios and audiences.

#### **Transcoding strategies in interpretation**

##### **1. Basic research on the communication of traditional Chinese music based on interdisciplinary theories**

The study deeply explores multidisciplinary theories such as linguistics, musicology, communication, and gives an analysis of their application principles in interpretation and transcoding in international dissemination of traditional Chinese music. It reviews the categories, styles, and cultural heritage of traditional Chinese music as well, and clarifies the main forms and current status of its international dissemination, so as to lay a foundation for follow-up research.

##### **2. Exploring the difficulties of foreign language interpretation and transcoding**

The study explores the difficulties of music terminology interpretation caused by different language systems, analyzes the deviations of comprehensible music works caused by differences in music aesthetics and music values in different cultural backgrounds, and studies how to overcome these barriers to achieve accurate

transcoding. At the same time, it analyzes the unique performance techniques and difficulties of rhythm and rhyme in the interpretation and transcoding of traditional Chinese music, and discusses how to accurately convey the style and expression of traditional Chinese music in the target language.

### **3. Constructing transcoding strategies**

From the semantic level, the study gives an emphasis on the application of literal translation, paraphrasing, annotation and other methods in translating music terms and concepts. In terms of culture, it will explore strategies such as cultural substitution and interpretation to enable foreign audiences to understand the cultural connotations behind music. In terms of musical style, we will think about how to use analogy, description and other methods to convey the characteristics of traditional Chinese music through foreign languages.

### **4. Verification Cases and Analysis Strategies**

The study will collect examples of interpretation of traditional Chinese music in international music festivals and music exchange activities, and analyze the application and effect of transcoding strategies. Through the comparative study of successful and failed cases, the effectiveness and feasibility of the transcoding strategy are verified, and the experience and lessons are summarized.

### **5. Evaluation of communication effect and optimization strategy**

Using relevant theories and methods of communication, the study constructs an evaluation system of communication effect, and considers the role of transcoding strategy in the international communication of traditional Chinese music in terms of audience cognition, attitude change, and behaviour impact. According to the evaluation results, the transcoding strategy is optimized to improve the communication efficiency.

## **The practical value and application prospect of interpretation and transcoding**

### **1. Practical value**

#### **(1) Enhancing the international influence of traditional Chinese music:**

The study provides professional strategies for the interpretation of traditional Chinese music in international performances, music exchange activities, online music platform dissemination and other scenarios, so that foreign audiences can transcend language and cultural barriers, deeply understand the Chinese stories and emotions behind traditional Chinese music, and enhance the acceptance of traditional Chinese music in the international market.

**(2) Innovating the teaching content of foreign language interpreting:** The study provides new materials for the teaching mode of foreign language interpreting courses in colleges and universities, cultivates students' translation skills for special cultural content such as traditional Chinese music, improves students' cross-cultural communication and professional interpretation ability, and provides more compound foreign language talents who are competent for international cultural communication tasks in the future.

**(3) Promoting international cooperation in the music industry:** We help all parties accurately convey the concept and cultural connotation of music, eliminate communication barriers, promote the integration of China's music industry with international standards, and expand the international market in activities such as international music copyright trading, joint music creation, and transnational music education cooperation.

### **2. Application prospects**

**(1) Cross-cultural communication:** Through accurate and effective transcoding strategies, traditional Chinese music will be more easily understood and appreciated on the international stage. It increases its influence in the international music market, attracts more overseas audiences, enhances its status and influence in global music culture, and finally promotes the globalization of traditional Chinese

music. On the other hand, audiences from different cultural backgrounds can deepen their understanding of the cultural connotations behind traditional Chinese music. It can promote mutual respect and tolerance between different cultures, and promote the harmonious coexistence of international multiculturalism so as to promote international multicultural exchanges.

**(2) Education and teaching field:** The study can innovate interpreting teaching content, which can make teachers innovate the curriculum and teaching mode of interpreting major, cultivate students' interpreting abilities in the field of traditional Chinese music and other cultural arts, improve the level of cross-cultural communication, and enable students to be competent for interpreting tasks in various international cultural scenarios. In terms of music education resources, the study can provide cross-cultural teaching ideas for music teachers in colleges and universities, help them better explain the background and knowledge of traditional Chinese music to foreign students in international music exchange courses, and promote the internationalization of music education.

**(3) Art industry:** The research results can reduce communication barriers, accelerate the process of cooperation, promote the integration of China's traditional music industry into the global market, and create more economic benefits in activities such as international music copyright transactions, international joint music creation, and large-scale transnational music performances, so that it can promote international cooperation in the music industry. On the other hand, it can also improve the quality of interpretation of music and cultural experiences in the tourism industry, so that foreign tourists can deeply experience the charm of traditional Chinese music, so as to attract more international tourists and promote the development of the music tourism industry, which can help the development of music tourism.

## **Conclusion**

### **1. Theoretical aspects**

On the one hand, the study can provide new cases and theoretical support for interdisciplinary research in the field of international cultural communication, and improve interdisciplinary theories. On the other hand, it can explore and summarize innovative and pertinent transcoding theories based on the unique linguistic terms, culture and musical characteristics of traditional Chinese music, so as to expand the theory of interpreting and translation, and fill the gap in the theory of interpretation and translation of traditional Chinese music.

## **2. Practical aspects**

First, the study provides scientific guidance for the interpretation practice of traditional Chinese music in international performances, exchanges, media dissemination and other scenarios. Second, the research results can enhance the international communication effect of traditional Chinese music through the use of the research transcoding strategy. “These studies not only help to deepen the understanding of Chinese music, but also promote cross-cultural exchanges and multi-domain music applications” (Wang and Deng, 2024: 89).

At the same time, the understanding and appreciation of traditional Chinese music by foreign audiences can be significantly enhanced. The visibility, reputation and influence of traditional Chinese music in the international community will be improved, and its wide dissemination and international cultural exchanges will be promoted on a global scale. Third, it can cultivate a group of professionals with interdisciplinary knowledge and skills in the fields of interpretation, music, cultural communication and other related fields, so that they can skillfully use transcoding strategies and be competent for interpretation work and other cross-cultural communication tasks in the international dissemination of traditional Chinese music.

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王欢

硕士学位，副教授，外国语学院，哈尔滨工程大学，中国

## 中国传统音乐口译研究中的转码策略

以跨学科视角为指引，以多学科理论为根基，深入剖析中国传统音乐在口译转码过程中的现状与转码难点，构建并验证转码策略。具体来说，从口译学、音乐学、传播学等多学科理论出发，全面梳理中国传统音乐国际传播现状，挖掘中国传统音乐口译转码存在的问题与难点。通过对语义、文化、音乐风格等多维度转码策略的研究，结合实际案例分析策略应用效果，最后形成具有实操性的转码策略体系，推动中国传统音乐在国际传播中跨越语言和文化障碍。

**关键词：**口译，转码，中国传统音乐，国际传播

薛贺予

外国语言文学研究生, 外国语学院, 哈尔滨工程大学, 中国

## 脑文本重构 - 《美国式婚姻》中瑟莱丝蒂尔的成长

塔亚莉·琼斯的《美国式婚姻》以美国大规模监禁制度为背景, 通过非裔夫妇罗伊与瑟莱丝蒂尔的书信叙事, 揭示种族与性别双重暴力对个体选择的规训机制。本文基于脑文本理论, 聚焦于瑟莱丝蒂尔的书信内容, 分析书信如何作为“存储于大脑的感知与认知”的物质载体, 外化人物心理创伤, 展示其脑文本重构过程。瑟莱丝蒂尔的堕胎选择则暴露非裔女性在身体自主权与种族污名化的现实困境。其脑文本经历三重重构: 首先, 从现实出发, 重新审视种族与性别困境; 其次, 历经婚姻中的权利博弈, 完成堕胎的理性选择; 最后实现自我和解。琼斯通过书信将个体叙事升华为对白人主导制度的批判, 揭示脑文本理论在解码美国结构性暴中的阐释潜力, 为非裔文学研究提供创新研究视角。

**关键词:** 脑文本, 书信叙事, 成长过程, 大规模监禁

美国非裔文学始终以揭露种族创伤与社会不公为核心使命。塔亚莉·琼斯的《美国式婚姻》将这一传统置于当代语境, 通过一场误判引发的婚姻危机, 展现了大规模监禁制度对非裔家庭的精神戕害。小说突破传统叙事模式, 在非书信体中嵌入书信对话, 使人物脑文本得以显化——这一形式创新不仅强化了叙事的私密性与真实性, 更成为解码种族压迫机制的关键线索。本文将结合文学伦理学批评, 重点挖掘瑟莱丝蒂尔的脑文本重构过程, 也为书信叙事提供了脑文本概念这一全新的解读视角。

塔亚莉·琼斯（Tayari Jones）是美国当代非裔女性作家，以其对非裔美国人家家庭、种族压迫与性别议题的深刻书写而闻名。作为琼斯创作生涯的里程碑，《美国式婚姻》集中体现了她的核心关切，如种族议题、性别批判等话题，通过罗伊的误判，揭露美国司法系统对非裔男性的系统性污名化；对瑟莱丝蒂尔的角色塑造挑战了“坚强黑人女性”的刻板印象，展现其脆弱性与主体性。

美国非裔中产阶层罗伊和妻子瑟莱丝蒂尔正值新婚情浓，却突遭横祸，受到同一旅馆女性的错误指控，罗伊被判入狱五年，在此期间，夫妻二人只能通过单薄的信件维系婚姻关系。随着时间流逝，二人的婚姻逐渐走向终点，从通信的内容可窥见瑟莱丝蒂尔心理的变化，也为解读其脑文本提供依据。在《美国式婚姻》中，书信内容呈现出瑟莱丝蒂尔随时间推移而发生的情感变化过程，这是其脑文本的形成与演绎的结果。“脑文本”指“以人的大脑为介质保存的记忆。是人的大脑以记忆形式保存的对事物的感知和认识”（聂珍钊，2020: 270）。人类通过感知形成对事物的初步认知，并以此为基础进行思维活动，最终生成思想；当这些思想被大脑长期储存时，即构成“脑文本”。在《美国式婚姻》中，瑟莱丝蒂尔大脑中储存的文本经过物质转换成为实质的信件，书信内容显化了瑟莱丝蒂尔脑文本重构的过程：由身处社会困境中的初步觉醒到经历婚姻内部权力博弈的痛苦与挣扎，再到最后的自我和解。

### 一、书信叙事：脑文本的显化与伦理驱动力

聂珍钊提出，脑文本是“存储于大脑中的感知与认知”（聂珍钊，2017: 29），书信则是其外化的物质载体。在《美国式婚姻》中，罗伊入狱后，书信成为夫妻唯一的交流媒介。首先，书信展现了夫妻双方的脑文本博弈：罗伊通过宗教话语“上帝永不言弃”与家庭责任施压，试图将妻子固化为婚姻的附属品。其脑文本中隐含的白人父权逻辑——女性身体需为家庭延续服务——在书信

中被赤裸呈现。其次，书信为读者体会瑟莱丝蒂尔脑文本的重构提供依据。正如艾伦·帕姆尔所说：“阅读小说就是阅读心理，”（Palmer, 2010: 21）对书信的解读可以“从认知视角出发考察小说人物的意识再现和心理特征”。

（尚必武 2018: 37）通信为读者打开了直接倾听人物内心声音的通道，并与人物共同经历心理挣扎，感知其客观行为背后的驱动因素。例如，瑟莱丝蒂尔在堕胎争议中反复使用“沃土”隐喻，将身体比作贫瘠的土地，暴露其因婚外情堕胎创伤形成的“生育-风险”脑文本。由于“文学创作是在大脑中对脑文本和脑概念进行组合及编辑，然后形成新的文学脑文本保存在大脑中。”（聂珍钊，王永，2019: 167）因此，书信写作作为文学创作的一种，是脑文本的物质表现形式。

从入狱前到入狱后，罗伊的脑文本始终停滞不前，也因此引发了夫妻二人的争论。其脑文本是父权制与信仰异化，其深受白人基督教伦理影响，将婚姻视为男性权威的象征。他对婚戒的执念暴露其男性尊严焦虑，而书信中对妻子事业的贬低（“艺术家的时刻”），实为对妻子脱离控制的恐慌。其脑文本的实质是白人父权规训的内化——妻子需为婚姻牺牲个体价值。而瑟莱丝蒂尔的脑文本则展现了从妥协到反抗的过程。她的脑文本经历了三重裂变：首先，学生时代的堕胎创伤，令她产生了将生育和风险相关联的消极观念；其次，罗伊入狱的现实压力迫使她的理性脑文本主导伦理选择，在采访中逃避谈论已经入狱的丈夫；最后，她在与安德烈的平等关系中，责任与欲望达成和解，最终通过生育实现自我赋权。

## 二、现实困境下脑文本的初步觉醒

美国司法系统通过“大规模监禁”将种族压迫合法化。罗伊的误判并非偶然，而是白人社会对非裔男性“性威胁”想象的制度化结果。瑟莱丝蒂尔从“局外人”到“受害者”的认知转变，揭示了非裔群体被规训的脑文本如何内化种族歧视。同时，她意识到自己正处于种族歧视与性别归寻的双重困境之下，这

是她的初步觉醒。

“人的思想是应用脑概念进行思维的结果，思想的存在形式就是存储在大脑中的脑文本，按照某种伦理规则建构的能够表达明确意义的脑概念组合。”（聂珍钊，2017：33）换言之，在白人主导的社会价值体系下，美国非裔脑概念受其规训，产出符合美国主流伦理取向的脑文本。因此，客观存在的社会动因是夫妻二人的脑文本生成的根源。在美国大规模监禁制度这一宏观社会背景下，同白人相比，非裔普遍面临着更为严苛的审判标准，这一社会困境是助推《美国式婚姻》情节的根本动力。罗伊入狱引发了瑟莱丝蒂尔思想的转变，她跨出原有的思维舒适区，打破了政府营造的温柔假象，试图挖掘黑白种族间潜藏的双重标准，搜寻美国非裔所遭受不公对待的痕迹，并重新审视自己身处的社会和面临的困境。

大规模监禁制度的源头可追溯到 19 世纪末的吉姆·克劳法，该法强制公共设施依照种族的不同进行隔离使用，并在“隔离但平等”的原则下，种族隔离被解释为不违反宪法保障的同等保护权。大规模监禁是当代美国奴隶制和吉姆·克劳法则的变体，是美国政府为非裔群体定制的镣铐，其往往隐藏在和平的表象之下，并为以瑟莱丝蒂尔和罗伊为代表的黑人家庭带去突如其来的灾难，对非裔个体的心理造成难以磨灭的创伤。这一制度变体不仅是白人主导的政治体制有意为之的结果，也佐证了美国非裔群体抗争进程的艰难。除了社会体制的禁锢以外，白人主流价值也同化了美国非裔的思维模式，削弱了其自主抗争的意识。

首先，非裔群体受白人主导的政治体制控制。纵观整个美国社会框架，无论非裔男性还是非裔女性，都处于弱势，被动地接受白人建构的伦理体系对他们的制约和判决，这种被动逐渐演化为无意识的恭顺，沉默的服从，最后成为黑人群体应对白人判决的公认处事原则。其次，非裔群体内部大多只注重自身而忽视群体，政治敏感性大幅削弱。作为新生力量，接受高等知识

教育的学生们本应透过现实敏锐察觉社会动向，却也对此类事情视若无睹。像温水煮青蛙一样，社会宁静和谐的表现不知不觉中剥夺了非裔群体的平等权利，钝化了非裔对不平等待遇的感知力，残酷的监禁体制对非裔群体的折磨被掩盖在黑白“其乐融融”的氛围之下。最后，公众对历史教训有意的抹除或无意的遗忘，降低了非裔个体的警惕性，使其放慢了追求平等的脚步，从而导致黑人争取权利的进程迟滞不前。

瑟莱斯蒂尔在第二封信中提到，大学时期，一名被误判坐牢几十年的黑人男子来到斯佩尔曼学院，与最先指控怀疑他的白人女子共同发表了一场演讲。具有讽刺意味的是，“他们的灵魂都得到了救赎。”（琼斯, 2020: 47）

“尽管他们就站在我面前，我还是感觉他们只像是历史中的一个教训，是密西西比州昔日的幽灵。他们的故事跟我们这群为了拿学分而挤在教堂里的大学生能有什么关系？而现在我真希望自己能记得他们所说的话。我知道总有些人会遭遇那种不幸，可不曾想我们竟也会成为“有些人”中的一员。”（琼斯, 2020: 47）瑟莱丝蒂尔的文字揭开了美国残酷的种族现实的冰山一角，其信件佐证了美国种族歧视顽固性和复杂性。对这封信件中瑟莱丝蒂尔的脑文本分析可分为三部分：黑人民权运动历史的回望，权利得到法律保障后的种族现状，以及个体立足现实冲击的担忧。

首先，瑟莱丝蒂尔回望了黑人民权运动的历史。“密西西比州昔日的幽灵”暗示着 1964 年的黑人民权运动“自由之夏”。密西西比州一向被视作种族主义者的顽固堡垒，尽管黑人占据了该州 40%的人口，但黑人选民登记率极低，截止到 1962 年，选民登记率仅为 7%，可见黑人的政治参与受到严格限制。该运动赢得了全国关注，为促成林登·约翰逊总统和国会通过了 1964 年的民权法案和 1965 年的投票权法案，在法律层面终结了公共场所的种族隔离，禁止了基于肤色种族等原因的就业歧视，保障了黑人的投票权。对平等民权的追求往往伴随着流血和牺牲，在十个星期的运动中，志愿者们遭受三 K 党

以及各级执法人员的暴力对待。其中，三名志愿者（Michael Schwerner, Andrew Goodman 和 James Chaney）在调查黑人教堂被焚事件后失踪，为民权牺牲的英灵已成为历史书中短短的几行文字，“幽灵”影射为争取黑人权利付出生命的烈士，也讽刺了美国大规模监禁制度是阴魂不散的吉姆·克劳法的等价替代品。

而后，瑟莱丝蒂尔的信件中映射着非裔权利得到法律保障后，社会体制下种族的现状。时过境迁，无论是“自由之夏”民权运动，还是演讲男子被误判几十年的事件，非裔群体对前辈的牺牲和一次错误判决的关注早已烟消云散，但类似误判的阴影依旧笼罩着他们，如鬼魂般如影随形。当日的“幽灵”以相似的方式再次出现在瑟莱丝蒂尔的生活中，主角却换成了自己的丈夫，可见政府显然没有从频繁误判的事件中吸取教训，否则罗伊不会在没有确凿证据的情况下被捕，这是整个美国社会对非裔任意歪曲和指责的缩影。“对黑人男性性与任意的歪曲与指控早已成为白人维系其父权地位的一种畸形的陈述方式。”（苏晖, 2020: 243）大学时期的瑟莱丝蒂尔只是为了拿学分而去听了这场讲座，并未考虑到此类不幸发生在自己身上的可能性。她的叙述带有懊悔情绪，感叹自己原来的少不更事和对种族现状的漠不关心，当此类“历史教训”再次降临并应验在自己身上时，她才能对当事人的痛苦感同身受。“我知道总有些人会遭遇那种不幸”，这显然是大学时期的瑟莱丝蒂尔对非裔群体面临的社会困境的初步认识，她深知同胞普遍遭遇的不幸，却无动于衷，当自己变成“有些人”中的一员时，也像他们一样无力改变现状。“而现在我真希望自己能记得他们所说的话”，瑟莱丝蒂尔对监禁体制的态度由事不关己变为追悔莫及，她的思想发生了十分明显的转变。“所有的文本都是在概念的基础上形成的。脑文本也是由脑概念构成的。脑概念是思维的工具。人的思维过程是脑概念的组合过程。”（聂珍钊, 2017: 31-33）在瑟莱丝蒂尔的脑概念中，她试图整合美国社会对黑人制造的群体困境，及群体困境投射到个体所产生的影响这一关系脉络，并按照美国非裔生存的伦理规则将这一关系

构建为脑概念组合，形成思想存储到大脑中，形成脑文本。家庭巨变对瑟莱丝蒂尔脑概念的重构，驱使着其反思美国非裔生存现状，瑟莱丝蒂尔脑概念当中的种族意识觉醒导致了其思维方式的转变，由此生成脑文本。这一困境暴露了白人父权制如何通过伦理规训分裂非裔群体的主体性。

此外，在非裔种族不公待遇的基础上，非裔女性又多了一层制约，即性别枷锁对身体自主权的限制。美国反堕胎主义者组织的声势浩大的反“堕胎合理化”抗议活动，阻止女性拥有支配自己身体自由的权利。同时，女性堕胎的选择无法得到旁人的理解的普遍现状，也塑造着瑟莱丝蒂尔对身体自由概念的脑文本。“只要你是个成年女人，只要你的银行账户余额多于十美元，人们就理解不了你为什么要打掉孩子。...诊所附近聚了一群反堕胎的人，他们喊着口号，举着让人恶心的标语。”（琼斯，2020：51-52）留下孩子意味着重复“囚犯父亲-单亲母亲”的悲剧循环，陷入制度化贫困。选择流产则是对个体尊严的捍卫，却需承受“背叛种族”的道德谴责。与对群体困境的困惑不同，瑟莱丝蒂尔关于女性身体自由的脑概念十分清晰。瑟莱丝蒂尔面对群体困境不以为意的心态和面对女性个体困境所表现的敏锐判断，折射了现代美国非裔脑文本中关于群体和个体地位脑概念的错位。“黑人之间纯洁的种族情感纽带在城市变得异常淡薄和脆弱，黑人受城市商业主流价值观的影响，个人利益的最大化成为黑人之间的交易和交往准则。”（谢梅，2018：19）个人主义消解了民族认同感，即关于个体利益的脑概念占据主导地位，凌驾于关于群体利益的脑概念之上。值得深思的是，群体发展与个体权利唇齿相依，在无法确保种族人民权利公平的情况下，个体的权利似乎只有唇亡齿寒的结局。

### 三、脑文本中的权力博弈



对话式的书信交流令“叙述者和叙述接受者在这里实现了自由转化”（王杰春，2013：66）。在瑟莱丝蒂尔关于堕胎的脑文本中，瑟莱丝蒂在叙述者与叙述接受者两个身份间不断，在书信中和丈夫进行婚姻内部的权利博弈。

瑟莱丝蒂尔不合时宜地怀上了他们期盼已久的孩子，这却成为二人争吵的导火索，两人围绕孩子的去留展开激烈的争论。当面临必要的抉择时，“脑文本决定人的生活方式和道德行为，决定人的存在，决定人的本质。一个人的思想和行为是由脑文本决定的，一个人的伦理和道德也是由脑文本决定的。”（聂珍钊，2017：33-34）因此，瑟莱丝蒂尔书信中与丈夫对孩子去留的争论以及她最终选择堕胎都是脑文本发生作用的结果。

瑟莱丝蒂尔的怀孕在无形之中给罗伊带去了希望，他在信中表达了留下孩子的强烈意愿，尽管他不希望孩子有一个坐牢的父亲，但他仍对孩子的到来感到由衷的喜悦并他设想着未来的美好生活。并且他将小时候一个叫“鸟崽”的孩子和自己的孩子相比，并将照料孩子的责任寄希望于双方背后的家庭助力，认为“在重获自由之前照料他既是他们的特权，也算一种义务”。

（琼斯，2020：49）由于罗伊人身受限，他便将为父的义务转移到他人身上。他希望瑟莱丝蒂尔留下这个孩子，这一要求隐含着他对审判结果的忐忑，也预示着他二人婚姻未知性的恐慌。对罗伊而言，孩子的降生是瑟莱丝蒂尔对他审判结果的信心的有力证明，也将成为延续二人婚姻的强力支柱。“当我们放弃的时候，上帝也放弃了我们。我知道上帝永不言弃，但你懂我想表达的意思。”现代美国非裔信奉的基督教起源于“奴隶制下白人出于身心双重控制奴隶为目的而引导黑人接受的基督教信仰。”（谢梅，2018：16）因此，在大规模监禁体制的政治束缚下，白人创立的宗教信仰是非裔群体的第二重枷锁。这也演化成对美国现代非裔身心双重控制的变体。与此同时，在身心受到双重禁锢的情况下，丈夫仍试图利用白人创造的基督教义对瑟莱丝蒂尔进行道德层面的谴责，令其屈服于白人对非裔种族的规训。另外，莱丝蒂尔

依旧无法摆脱被丈夫物化为财产的陈旧思想，作为妻子却像物品一样不能拥有想法。“你爸妈也在我的探视名单上”，罗伊通过高语境话语（High Context）含蓄透露岳父岳母与自己的联系，暗含了威胁警告的意味：他企图通过父母对孙子的盼望来向瑟莱丝蒂尔施压，对妻子造成心理压力和牵绊，以此说服自己留下孩子。他搬出上帝，长辈，利用宗教和家庭逼就范，暗示瑟莱丝蒂尔应有所取舍，将她流产与对自己审判结果的信心相联系，这种牵强附会的等价关系为瑟莱丝蒂尔的抉择造成了极大的阻碍。

“你是问我还有谁知道我打掉孩子呢，还是问我还有谁知道是你让我打掉孩子的？只要你是个成年女人，只要你的银行账户余额多于十美元，人们就理解不了你为什么要打掉孩子。可是我的丈夫在监狱里啊，我要怎样做母亲？”（琼斯，2020：51）瑟莱丝蒂尔并不想将怀孕堕胎的事情大肆宣扬。在她的脑文本中，女性不得已的堕胎往往得不到旁人的理解与支持，她一边控诉着这一现象，一边向丈夫强调二人所处的困境，希望从丈夫处得到理解与支持。她渴望丈夫设身处地为她考虑，向丈夫索求情感上的支撑。

即便瑟莱丝蒂尔经历了精神和身体的双重损伤，罗伊仍只顾自己的情绪输出，重提婚礼誓词环节妻子对“顺从”二字的抵触来嘲弄妻子“自主意识”过强，他在潜意识中早对妻子“自己的身体自己做主”之类的观念嗤之以鼻，脑文本建构过程中，罗伊将妻子的言行视作自私，忽视了妻子承担的痛苦。他尖锐地指出“不要表现得像个听话的小女人”。罗伊的脑概念将瑟莱丝蒂尔自主堕胎一事归因于其受到的教育，在罗伊眼中，诸如自己的身体自己做主之类的“大道理”都是鼓动妻子脱离自己掌控的“元凶”。结婚初期，罗伊便对妻子“过强”的自主意识颇有微词。瑟莱丝蒂尔大学时期有关女性身体自由，思想自由的教育，塑造了她独立自主的意识形态，也因此塑造了她女性个体自由的脑文本。这令罗伊总是无法干预她的决定。因此在他的脑文本中，妻子堕胎只是表面的顺从，实则是自我意识过剩的结果。如“你的身体由你做主，

你在斯佩尔曼学院学了很多诸如此类的大道理。”（琼斯，2020：53）罗伊脑文本中将妻子的启蒙理念归类为“自己的身体自己做主”的“大道理”，侧面印证了罗伊无法真正理解瑟莱丝蒂尔的内心，也是罗伊对妻子不受自己控制，自己男性尊严受到摧残的挖苦。尽管夫妻二人的脑文本不间断地交流，但二人并未完全触及彼此的灵魂，罗伊的脑概念只徘徊于“堕胎”事件的表层原因，而未深入了解妻子的脑概念，即妻子的意识结构。冷漠忽视妻子亟需的情感理解，粗暴地指责妻子的自私，这对瑟莱丝蒂尔造成了除丈夫入狱，堕胎的心理和身体伤害外的第四重伤害。一般情况下，“信件的读者或观众对治愈受害者的创伤发挥了重要作用。”（Coulibaly，2017：112-113），罗伊和瑟莱丝蒂尔都是受害者，也是彼此的叙述受者，但二人对流产的争执加重了双方的内心创伤，也堵塞了脑文本的交流通道。相反，安德烈并未否定打压瑟莱丝蒂尔的决定，他只是说“你不能一个人去”，给予瑟莱丝蒂尔希望的支持和保护。这是读者理解瑟莱丝蒂尔最终伦理选择背后动机的潜在暗示。

随着年岁的逝去，瑟莱丝蒂尔在外界大展拳脚，事业蒸蒸日上，而罗伊仍身陷囹圄，只能透过栏杆间的空隙接触到外界微薄的空气。二人的差距逐渐扩大，瑟莱丝蒂尔经常忙于工作而忘记给罗伊回信，接受访谈时也向媒体刻意隐瞒了丈夫入狱的消息。对此，瑟莱丝蒂尔给出的回应是，“我怎么可能做得到，在回答环节对着麦克风将这么痛苦的事情。或许有些自私，可我向享受自己作为艺术家的时刻，而非囚犯的妻子。”（琼斯，2020：67）对于罗伊质疑自己与安德烈的感情这一话题，瑟莱丝蒂尔写道“你关于安德烈的那些蠢话，我甚至都不屑于回复。你现在肯定已经恢复了理智，所以，我提前接受你的道歉”（琼斯，2020:67），看似不屑于回答丈夫对自己忠贞情感的怀疑，但在此之后，瑟莱丝蒂尔再未在信中提到过安德烈。在瑟莱丝蒂尔给罗伊的18封信中，有7封主动提及二人的好友安德烈。无论是作为读信人的罗伊还是读者，通过阅读瑟莱丝蒂尔的书信，“无数次地走出自我、进入别人的思想和情感之中。”（伊恩，1992：225）透过她的信件，可以推断安德

烈在她日常生活中扮演了十分重要的角色：探视罗伊，流产手术，建立手工娃娃的品牌，等等重要场景都有安德烈的身影。瑟莱丝蒂尔写信时下意识流露出对安德烈的依赖，书信中对他的存在理所当然的态度和习以为常的口吻都成为罗伊和读者窥探她情感的探测器。正如亨利·菲尔丁所言，“一个人，不管有多么诚实，他的行为，一经他自己亲口讲述，都要变得与己有利，这是由不得他自己的；因此他的罪恶，通过自己的唇舌，都要变得澄清明净，就像浊酒仔细滤过，把所有的浊物都留下一样。”（申丹，2005：29）

书信为二人建构与外界隔绝的框架区隔，是夫妻袒露秘密、实现两人脑文本互通交流的“隔间”。“书信体小说的出现和流行促使社会建造更多的私密化的私室”（张德明，2002：38），即以大面积公共空间为传统的房屋结构逐步被独立小空间居室的建筑模式所取代。而在《美国式婚姻》中，塔亚莉创造性地将物理层面的建筑模式置换为精神层面的私密化空间，罗伊和瑟莱丝蒂尔在彼此的脑概念中营造了一个“私室”，以此通过脑概念有机组成的脑文本倾诉秘密。为了寻求罗伊对她堕胎的理解，瑟莱丝蒂尔曾向他坦白了结婚前与霍华德大学一位教授的婚外情和堕胎的经历，她的信件在罗伊的脑概念中建立了脑文本交流的封闭空间，通过密闭的信息通道传输自己埋藏已久的秘密。流产和失恋的打击是一场精神和身体的双重损伤，也为瑟莱丝蒂尔留下了严重的心理创伤。即便对瑟莱丝蒂尔来说是旧事重提，但对罗伊和读者来说，信件中发生的陌生“事件是绝对主观的和现时即刻性的时间”（张德明，2002：40），旧日的伤疤经过书信在时间上得到延展，是理解瑟莱丝蒂尔堕胎动机的有力因素。在此之后，罗伊和读者无法接收到关于安德烈的脑文本，而“人的心理活动也是以脑文本为载体的，没有脑文本，心理活动就不可能存在。”（聂珍钊，2017：33）在罗伊提出质疑前，他能够通过瑟莱丝蒂尔的脑文本探究她的心理，在安德烈“失踪”后，罗伊通向瑟莱丝蒂尔内心情感的通道被瑟莱丝蒂尔单方面关闭，罗伊再接触不到瑟莱丝蒂尔内心的“秘密”，直到瑟莱丝蒂尔的信中写道“我不能继续做你的妻子了。”（琼斯，

2020: 83) 这封信看似突兀, 实际上之前每次的信件都在为最终的结局作铺垫。

#### 四、脑文本中的自我和解

除了对社会困境的清楚认知, 以及对婚姻权力博弈的最终胜出, 瑟莱丝蒂尔的脑文本中也展现了由恐惧生育到与自我和解的过程。

纵观整部小说, 瑟莱丝蒂尔共经历了三次怀孕, 只有第三个孩子被留下, 她的选择与脑文本的重构密不可分。脑文本的建构经历了复杂周密的处理。现实生活中积累的伦理经验和客观事件引发的思想变化重组了瑟莱丝蒂尔关于生育的脑概念, 新的脑概念构成新的脑文本, 并驱使瑟莱丝蒂尔作出不同的选择。

第一次, 学生时代的婚外情, 欲望驱使瑟莱丝蒂尔做出违背伦理道德的选择, 享受快感的同时也面临着严峻的风险与惩罚。经此一事, 她自觉将怀孕有关的脑概念与痛苦和风险画上等号。第二次怀孕发生在罗伊入狱后, 曾经的创伤经验以及丈夫亟待解救且长时间缺位的严峻现实, 使瑟莱丝蒂尔的理性占据了脑概念的主导地位, 脑文本中关于爱与激情的想象被残酷的现实撞得粉碎。考虑到自身的精力有限, 无法兼顾为丈夫上诉与照顾新生儿的重担, 因此瑟莱丝蒂尔选择流产, 避免孩子的降生及后续的压力。这次堕胎后, 瑟莱丝蒂尔用“沃土”将身体比作孕育新生的土地, 暗示自己身强体健, 具备优越的生育能力。但她的精神却早已枯萎, 人生的挫折为她带去了太多痛苦, 她的“人生不是游戏, 不是演习, 也不是电影,”(琼斯, 2020: 51) 不像土地耕耘过后有重新收获的机会。在瑟莱丝蒂尔的潜意识中, 她认为自己的人生已经衰败了。第三次怀孕, 在她和罗伊离婚并与安德烈在一起后, 她没有选择结婚, 但却选择生下这个孩子, 此时, 脑文本凸显了瑟莱丝蒂尔感性与理性的和谐互融。

#### 四、总结

本文通过解读瑟莱丝蒂尔的书信内容，以脑文本理论为框架，探寻了非裔女性在种族与性别双重压迫下的成长轨迹。瑟莱丝蒂尔的脑文本经历了从现实困境的觉醒、婚姻权力博弈的理性抉择到最终自我和解的三重重构过程，其堕胎选择不仅是对身体自主权的捍卫，更是对白人父权制与种族污名化的无声反抗。琼斯借助书信这一私密化载体，将个体心理创伤外化为公共议题，批判了美国大规模监禁制度与结构性暴力的系统性压迫。瑟莱丝蒂尔从被动受困到主动突围的转变，既映射了非裔女性主体性的觉醒，也为解码种族与性别交叉压迫的复杂性提供了文学范本。这一研究不仅拓展了脑文本理论在文学批评中的阐释潜力，更凸显了非裔文学在揭露社会不公与推动伦理反思中的独特价值。

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## **RECONSTRUCTION OF BRAIN TEXT: THE INITIATION OF CELESTIAL IN *AN AMERICAN MARRIAGE***

*Against the backdrop of the American mass incarceration system, Tayari Jones' *An American Marriage* reveals, through the epistolary narratives of the African-American couple Roy and Celestial, the mechanism by which the double violence of race and gender disciplines individual choices. Based on brain text theory, this paper focuses on the content of Celestial's letters and analyzes how the letters serve as a material carrier of "perceptions and cognitions stored in the brain", externalizing the character's psychological trauma and demonstrating the process of brain text reconstruction. Celeste's choice of abortion exposes the dilemma of African-American women in terms of bodily autonomy and racial stigmatization. Her brain text undergoes a threefold reconstruction: first, she re-examines the dilemma of race and gender from the perspective of reality; second, she completes the rational choice of abortion through the game of rights in marriage; and finally, she realizes self-reconciliation. Jones sublimates the individual narrative into a critique of the white dominant system through the epigraph, revealing the interpretive potential of brain text theory in decoding the structural violence in the United States, and providing an innovative research perspective for the study of African-American literature.*

**Keywords:** *brain text, epistolary narrative, Initiation process, mass incarceration.*

**Zhang Junnan**

*Master of Arts, Associate Professor,  
School of Foreign Studies, Harbin Engineering University, Harbin, China*

## **QUANTIFYING POWER DISTANCE IN U.S. PRESIDENTIAL INAUGURAL SPEECHES: AN NLP APPROACH**

*This study analyzes power distance evolution in American presidential rhetoric through computational analysis of inaugural addresses (1789–2025). Integrating Hofstede’s power distance framework with institutional isomorphism theory, it develops a Power Distance Index to examine 60 inaugural speeches using NLTK corpus and NLP techniques. The findings reveal three patterns: PDI fluctuates significantly during national crises, from the early republic through the Trump’s 2025 address; contemporary rhetoric (2000–2025) displays unprecedented complexity in combining unity language with power indicators; and presidential authority construction has fundamentally evolved to adapt to modern political polarization. The analysis demonstrates that while presidential rhetoric trends toward egalitarian expression, this progression is nonlinear, reflecting complex adaptations to changing socio-political contexts and increasing institutional challenges.*

**Keywords:** *power distance, U.S. presidential inaugural speeches, NLP*

### **1. Introduction**

Presidential communication, particularly through public addresses, represents a critical element in understanding how political authority and institutional power are constructed and maintained in American political. As Campbell and Jamieson (2008) demonstrate, presidential speeches serve as more than ceremonial occasions; they actively shape the relationship between the executive office and citizenry while



establishing precedents for future institutional communication. This institutional dynamic operates within what Hofstede (1984) identifies as power distance frameworks, where communication patterns reflect and reinforce institutional hierarchies.

As the U. S. presidents adapt their communication strategies to changing social and political trends, their rhetorical evolution reveals deeper transformations. DiMaggio and Powell's (1983) institutional isomorphism theory helps explain this phenomenon, particularly during examining how different presidents, despite their individual styles, often adopt similar communication patterns under institutional pressures. While Grimmer and Stewart (2013) highlight the promise of automated content analysis methods for political texts, they also note significant methodological challenges in capturing institutional authority dynamics. This analytical complexity is particularly seen in contemporary political communication, where Bail et al. (2018) demonstrate how exposure to political messages can intensify polarization, and Schoonvelde et al. (2019) reveal systematic differences in communication complexity between ideological positions.

Drawing on these insights, this study explores three critical questions about presidential communication. Most fundamentally, how the expression of power in presidential discourse has evolved from Washington's era to Trump's second term. This investigation requires developing new computational tools to measure how presidents signal their authority through language. Besides, how presidents adapt their rhetorical strategies to maintain legitimacy while responding to changing social expectations is also explored.

## **2. Theoretical Framework & Literature Review**

### **2.1 Theoretical Foundations**

Hofstede's (1984) conceptualization of power distance is the primary theoretical framework for analyzing institutional communication patterns. This framework has been extended by Khatri (2009), who demonstrates how power

distance orientation influences organizational communication patterns and leadership effectiveness. The application of power distance concepts to political discourse offers crucial insights into how authority relationships are expressed and maintained through communication.

The evolution of presidential communication patterns finds its theoretical grounding in DiMaggio and Powell's (1983) institutional isomorphism theory. Their work illuminates how political institutions maintain legitimacy while adapting their communication practices, offering valuable insights into "the politics and ceremony that pervade much modern organizational life". This framework proves particularly relevant when examining the persistence of certain rhetorical traditions alongside evolving communication practices in presidential discourse.

Building on this foundation, Cornelissen et al. (2015) bridged a critical gap by placing communication at the heart of institutional analysis. Their approach reveals how presidential rhetoric navigates the delicate balance between preserving institutional authority and responding to shifting social dynamics.

## **2.2 Previous Studies**

The systematic study of presidential language traces back to Hart's (1987) seminal research on leadership communication. Contemporary scholarship has since expanded this field considerably. Ahmadian et al. (2017) broke new ground with their analysis of Donald Trump's distinctive communication style, documenting patterns in "grandiosity ratings, use of first-person pronouns, greater pitch dynamics, and informal communication". Benoit's (2019) examination of visual and verbal symbolism in campaign communications complemented this work, and Bonikowski and Gidron (2016) documented the transformation of populist elements in American presidential discourse.

In the 21<sup>st</sup> century, computational approaches have revolutionized political text analysis. As Young and Soroka (2012) pioneered approaches to automated sentiment analysis in political texts, researches in similar approaches followed. Recently,

Grimmer et al. (2022) have provided a comprehensive framework for applying machine learning techniques to social science research. Nazeer et al. (2023) examines linguistic shifts in political discourse in the digital age, highlighting the importance of computational methods in understanding evolving communication patterns.

The application of computational methods to political communication analysis requires careful attention to methodological rigor. Denny and Spirling (2018) highlighted the importance of appropriate text preprocessing in unsupervised learning approaches, and Nelson et al. (2021) provided comparative analyses of different text analysis methodologies. These methodological considerations are crucial for ensuring reliable and valid analyses of presidential communication patterns.

### **3. Methodology**

This study examines power distance in presidential inaugural addresses through computational linguistics and statistical analysis, utilizing Python-based tools to uncover patterns in presidential rhetoric.

#### **3.1 Data and Processing**

The analysis draws from the complete collection of presidential inaugural addresses, spanning from George Washington's 1789 speech to Donald Trump's 2025 address. These 60 speeches were assessed via Python's NLTK library, maintaining their chronological order and ensuring consistent formatting across all documents.

Text preparation began with careful normalization to preserve meaningful linguistic markers. While basic text processing relied on NLTK's word tokenize tool, we employed SpaCy's specialized language model for deeper linguistic insights. Rather than filtering of common words, pronouns and institutional references crucial for understanding power dynamics were retained. The speeches and their metadata

are stored in pandas DataFrames.

To measure power distance, a Power Distance Index (PDI) was designed, involving distinct language feature categories related to power distance. These categories capture various aspects of presidential rhetoric: expressions of power, hierarchy, centralization, collectivism, individualism, and both directive and participative language. The PDI calculation uses logarithmic scaling:

$$PDI = \ln(1 + \frac{H_p+1}{L_p+5}) \quad (1)$$

where  $H_p$  represents normalized high-power feature (power, hierarchy, centralization, directive) frequency and  $L_p$  represents low-power feature (participative, individualism) frequency per thousand words. The addition of base values (1 and 5 respectively) ensures numerical stability while maintaining sensitivity to power distance variations.

### 3.2 Design of the NLP Analysis

The analysis avoids the method of simple word counting by implementing dependency parsing to examine the contextual usage of power-related terms. This syntactic analysis verifies whether power words appear in grammatically significant positions, such as subjects or objects, providing a more subtle understanding of their rhetorical impact. Raw word counts undergo several normalization steps: first converting to per-thousand-word frequencies to account for varying speech lengths, then applying logarithmic transformation to manage extreme values, and finally implementing a three-year moving average to reveal underlying trends while smoothing individual variations. Each feature goes through a min-max normalization to enable meaningful comparisons across different speeches and time periods. The analysis also captures power contexts by examining grammatical relationships, particularly focusing on power-related terms that appear as subjects or objects in sentences.

The visualization layer, built with Dash, transforms these analytical results into an interactive dashboard. We can explore temporal trends in power distance,

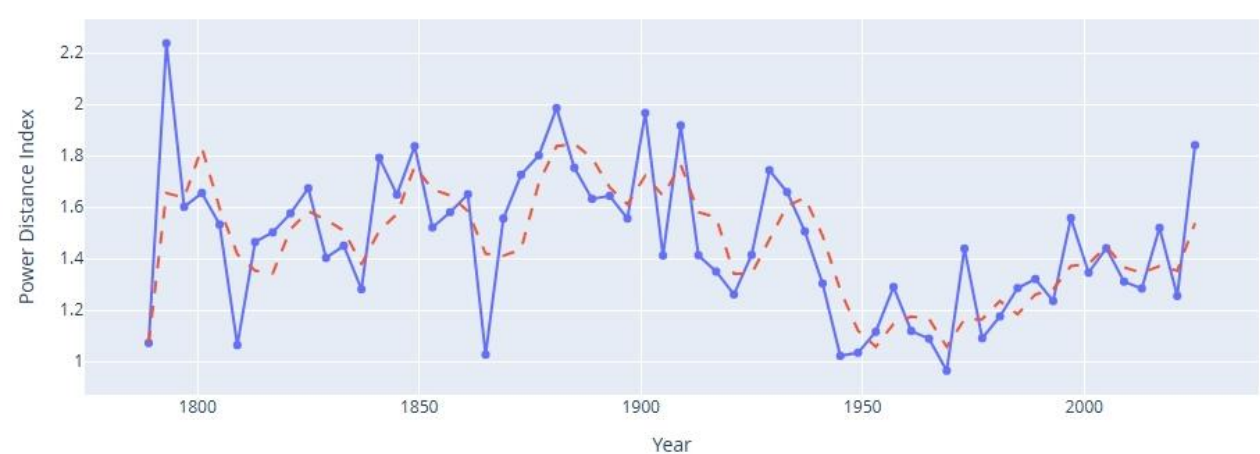
compare PDI values across different presidencies, and examine relationships between various linguistic features.

## 4. Results and Discussion

### 4.1 Overall Power Distance Trends

The analysis of presidential inaugural addresses from 1789 to 2025 reveals significant fluctuations in power distance manifestation. The PDI data shows several notable patterns and critical moments. The most dramatic spike occurred in 1793, reaching a peak of 2.2. However, George Washington’s second term speech was a very special one, containing only 135 words, clearly insufficient to be analysed with other inaugural addresses, and is therefore ignored in the result.

*Figure 1*



*Power Distance Index over Time (dashed line for Moving Average)*

Throughout the timeline, the PDI generally fluctuated between 1.2 and 1.8, with notable increases during periods of national crisis. Significant elevations are observed during the Civil War era (1850s), the Progressive Era (early 1900s), and the World War periods, where PDI values consistently reached or exceeded 1.6. The lowest points, with PDI values approaching 1.0, appeared in the mid-20th century, particularly during the post-World War II period of economic prosperity and relative social consensus of United States.

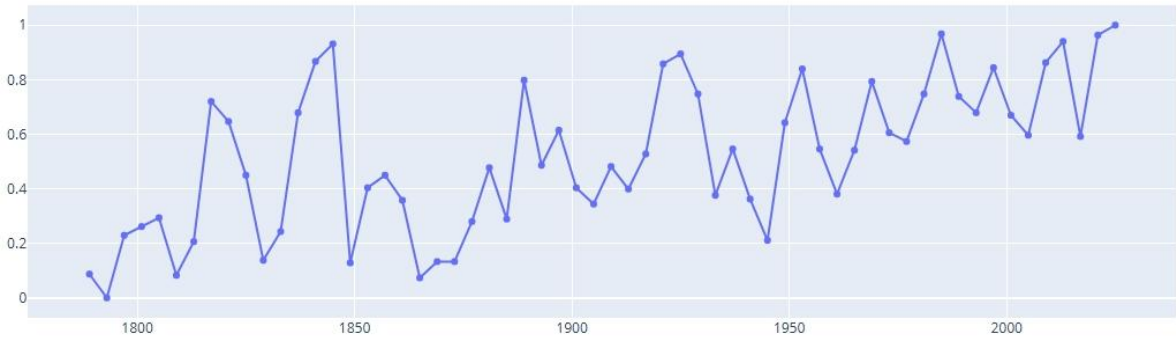
Recent decades (1980-2025) show a gradual but consistent upward trend from

the historical lows of the mid-20th century, with increasing instability. Most notably, on Trump’s second term (2025), the PDI shows a sharp increase to approximately 1.8, one of the highest values in recent decades. This change is particularly significant as it approaches levels last seen in the early 20th century, suggesting a shift toward more hierarchical rhetorical patterns. This recent surge indicates the intensifying political polarization, institutional challenges, and changing dynamics of presidential communication in contemporary American political system.

**4.2 Key Rhetorical Patterns and Historical Context**

The most significant pattern across all rhetorical dimensions emerges in the use of unity-related language, which shows a remarkable upward trajectory from 1800 to 2025. This trend becomes particularly obvious in recent decades, with values consistently reaching between 0.8 and 1.0 since the beginning of the 21<sup>st</sup> century. This sustained emphasis on unity language reflects the increasingly central role of national cohesion in U.S. presidential rhetoric, especially in the process of growing political polarization.

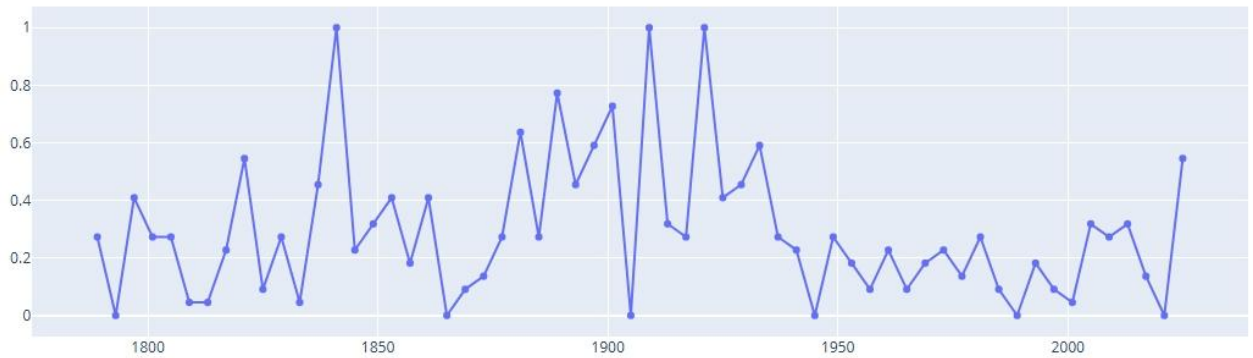
*Figure 2*



*Unity Expressions (Normalized) over Time*

Directive language presents another notable pattern, characterized by significant spikes during crucial historical moments. The most prominent peaks appear during the 1840s and early 1900s, periods marked by profound national transformation (Civil War, WWI, Great Depression). The recent surge in directive rhetoric (2025) mirrors these historical patterns, suggesting Trump’s return to more assertive presidential communication during times of national challenge.

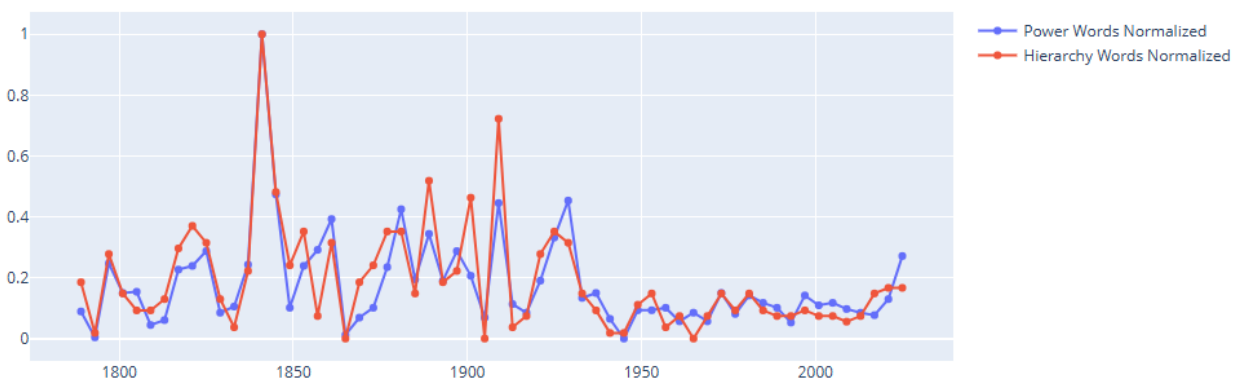
Figure 3



*Directive Expressions (Normalized) over Time*

The relationship between power and hierarchy language reveals a particularly interesting historical narrative, presenting almost the same trend. Both categories show their most dramatic peak around 1840, coinciding with pre-Civil War tensions. Following this peak, both generally trend downward in modern times. This pattern suggests a broader shift away from overt authority-based rhetoric.

Figure 4



*Power and Hierarchy Words (Normalized) over Time*

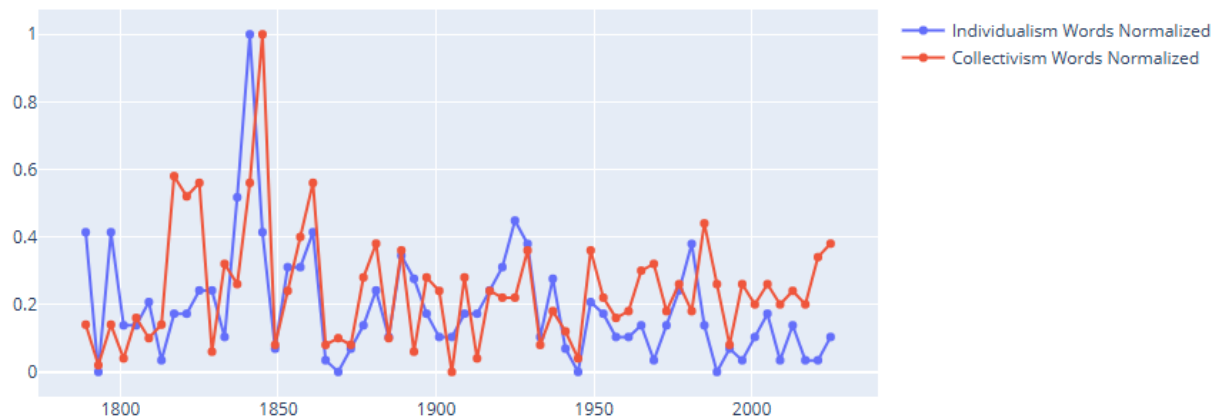
### 4.3 Contemporary Implications

The most recent period (2000-2025) shows interesting developments in power distance expression. While the overall PDI maintained relatively low levels compared to historical averages through the early 2000s, there has been increased fluctuations in specific components, culminating in the significant PDI rise during Trump's second term. This upward trend coincides with unprecedented levels of unity language, while power and hierarchy indicators show consistent elevation

rather than periodic spikes, reflecting what Tulis (2017) describes as the rhetorical presidency's adaptation to modern political polarization.

The individualism-collectivism balance shows increasing complexity in recent inaugural addresses, with presidents attempting to bridge traditional American individualism with calls for collective action on global challenges.

*Figure 5*



*Individualism and Collectivism Words (Normalized) over Time*

These findings suggest that while American presidential rhetoric has generally moved toward more egalitarian expressions, the pattern is neither linear nor uniform. Instead, it reflects complex adaptations to changing social, political, and technological contexts, supporting theoretical frameworks about the dynamic nature of political communication (Coe & Neumann, 2011).

#### **4.4 Discussion on Power Distance Reflected in Biden 2021 and Trump 2025 Inaugural Speeches**

The contrast between Biden's 2021 and Trump's 2025 inaugural addresses reveals the evolving nature of presidential authority. Their different approaches to power, not only in word choice but in the fundamental conception of leadership itself, reflect deeper tensions in how modern presidents navigate their relationship with the public.

The most significant contrast lies in how each president frames their relationship with power. Trump's return to the presidency in 2025 was featured by even more obvious assertion of executive authority than in his first term, making



promises in strong personal decision style language – “*I will sign a series of historic executive orders [...] I will declare a national emergency at our Southern border [...] I will end the practice of catch and release [...] I will send troops to the southern border to repel the disastrous invasion of our country.*” (White House, 2025). This emphasis on presidential primacy stands in sharp contrast to historical precedent – even strong presidents like Franklin Roosevelt, during the Great Depression, typically framed their authority as derived from the people rather than inherent in their own hands. Biden’s 2021 speech, conversely, distributes power across multiple people, emphasizing that “The American story depends not on any one of us, not on some of us, but on all of us, on ‘We the People,’” (NPR, 2021) actively minimizing the perceived gap between leader and citizens.

Their approaches to policy implementation and opposition further highlight these differences. Trump outlines unilateral actions and establishes new power structures, reinforcing high power distance through top-down governance. Biden emphasizes collective problem-solving, stating that “unity is the path forward” and “we’re going to need each other” (NPR, 2021). Another difference lies in their attitudes towards non-supporters. Trump maintains clear boundaries between supporters and opponents, Biden actively tries to bridge divides, directly addressing non-supporters: “*To all those who did not support us, let me say this: Hear me out.*” (NPR, 2021).

The sources of legitimacy in each speech reflect their power distance orientations. Trump draws authority from divine intervention, historical greatness, and personal mandate, featuring vertical power structures. Biden’s legitimacy claims rest on democratic processes, constitutional tradition, and collective will, reflecting a lower power distance approach.

Linguistically, Trump’s address features frequent use of “*I will*,” declarative statements, and direct commands, emphasizing presidential authority. Biden’s speech, however, is characterized by the frequent use of “*we*” instead of “*I*” conditional statements, and invitational language, trying to minimize power

differences. These choices reveal fundamentally different understandings of presidential power – Trump’s vision of strong, decisive executive leadership against Biden’s model of collaborative governance.

## **5. Conclusion**

This analysis of presidential inaugural addresses from 1789 to 2025 reveals three significant patterns in the manifestation of power distance in American presidential rhetoric. First, the Power Distance Index (PDI) shows notable fluctuations corresponding to periods of national crisis, with dramatic spikes during the Civil War era, World Wars, and most recently in Trump’s 2025 address. Second, contemporary presidential rhetoric (2000–2025) shows increasing complexity in power distance expression, characterized by unprecedented combinations of high unity language with elevated power indicators, particularly seen in the contrasting approaches of Biden (2021) and Trump (2025). Third, the research identifies a fundamental evolution in how presidential authority is constructed and communicated, supporting Tulis’s (2017) observations about the rhetorical presidency’s adaptation to modern political polarization.

Several limitations should be noted in this study. The analysis relies on inaugural addresses, which may not fully capture the breadth of presidential communication. Additionally, the interpretation of power distance indicators across different historical contexts may be influenced by changing cultural norms and societal values that are not fully considered in the textual analysis. However, this approach can be seen as an attempt to quantify rhetoric features, which can be improved and applied to a variety of area studies, finding more connections between language and characters.

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张俊南  
文学硕士，副教授

## 自然语言处理方法量化美国总统就职演说中的权力距离

本研究通过对美国总统就职演说（1789-2025 年）的计算机分析，探究了总统演说中权力距离的演变。研究整合了霍夫斯泰德权力距离理论框架与制度同构理论，运用 NLTK 语料库和自然语言处理技术，建立权力距离指数对 60 篇就职演说进行分析。研究发现呈现三种模式：从美国建国初期到特朗普 2025 年的演说，权力距离指数在国家危机期间出现显著波动；当代演说（2000-2025 年）在结合团结语言与权力指标方面表现出前所未有的复杂性；总统权威构建方式已经发生根本性演变，以适应现代政治极化。分析表明，尽管总统演说呈现出平等主义表达的趋势，但这一进程并非线性发展，反映了对不断变化的社会政治环境和日益增加的制度性挑战的复杂适应。

**关键词：**权力距离，美国总统就职演说，自然语言处理

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陈丽

硕士研究生，哈尔滨理工大学，哈尔滨，中国

康晓芸

教师，哈尔滨理工大学，哈尔滨，中国

## 文学作品的地域文化表现——以《金上京史话》为例

本文综合运用考古遗存、女真语言遗存（如“按出虎水”）、民俗符号（如祭天射柳、头鱼宴等），以及都城空间布局中仿宋制却兼具女真特色的隐喻表达，同时挖掘地方传说、金代音乐等碎片化的文化信息，从多维度、多层次对金朝历史进行剖析与阐释。以金朝都城上京会宁府为核心研究对象，

聚焦女真族“渔猎-农耕”文明特质、多民族文化交融历程，以及金朝在历史进程中的文化选择与历史贡献等方面。突破传统的“中原中心”史观，从边疆王朝的视角重新审视金朝历史，探讨其在稳定疆域、推动民族互鉴方面的独特价值。成功还原金代社会生活场景，揭示中原礼制与游牧文明的碰撞与调和过程，呈现汉化进程中文化选择的复杂性，重新诠释金朝的历史贡献，激活金源文化的多层次积淀。本文以地域为切入点，在历史书写与当代地域认同之间搭建桥梁，为中华文明多元一体格局提供了独特的地方性阐释，进一步丰富了对中国古代历史文化整体认知的。

**关键词：**金上京会宁府，女真族文化，多民族交融，金源文化，地域认同

## 1.引言

当我们在宋瓷青釉中探寻华夏正统的文化脉络时，女真人铸造的铜坐龙正从白山黑水之间昂然崛起。金源故地的考古发现揭示了一段被传统史书所遮蔽的历史真相：会宁府城墙的断面中，契丹叠压技法与汉式夯土工艺层层交织；大安殿遗址出土的乐舞俑群显示，胡旋舞的迅疾节奏与雅乐的中正平和竟然在同一仪式空间中共振共鸣。这种边疆文明的融合能量，正是破解“中原中心主义”认知局限的关键所在。《金上京史话》突破了线性史观的局限，揭示了12世纪东北亚作为文明实验场的历史图景。女真人将渔猎文明中蕴含的流动特质融入农耕文明的稳定结构，创立了军政合一的猛安谋克制度；同时借助萨满教的自然灵性对儒家礼制进行重构，形成了独特的“天、地、人”三维祭祀体系。这些文化融合实践不仅挑战了传统夷夏之辨的认知框架，更昭示了中华文明多元共生的深层逻辑。

当我们把金代建筑榫卯结构中的咬合误差视为文化融合的物理印记，并通过数字建模使非遗基因在虚拟空间中得以重生时，历史研究便突破了单纯文献考证的局限性。金源文明的现代诠释正将边疆记忆提炼为铸牢中华民族

共同体意识的重要纽带 – 这并非简单的文化考古，而是一场重新界定文明基因谱系的知识革新。

## 2. 金源地域符号的文学表现

以《金上京史话》为例，探讨金源地域符号在文学叙事中的多重转码机制，这些符号通过液态隐喻、仪式拓扑、建筑诗学实现了从物质遗存到文化超体的文学跃迁，后完成了从文化超体回嵌物质现实的符号反哺的闭环运动，形成了符号诗学。

《金上京史话》中的“按出虎水”（王永年，2016）在文学炼金术中转化为象征文明传承的基因链。元好问以“汤汤”水声为隐喻密码，将女真口述历史编织成液态 DNA 双螺旋结构 – 河流的每个漩涡都在《北狩录》中映射出契丹鞍具的银光，渔猎者的骨针于波光中缝合渤海古城的记忆碎片。当区块链技术将水纹波动编码为可溯源的文化记忆 NFT 时，“按出虎水汤汤，育吾女真繁昌”的诗句便升华为可编程的文化超流体，在元宇宙中动态重构族群记忆的拓扑形态。

《金上京史话》中“头鱼宴”（王永年，2016）在文学镜像中演化为多维文明的折叠装置。冰层下鲤鱼的银鳞宛如天然的全息底片，叠映出萨满星图与汉使朝笏的投影。《雪落大安殿》以蒙太奇手法剖开冰面，将冰钓者等待的时间转化为王朝兴衰的历史齿轮，宴席上奶酒蒸汽凝聚成权力博弈的拓扑结构。祭天青铜器的振动谱系经由声纹考古转译为量子诗行，从而使“香烟袅袅，鼓乐齐鸣”的文学场景升华为文明对话的引力波。

上京的 15 度斜柱在文学空间中演变为丈量文明张力的精密工具。元好问笔下宫殿中的“斜柱”切割汉地月光之际，其年轮纹路仿佛展开了一幅游牧民族星宿罗盘的宏大图景。混合功能区被重新诠释为文化交融的克莱因瓶：街巷间女真马蹄声波与汉人工匠墨线交织出量子干涉般的复杂纹理，而驼铃振动与佛寺钟鸣则在穹顶形成驻波全息图谱。这种“混合用途”的文学转码方式，使得砖石结构超越了物质本身，成为一部可触、可读的文明对话录。

《金上京史话》中金源文化符号通过文学叙事完成量子化升维后，反向重构原生文化本体的递归机制。《黑水星图》中契丹银饰与宋瓷碎片的交融，形成象征女真创世神话的脉冲星云。头鱼宴瓷盘的裂纹在跨媒介叙事中演化为文明互鉴的神经突触结构。祭天鼓点通过傅里叶变换转码，并由量子计算机重构为承载文化记忆的概率云。太祖“金龙梦”传说在沉香余烬中通过量子隧穿效应持续演进，推动小说情节产生裂变。虎水湍流解构了线性史观，在元宇宙中构建了记忆虫洞的贝叶斯网络。斜柱倾角被转译为文明碰撞的应力方程，榫卯结构则成为文化融合的杨氏模量。斜柱投影与虚拟城市的叠加被抽象为民族记忆中的德勒兹褶子。冰钓者的呼吸频率被转化为虚拟现实元宇宙的底层代码，从而将“女真汉族百姓往来穿梭”的历史场景升华为可穿戴设备呈现的集体潜意识。

在《会宁府纪事》的文学实验中，地域符号被巧妙地运用于构建三重叙事维度，形成了符号诗学。背景量子场将宫阙街巷的物理空间解构为文化概率云，每个建筑构件均被视为待观测的量子态。寓意全息屏通过“按出虎水”的液态叙事，在增强现实界面投射出动态族谱，河流中的每个分子皆储存着文明互鉴的基因序列。情节张量网借助神经网络算法生成太祖传说的叙事分形，每个决策节点均延伸出新的历史可能性。

这种符号与文学的量子纠缠，正在将金源文化重构为一个开放的超文本星图。当文学语言与符号密码在希尔伯特空间中形成量子相干时，那些描绘“香烟袅袅”的祭天场景和“宫阙巍峨”的建筑意象，便不再仅仅是历史的遗存，而是转化为照亮未来的纠缠光子对。在中华民族共同体的文化光谱仪中，它们持续释放出跨越千年的文化量子隧穿效应。

### 3.金源文化的研究现状分析

金源文化的研究长期以来受到“中原中心主义”史观的限制，其历史地位因此被边缘化。尽管阿城区已发现 282 处遗址（其中 3 处为国家级、11 处为省级）（民革哈尔滨市委，2021），并且金上京历史博物馆馆藏文物达 3016

件（包括 1118 件珍贵文物），但目前从事该领域研究的专业人员不足 30 人，且多数为民间兼职研究人员，缺乏系统性的学术支持与资源保障。与辽宁、吉林等地相比，研究队伍规模明显不足，亟需通过引入高校及科研机构的合作来加强学术力量。

金源文化作为黑龙江四大古代文化之一，其非物质文化遗产的保护工作目前面临传承断层的风险。截至目前，已列入省级非遗名录的项目有 17 项、市级非遗名录的项目有 16 项、区级非遗名录的项目有 69 项。然而，非遗传承人培训体系尚不完善，且资金支持相对匮乏(哈尔滨市人大，2024)。此外，宣传手段较为单一，影视化与数字化转化进程滞后，致使公众对金源文化的认知度和关注度较低。

阿城区借助“金源文化节”及博物馆建设有效提升了区域知名度（黑龙江日报，2003），但其文化 IP 开发仍局限于传统模式。例如，“金源文化节”自 2008 年起已暂停举办，当前文旅产品主要以青铜器、根雕等传统手工艺品为核心，缺乏与现代创意设计和科技手段的深度融合。此外，数字化博物馆、虚拟现实体验等新型展示载体尚未得到广泛应用。

#### 4.金源文化的研究目标与方法

研究金朝的建立、发展、鼎盛及灭亡的全过程，分析其政治、经济、军事制度的特点，梳理金朝的历史脉络。研究金朝的文化成就，如文学、艺术、宗教等，考察女真文字的创制、使用及其对后世的影响，挖掘金源文化的内涵。研究女真族与汉族、契丹族等民族的互动，研究金朝“汉化”与“本土化”并行的文化政策，考察金朝对中原文化的吸收与改造，以及其对后世元、清等朝代的影响，探讨民族融合与文化交流。整理金代文献，并结合考古发现进行综合研究，推动金源文化的现代价值挖掘，保护与传承金源文化遗产。

利用正史、笔记、碑铭、文集等文献资料，进行文本分析与考据，对比不同史料，以还原更客观的历史面貌。通过金代城址、墓葬、器物等考古(景爱，2020)发现，补充文献不足，运用科技手段研究金代社会结构、经济生活



等。考察女真族的起源、社会组织、风俗习惯，通过田野调查，收集民间传说、地名记忆等口述史料等与满族等后裔进行对比研究。结合语言学，研究女真语与满语、蒙古语等语言的关系，利用数字人文技术分析金代历史地理与人口迁移。对比金朝与同时代的宋、辽、西夏等政权的文化异同，探讨其独特性和共性，分析金朝在“中华文化圈”中的角色及其对后世的影响。

## 5.研究材料与文学案例分析

金上京会宁府遗址、金太祖陵、亚沟摩崖石刻等，作为金代政治与宗教活动的重要空间载体，为研究金代历史提供了宝贵的实物证据。铜坐龙（象征皇权）、宣和元宝金币（货币史见证）、心心相印镜（工艺美学）等珍贵文物，展现了金代社会经济的多元特征及其文化内涵。《金史研究论文集》《金源文化论》等学术著作，以及萨满舞、木雕工艺等非物质文化遗产项目，为金代文化的活态传承与深入研究提供了重要参考。

金上京历史博物馆作为全国唯一的金代专题博物馆，其馆藏文物与遗址公园形成联动效应，成为文旅融合的典范，然而，其国际影响力尚显不足，可通过引入数字化（龙源期刊网，2024）展陈技术（如 NFT、虚拟现实等）进一步提升吸引力和传播力。2000 年至 2008 年间成功举办了五届金源文化节（民革委员会，2021），有效塑造了地方文化品牌，但由于资金短缺问题而被迫中断，通过重启文化节并融入高水平学术论坛（如全国金史研讨会），可进一步强化其学术价值与商业潜力。木雕大师翟孟义将传统技艺与现代设计理念巧妙结合，为非物质文化遗产的活化提供了可行路径，然而，要实现更广泛的市场推广，还需通过产业链整合及品牌建设扩大影响力。

## 6.结论与未来展望

金源文化作为中华文明多元一体格局的重要见证，其研究长期以来受到资源投入有限以及学术框架束缚的制约。《金上京史话》为我们梳理了金源文化丰富的地域符号，而这些地域符号在文学作品中的精彩呈现，进一步丰富和深化了我们对金源文化的理解。它们以各种形式融入文学创作，不仅为

文学作品增添了独特的地域文化魅力，更成为传承金源文化、展现其多元性与独特性的重要力量。通过对《金上京史话》中地域符号与文学作品结合的研究，我们能更全面地认识金源文化在历史长河中的地位与价值，也为今后深入挖掘和传承金源文化提供了有益的参考。

未来，可与高校合作成立“金代历史研究中心”，设立专项基金支持跨学科研究，重点推动女真文字、制度史等冷门领域的深入探索与突破。要加快推进“金上京遗址”申报世界文化遗产进程，增强国际影响力和话语权，同时规划建设国家级金源文化生态保护实验区。需开发沉浸式体验（黑龙江网，2025）项目（如“数字金上京”虚拟漫游）、打造多元化文创产品矩阵（如以铜坐龙为原型的潮玩手办），并深化金源文化与冰雪旅游、生态旅游的融合发展。应定期举办“金源文化国际论坛”，加强与日本、韩国、俄罗斯等国家在女真-通古斯文化脉络研究（Smith, P, 2018）方面的合作交流，借助影视剧《大金王朝》等多元载体提升金源文化的海外知名度与影响力。

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**Chen Li**

*Postgraduate, Harbin University of Science and Technology, Harbin, China,*

**Kang XiaoYun**

*Harbin University of Science and Technology, Harbin, China*

## **REGIONAL CULTURAL EXPRESSION IN LITERARY WORKS: A CASE STUDY OF “JIN SHANG JING SHI HUA”**

*This paper comprehensively utilizes archaeological relics, the Jurchen language relics (such as “pressing out the tiger water”), folk symbols (such as offering sacrifices to the sky and shooting willows, head fish banquet, etc.), as well as metaphorical expressions in the spatial layout of the capital city that imitate the Song Dynasty and at the same time have Jurchen characteristics. It excavates fragmented cultural information such as local legends and the Jin Dynasty music, analyzes and interprets the history of the Jin Dynasty from multiple dimensions and levels. Focusing on the cultural characteristics of the Jurchen people’s “fishing hunting farming” civilization, the process of multi-ethnic cultural integration, alongside the cultural choices and historical contributions of the Jin Dynasty in the historical process, with Huining Prefecture, the capital of the Jin Dynasty are the core research object. The article breaks through the traditional perspective of the “Central Plains Center” historical view, reexamines the history of the Jin Dynasty from the perspective of border dynasties, explores its unique value in a stabilizing territory and promotes ethnic mutual learning. It depicts successful restoring of the Jin Dynasty’s social life scenes, reveals the collision and reconciliation process between the Central Plains ritual system and nomadic civilization, presents the complexity of cultural choices in the process of Sinicization, reinterprets the historical contributions of the Jin Dynasty, and activates the multi-level accumulation of Jin Yuan culture. The paper takes geography as the starting point, building a bridge between historical writing and contemporary regional identity, provides a unique local interpretation of the diverse and integrated pattern of Chinese civilization, and further enriches the overall understanding of the ancient Chinese history and culture.*

**Keywords:** *Shangjing Huining Prefecture of Jin, Jurchen culture, multi-ethnic integration, Jinyuan culture, regional identity.*

**Li Shangyu**

*Master's Degree Candidate, School of Foreign Languages,  
Harbin Engineering University, Harbin, China*

## **ANALYSIS OF CHINESE FEMALE DISCOURSE POWER CHANGES IN THE WOMAN WARRIOR**

*In The Woman Warrior, traditional Chinese feudal women are often constructed in a state of silence, and unable to express their individual demands and values. However, along with the progress of the times and the influence of the American immigrant community, some females gradually gain the opportunity to have equal conversation with males by receiving education or enhancing their own strength, and the discourse power of females gradually expands. From Foucault's theory of discourse power, this paper will explore the change of female's discourse power from silence to resistance in The Woman Warrior, and finally it can be concluded that Chinese female's discourse power has witnessed a process from silence to expansion, although there are still some unavoidable some limitations in this progress, but it represents the reconstruction and progress of Chinese female's discourse in the male dominated society.*

**Keywords:** *Foucault, discourse power, Chinese female, changes.*

### **1. Introduction**

#### **1.1 Background**

Maxine Hong Kingston is a famous Chinese American novelist. As one of her representative works, *The Woman Warrior*, tells a little girl's American childhood life in the Chinese circle with five stories of *No Name Woman*, *White Tigers*, *Shaman*, *At the Western Palace*, and *A Song for a Barbarian Reed Pipe*.

## **1.2 Foucault's Theory of Discourse Power**

As a prominent philosopher, social thinker and historian, Foucault's main sociological conception is from the dimension of historical development, concerns with the relationship between knowledge and power, which means how power manifests itself through discourse and cooperates with a variety of means of regulation to infiltrate power into every detail of the society (Sheridan, 1997). The theory of discursive power will be elaborated next in terms of three parts: power, discourse and subject.

### ***1.2.1 The Concept of Power***

In Foucault's idea of power, power is the action of one behaviour on another, the influence of one subject on another. Wherever there is power, people exercise it. The operation of asymmetrical power dynamics manifests through hierarchical social configurations wherein dominant actors institutionalize normative frameworks, manufacture epistemic authority, and monopolize symbolic systems to perpetuate specific ideological agendas. Historical and sociological analyses demonstrate that such hegemonic control operates through multivalent mechanisms, notably exemplified by patriarchal domination in gender relations, adult-centric governance in familial structures, and epistemic violence in educational institutions. These stratified interactions systematically reproduce social hierarchies through three primary modalities: first, the codification of exclusionary behavioral codes, second, the discursive construction of legitimized truth regimes, and the strategic erasure of subaltern knowledge paradigms. Particularly in cross-generational and gender-based contexts, the naturalization of these power asymmetries facilitates the intergenerational transmission of sociocultural capital while suppressing counter-hegemonic narratives. Therefore, when the subject confronts this kind of power, it is necessary to resist not only the subject, but also the influence of power related to knowledge, competence, and qualification, and to oppose the privilege of knowledge (Foucault, 2010).

Power is forged by the authority of intellectual discourse and exists when some behaviour exerts its influence on others, thus the regular functioning of power requires the Other who is invincible upon encountering hierarchical authority structures, individuals often exhibit involuntary acquiescence due to systemic constraints. The exertion of institutional dominance manifests particularly when confronting resistance, whereby governing entities employ systematic mechanisms aimed at the eradication of dissent and the subjugation of opposing forces through coordinated disciplinary practices. Therefore, the exertion of institutional dominance manifests particularly when confronting resistance, whereby governing entities employ systematic mechanisms aimed at the eradication of dissent and the subjugation of opposing forces through coordinated disciplinary practices.

### ***1.2.2 The Concept of Discourse***

In most circumstances, Foucault's definition of discourse is meant to suggest a valid form of language. Discourse does not only refer to words, language, but encompasses all behaviors that have the intention of regulating (Foucault, 2001). Within Foucault's paradigms of discursive power, subject formation operates through enforced compliance with normalizing apparatuses. The disciplinary mechanism manifests its bio-political efficacy precisely when encountering resistance, wherein regimes of truth activate panoptic strategies to effectuate the systematic dismantling of non-conforming subjectivities through iterative techniques of categorization, surveillance, and corporeal regimentation (Foucault, 1977/1995: 201–203). This perpetual power exercise reconstitutes dissenters as docile bodies via threefold operations: epistemic disqualification of alternative discourses, institutionalized exclusion from discursive spaces, and biopolitical neutralization through anatomopolitical interventions.

### ***1.2.3 The Concept of Subject***

Drawing upon Foucault's analytical framework, human agency emerges as an

effect of discursive formations rather than an autonomous essence. The Foucault's paradigm demonstrates how power-knowledge systems constitute subjectivity through normative frameworks that predetermine cognitive boundaries. Within this theoretical configuration, linguistic structures operate as regulatory mechanisms that select permissible articulation modes, effectively positioning speaking subjects within predetermined epistemic parameters. Foucault's inversion of traditional agency models reveals discursive power structures as primary architects of consciousness, wherein truth regimes systematically fabricate subject positions through institutionalized verbal protocols. This epistemic conditioning process transforms individuals into discursive artifacts shaped by historically contingent power relations embedded within language systems.

Therefore, this chapter examines Foucault's discourse-power nexus as an analytical framework, delineating how institutionalized authority intersects with linguistic systems to construct subject positions. The analysis foregrounds power's generative capacity in shaping truth regimes through discursive formations rather than mere prohibitive functions. Within sociohistorical contexts, power operates through normalized linguistic practices that simultaneously regulate human cognition and behavioral parameters. As Foucault's theoretical apparatus reveals, such mechanisms establish cognitive boundaries by transforming contingent value systems into seemingly objective epistemic frameworks. This process of discursive normalization enables power structures to govern social realities by strategically producing truth claims through historically contingent discursive practices, thereby generating self-perpetuating systems of inclusion or exclusion. People can only consciously or unconsciously live in accordance with certain implicit norms in reality, which has certain similarities with the image of women portrayed in *The Woman Warrior*.

## **2. The Silent Woman in Patriarchy**

The traditional Chinese ideology of the feudal patriarchy is a typical product of

a patriarchal society. Men as the dominant social actors strategically operationalize institutionalized power asymmetries to shape knowledge production systems. This process manifests through the codification of discursive practices that systematically reinforce existing hierarchies, controlling female discourse through the “truth”, and at the same time, constantly suppressing women’s discourse in all sorts of ways, preventing them from voicing their opinions, resulting in silence among females (Ding, 2022). In *The Woman Warrior*, the aunt in *No Name Woman* and the madwoman in *Shaman* are two typical characters of silent women.

## **2.1 The Silent Aunt in *No Name Woman***

As the aunt committed adultery with someone else, the family erased the aunt’s existence as if she had never been born. “Don’t let your father know that I told you. He denies her” (Kingston, 1989). The description of the aunt in the novel is also through mother’s words or author’s imagination, and the character of aunt has remained silent throughout the adultery incident, thus the aunt was in a state of silence in the social background of that time. The reason for the family and villagers’ attitude towards aunt is not only the act of adultery itself, but also the fact that adultery violates traditional Chinese feudal moral norms, such as the Three Bonds and Five Moral Rules, keeping faithful to husband until death, and not giving publicity to family scandals and so on.

In accordance with Foucault’s principle of prohibition in discourse regulation, people can only express what is in accordance with the norms in a certain context, and what is not consistent with the discursive structure will be prohibited and obscured. For the aunt’s family, her adulterous behaviour challenges the authority of her father and elder brothers as the feudal head of the family and disgraces the male members of the family, so the family wants to erase her existence (Wang, 2019). For the aunt’s village, her adulterous behaviour violates the feudal moral norms, so the villagers want to eliminate the negative consequences of the aunt’s behaviour through violence. Therefore, the aunt becomes silent owing to the prohibition of her



discourse by the male power.

## 2.2 The Madwoman in *Shaman*

In the view of Foucault, the second principle in discourse regulation is the “principle of exclusion”, which is primarily the exclusion of irrational discourses of madness. There is no equality between madness and rationality, and the mad can only be silenced, so the epistemological authority to delineate mental aberrations resides exclusively within institutionalized regimes of rationality. This disciplinary logic operates through spatialized governance mechanisms that materialize in panoptic modalities, enforcing a categorical demarcation between reason and unreason. Such carceral architectures serve dual functions of ontological purification and acoustic insulation, effectively enacting epistemic silencing through architectural regimentation.

The historical background of the *Shaman* is in the period of the Anti-Japanese War, in which the Japanese army frequently bombed villages, with the villagers being extremely sensitive to their surroundings due to the threat to their survival. The madwoman’s attempt to drink water from the river is misinterpreted by the villagers as an act of espionage:

*See? She’s a spy. Get out of the way, Doctor. You saw the way she flashed the signals. She comes to the river every day before the planes come.*

*“She’s only getting drinking water,” said my mother. “Crazy people drink water too” (Kingston,1989).*

As the madwoman is incapable of defending herself with rational language, the villagers convict the madwoman through their own speculations about her behaviour and collectively condemn her to death. Since the villagers’ act of stoning the madwoman to death is consistent with the collective will of the community at the time, the villagers’ collective murder was rationalized as an act of justice, and the madwoman’s own special mental condition was ignored by the community, making the madwoman a silent character.

### **3. The Construction of Female Identity by Male Discourse**

Within Foucault's conceptualization of discursive power dynamics, the enunciating agent emerges not as an autonomous originator but as an effect of the discursive matrix that simultaneously facilitates and constrains articulable positions. This constitutive paradox manifests through institutionalized knowledge systems that recursively mold subjective frameworks via normalized linguistic conventions, rendering the speaking subject both product and participant in its own ontological determination. In the context of feudal patriarchal society, men are the centre of discursive power and have absolute dominant authority. When female discourse is manipulated, female loses the power of discourse, and then loses the mastery of identity, and can only passively accept the construction of the female subject by male discursive power. In *The Woman Warrior*, male domination of the female subject is accomplished through the maintenance of discourse and discursive relations, which is mainly reflected in the discipline of female behaviours and the solidification of female minds.

#### **3.1 The Discipline of Female Behaviours – Aunt in *No Name Woman***

In *Discipline and Punish*, Foucault explains that when the body is confined to a certain range for a long period of time, while also receiving a series of physical training, a muscle memory is developed, which evolves into a habitual action that makes the body react in a subconscious way in any situation. "The purpose of this physical discipline is to make the human body more functional and more submissive, or more functional simply by becoming more submissive" (Foucault, 2003).

In the social background of traditional feudal rites in *The Woman Warrior*, a female's pursuit of beauty would be regarded as dissolute and would lead to gossip among the people around her: "on a farm near the sea, a woman who tended her appearance reaped a reputation for eccentricity" (Kingston, 1989).

In other words, human nature's pursuit of beauty was not recognized by the

social norms of the time, and the construction of female identity was based on the demands of the male-dominated society on the role of females, and only those female traits that conformed to the needs of the male society would be recognized by the society.

For the men of the family at the time, women were different from other male family members since women did not have the right to inherit property; instead, women were the property that the male elders had to deal with:

“After my grandparents gave their daughter away to her husband’s family, they had dispensed all the adventure and all the property” (Kingston,1989). The role of female in the family is only to constitute a family with men, to raise children and provide care for their husbands, and to labour day and night for the family. Even if the stooped posture of a woman carrying a baby on her back and washing clothes “like great sea snails” (Kingston,1989), does not correspond to the aesthetic male norms of “standing straight like a pine and sitting like a bell”, the female is praised in the male discourse as a virtuous wife and mother. Therefore, females’ demands and contributions are not evaluated from the female point of view, but from the male point of view, namely, whether or not their objective demands have been met, and the female identity is therefore constructed by the male discourse.

### **3.2 The Solidification of the Female Minds – Moon Orchid in *At the Western Palace***

Foucault mentions in *The History of Sexuality* that patriarchal power structures operate through discursive mechanisms that naturalize male-dominated ideologies within women’s processes of self-formation. This subtle indoctrination occurs via institutionalized knowledge systems that position gendered norms as inherent truths, effectively shaping feminine subjectivity through internalized regulatory practices aligned with hegemonic masculine frameworks, thus achieving the goal of dominating females (Foucault,1989). In *At the Western Palace*, Moon Orchid is a character who has been completely domesticated by the moral norms of

the feudal society. Moon Orchid regards her husband as the only pillar of support in her life. When Moon Orchid's husband remarries in the United States, Moon Orchid also maintains that her husband represents authority, and that she cannot go to the United States to find her husband and trouble his life, and that the authority and interests signified by her husband's status override Moon Orchid's personal interests at all times.

*"I'm scared. Oh, let's turn back. I don't want to see him. .... And he'll have a right to throw me out"* (Kingston, 1989). Even in Moon Orchid's view, her destiny and future are entirely determined by her husband. Moon Orchid has relied on the money sent by her husband all her life; she has no ability to live independently, and even when she manages to learn how to work, all she can think about is delighting her husband and earning his approval through her ability to work:

*Sometimes Moon Orchid got into the mood. "Maybe I could be folding towels when he comes in. He'll think I'm so clever. I'll get to them before his wife does"* (Kingston, 1989).

It can be concluded from this that Moon Orchid has been completely tamed by the norms of the Three Obediences and Four Virtues established by the patriarchal society and has completely oblivious to the significance and value of her independent identity as Moon Orchid. Therefore, after Moon Orchid meets her husband, he indicates that he is unwilling to recognize Moon Orchid as his wife in the future, which is a complete violation of the norms of the Three Obediences and Four Virtues, and as a result, Moon Orchid goes mad.

#### **4. Women's Resistance to Male Discursive Power**

The female subject is constructed under the patriarchal system, so if women want to reconstruct or change their original subjective identity, they should look into the history of the operation of the patriarchal power system and analyse the mechanism of power. Within the dispersed structures of patriarchal power, women's

resistance strategies cannot achieve full systemic transformation to create new structures of authority and redefine social identities. Following Foucault's analysis of power dynamics, such opposition must instead engage in localized contestations that incrementally reshape conceptions of femininity through ongoing negotiations with existing power relations.

#### **4.1 Discourse of Strength--Martial Arts in *White Tigers***

In the human world, males, due to their physical superiority over females in terms of strength, have emerged as the main group of people defending the country and in foreign wars, and therefore occupy the status of the centre of power. In *White Tigers*, the heroine imagines that if she grew up in the mountains with two mysterious old men and mastered martial arts, she would have great martial arts skills and lead an army to build up a successful career without having to be arranged by her parents to have to marry someone when she reaches adulthood, as other girls do, and the people of her hometown would extol her virtues for generations:

*My mother and father and the entire clan would be living happily on the money I had sent them. .... They would sacrifice a pig to the gods that I had returned* (Kingston, 1989).

That is to say, females have obtained the voice through their own strength, and even if the dominance of male discourse under the patriarchal society remains undiminished, females have gained the status of equal discourse with males through their strength.

#### **4.2 Discourses of Knowledge – Medical Education in *Shaman***

According to Foucault, "any educational system is a political approach to the maintenance or modification of discursive appropriation and the knowledge and power it transmits" (Foucault, 2001). Only a portion of society has real access to this knowledge and the ability to use knowledge education to maintain the power of a particular group or class. To those who are not educated, they are convinced of the

knowledge that those in power claim to have, whether or not it is actually the truth. In this way, power is maintained and stabilized with the help of knowledge. In *Shaman*, the character of the mother gains the respect and support of the group in society by virtue of her medical education:

*After two years of study – the graduates of three-week and six-week courses were more admired by the peasants for learning at such wondrous speeds – my mother returned to her home village a doctor. She was welcomed with garlands and cymbals the way people welcome the “barefoot doctors” today (Kingston, 1989).*

When mother returns to her hometown after completing her medical studies, she is enthusiastically welcomed by the villagers, who even dress up in their best clothes. In addition, as an adult woman, the mother is able to continue to adopt her own name after marriage instead of taking her husband's surname according to the traditional practice, which shows that the mother's identity as an independent individual is respected and recognized by the male-dominated society, and that the mother's social status is acquired precisely because she has learned the knowledge of medicine that only a few people, or only a few males, could acquire, and the knowledge becomes a powerful weapon for fighting for the power of female discourse within the hands of females.

## **5. Conclusion**

In the traditional context of the feudal society in *The Woman Warrior*, patriarchy has become the system that dominates social discourse, males use male discourse to evaluate and construct female identity, and female discourse power has always been in a marginalized position, and the traditional image of female has always been silent. However, the situation of women's discourse power is not fixed, females have been struggling with male discourse and gradually expanding females' own discourse power. The female characters in *The Woman Warrior* have gradually acquired the right to have equal conversations with males by way of receiving

knowledge education or strength education. Although due to the time limitation, for example, there are still some shortcomings of the progressive female characters in *Shaman* and *A Song for a Barbarian Reed Pipe*, such as the existence of superstitious thoughts and the remnants of feudal patriarchal authority thoughts and so on, it is believed that with the expansion of female's right of education and the stage for their development, the discourse power of female will continue to be extended in the future.

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李尚雨

硕士研究生，哈尔滨工程大学外国语学院，哈尔滨，中国

### 《女勇士》中华裔女性话语权力的变化分析

在《女勇士》中，中国传统封建女性往往处于沉默失语状态，无法表达自己的个人诉求和价值观。然而，随着时代的进步和美国移民社会的影响，一些女性通过接受教育或增强自身力量，逐渐获得了与男性平等对话的机会，女性话语权也逐渐扩大。本文从福柯的话语权理论出发，探讨《女勇士》中华裔女性话语权从沉默到反抗的变迁过程，最终得出结论：中国女性话语权经历了从沉默失语走向逐渐扩大的过程，虽然在这一过程中仍存在一些不可避免的时代局限性，但它仍代表了中国女性话语在男权社会中的重构与进步。

**关键词：**福柯，话语权力，华裔女性，变化

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王盈

博士，副教授，外国语学院，哈尔滨工程大学，哈尔滨，中国

王慧

在读硕士，外国语学院，哈尔滨工程大学，哈尔滨，中国

### 《蔚蓝色的岛》中的空间意象与北方书写

阿纳托利·金的小说集《蔚蓝色的岛》以萨哈林岛为地理背景，构建了独特的文学空间意象。本文从文学地理学视角出发，分析萨哈林岛作为地理空间、文化空间与精神空间的多重内涵，探讨其北方书写的特征。研究发现，萨哈林岛既是多民族融合象征，承载着作家的乌托邦理想，也是作家对抗死亡、追寻永生的精神载体。通过虚实相生的空间叙事，金完成了对北方边疆



朝鲜族群的文化重构与哲学思考。

**关键词：**空间，阿纳托利·金，萨哈林岛，意象

## 引言

岛屿作为地理空间，既有着地理学范畴内的地域、物候特征，人文领域的风俗与文化特征，还被文学地理作为文学中的地理意象，得到研究和关注。地理空间不仅是文本的空间承载，其本身也是一类文学形象，在文学研究中不容忽视。在文学地理学的理论框架下，地理空间已经超越了单纯的物理存在，成为一种具有象征意义的文学意象。

20 世纪后期，经历了空间研究的理论转向。巴赫金的“时空体”概念和弗兰克对现代小说空间形式的论述，为文学空间研究带来新方法。研究者开始关注文学创作中特定空间环境的影响，以及文学叙事中如何构建空间意象。这种研究突破了传统文学批评过于关注时间维度的局限，使空间要素在文本分析中获得应有的重视。此外，空间研究有助于揭示地域特征与作家的创作思维之间的联系。通过对文学作品中空间意象的解读，研究者能够更为深入地把握作品的文化内涵和精神向度。

《蔚蓝色的岛》是作家阿纳托利·金（А. А. Ким，1939-）于 1976 年出版的首部小说集，以远东题材引起普遍关注，为作家带来最初的文坛声望和好评。其中的异域色彩、多民族共存的图景以及人物的真挚情感，都使这部小说集在七十年代的苏联文坛拥有一席之地，至今仍被研究者关注。小说集以萨哈林岛为空间背景，讲述岛上的历史和现实故事。对于作家金而言，萨哈林是他人生的起点，也是他哲学世界的核心，更是承载其乌托邦想象的载体。

“文学地理学所讲的地理意象，乃是可以被文学家一再书写、被文学读者一再感知的地理意象，它们既有清晰的、可感知的形象，也有丰富而独特的意蕴。”（曾大兴，2017：326）本文从萨哈林岛空间意象入手，聚焦作家创

作中与萨哈林岛形象相关的空间元素，借助文学地理学的分析，解读作家创作思想中的文化融合特征、身份焦虑及空间意象。萨哈林岛既是文本空间要素，也是文学景观，文学意象。早期创作中，金通过个人童年和少年时期的生活经历获得对萨哈林岛的感性认知，在创作中融入了萨哈林岛的移民生活细节，寄托了个人的乡愁。

## 一、萨哈林岛地理空间特征

萨哈林岛是俄罗斯官方名称，我国惯称库页岛。该岛位于亚欧大陆的东北部，地处黑龙江入海口的东南，与亚洲大陆相望，东临鄂霍次克海，南边临日本的北海道，是俄罗斯最大的岛，总面积 7.64 万平方公里。“萨哈林”这个词来自于满语，意即是“黑河的岩石”。中国称库页岛，旧称苦叶或黑龙屿。日本人则称之为 *Капарыто*，意思是“上帝的河口之地”，又称之为桦太岛。这些不同的命名方式代表着该岛的历史，也带有特定的文化内涵。

萨哈林岛具有典型的北方岛屿特征。岛上有冻土带，森林覆盖率超过 60%，蕴藏着丰富的石油、天然气和煤炭等资源。历史上，该岛在是中、俄、日三国争夺的焦点。19 世纪中叶以来，岛屿主权几经变更，最终在二战后完全归属苏联。俄日的争夺影响了当地的人口结构。二十世纪初，日本殖民时期引入的朝鲜劳工在岛上扎根，形成稳定的朝鲜族群。如今，萨哈林岛常住人口约 48.8 万，涵盖 100 多个民族。其中俄罗斯族 42.2 万人，占比 86.46%，朝鲜族 2.6 万人，占比 5.27%，是岛上人口最多的两个民族。

萨哈林岛是一个复杂的地理空间，因其地理位置、自然环境和历史过往的特殊性，与俄罗斯大陆地区具有完全不同的地理和人文特征。首先，萨哈林岛位置偏远，是北部边缘性的存在，曾经是俄国苦役犯人的流放地。边缘性的地理位置决定了该岛在俄罗斯社会与文化中同样是边缘化存在。尽管俄罗斯政府开始了向东看的战略，并联合多国开发岛屿资源，但萨哈林岛注定无法变成具备更大影响力和发展规模的核心地带。其次，萨哈林岛是承载乌托邦想象的载体。这座北方岛屿，是东西世界的空间连接点，也是通往北

极地区的海上通道，更是北方神圣、广阔意象的代表。最后，萨哈林岛是文化融合的空间。中俄日韩的文化痕迹都融入该岛的历史，岛上 100 多个民族混居的现状，更印证了相融共存的事实。在各种文化因素混杂的环境中成长起来的作家，也天然具备了世界主义的思想特征。总的来说，萨哈林岛的地理空间特征、人文精神特质、文化混融的现状，都使这座岛出现在文学中时，内在已经具备了超越其地理空间意象的思想内涵。

金早期创作锁定自己童年熟知的远东时空，着重描写萨哈林岛居民和朝鲜移民的历史过往及生存现状。作品中的人物多以矿工、伐木工人、木匠、渔民等为业，着重突出了这些远东居民勤劳质朴、慷慨友善的品质。“这些人的生活，仿佛没有散碎的细节，是被一根粗线编织成的网，连接着各种事情和过程。世界对于他们而言，是他们紧紧依偎的活生生的伙伴”。金远东题材的创作魅力，最初就是来自这些普通的主人公形象。在他们的道德准则中不难发现古老东方智慧的影响，“因果报应”的观念在其中较为突出。在反映人物命运的同时，作家高度关注主人公的精神世界，肯定真、善、美、爱的力量，使作品具有明显的哲理化倾向。

## 二、萨哈林岛的多重意象

远东作为空间标志，有着多重内涵，地理空间层面的东方，作家精神层面的故乡，国家社会层面的朝鲜移民生活圈，作家宇宙观的起点与核心。

### 1、家园意象

“我总是想念萨哈林岛，因此我愿意一次次地来到这里。我希望萨哈林人民，特别是采矿工人要把自己的生活 and 未来掌握在自己手中。我们不应该等待别人来改变现有的现实。我们需要行动起来，开始实施有前景的项目，不拘泥于过去，勇往直前。让萨哈林人民为他们美妙绝伦的岛屿感到自豪。我几乎走遍了全世界，但我知道，没有比萨哈林岛更美丽的地方了。” 这片被白桦林与冷杉覆盖的土地，承载着金家族几代人的记忆。他的祖父曾在这片土地上挥洒汗水，父亲在学校教书育人，而他自己，则在这片北方的土地

上度过了童年。尽管如今已远离故土，但萨哈林岛的山川、海风，甚至冬日里积雪踩在脚下的声响，仍时常出现在他的笔下。

在远东的风雪与海浪之间，萨哈林岛的朝鲜族人用几代人的生命，书写了一部关于家园的复杂叙事。这里既是他们被迫流落的异乡，也是血脉扎根的故土；既是殖民统治下的伤痕之地，也是文化交融中重获新生的家园。作家首先塑造了远东朝鲜族人的真实形象，这些朝鲜移民的生活方式在日俄双重文化影响和同化中，逐渐发生了变化。金 70 年代作品中呈现的 20 世纪初远东被日本殖民时期的景象以及岛上的俄罗斯人、朝鲜族人和日本人之间的复杂关系。金鲜少直接描写萨哈林岛南部在日本殖民和战争期间的烧杀抢掠，仅在人物对话只言片语间闪现，却也可以清晰感到朝鲜族人受到的欺凌压迫。通过分析作品细节，研究者指出文化殖民对岛上朝鲜民族语言文化与生活方式的影响。例如《苗子的蔷薇》中，女主人公苗子取的是日本名字。《伐木工人》、《采药人》里的都有取日本名字的朝鲜族人物出现，说明这一现象的普遍性。《复仇》当中的崔淳国在母亲去世后，不想让她长眠在异域他乡，于是按照日本的习俗采用火葬。1945 年之后萨哈林岛摆脱日本统治，由苏联政府接管，朝鲜人中俄罗斯名字开始大量出现。而有一些朝鲜习俗，仍然保留在老一辈人的习惯中，比如《儿子的法庭》中描写一个老年女子在着装和发型上保持朝鲜族特点。可见，在金的笔下呈现出的是朝鲜、俄罗斯、日本三种文化传统相融合的萨哈林生活画面。岛上朝鲜族文化与日本和俄罗斯的文化相融合，在丰富远东朝鲜人民生活的同时，也使他们与朝鲜半岛的同胞拉开了距离。

## 2、完美乌托邦的理想意象

对阿纳托利·金而言，萨哈林岛不仅是一方地理意义上的故土，更是他理解世界的精神原点。这座北方大岛成为作家哲学思考的载体——这是一个既真实存在又超越现实的“蔚蓝岛屿”，是一个永难抵达的乌托邦。

阿纳托利·金的早期创作均为中短篇小说，主人公有朝鲜族人、俄罗斯

人、格鲁吉亚人、吉普赛人等不同民族，这些人物构成了金小说中独特的多民族画卷。在阿纳托利·金的文学世界里，萨哈林岛不仅是地理意义上的边疆，更是一座文化交汇的孤岛——沉默的朝鲜族伐木工人，采药的朝鲜老人寻找救赎的草药，流落的罗马尼亚人在需求温情和家园庇护。这些来自不同文明的漂泊者，被命运放逐到这座岛上，在文化的隔阂与习俗的碰撞中，勾勒出一幅共生的图景。

金自身的文化身份亦如他笔下的角色一般复杂——朝鲜族的血脉、俄罗斯的母语、哈萨克斯坦的生活印记，这些经历的烙印，使他的早期创作始终笼罩在身份焦虑的迷雾中。然而，正是在萨哈林岛这片文化交融的土地上，他找到了超越民族藩篱的可能。这种世界主义理想最终凝结为一个反复出现的意象：雾霭中若隐若现的蔚蓝岛屿。他的主人公总是想方设法靠近，却始终无法真正抵达，蔚蓝色的岛最终成为一个梦境般的存在，化为完美的乌托邦意象。

### 3、实现永生的虚幻空间意象

作为虚幻空间的岛屿是作家理想的精神存在方式，是天堂乐土的象征。虚幻时空体现出金对于死亡的拒斥和否定，在文本中取消了死亡带来的生命终结。《莲花》《夜莺的回声》《约拿岛》中，空间描写虚实相应，在远东和萨哈林岛空间选取上，作家有意引入神话母题，将现实与神话、死亡与永生对立统一在文本的空间中。在《葱地》中，身患绝症的主人公选择来到萨哈林岛等待死亡，这里的荒凉与宁静成为他反思生命意义的地点。萨哈林岛并不是宜居之所，却因其远离中心、遗世独立的特性，获得了精神净化的力量。死亡被空间叙事所消解：肉身的消逝不过是通往永恒时空的仪式，而岛屿成为轮回的圣地，成为所有漂泊者的终极归宿。

### 三、《蔚蓝色的岛》中的北方书写

“如果说萨哈林岛对契诃夫而言是‘俄罗斯的镜子’，那么对于阿纳托利·金来说，这里就是‘宇宙的镜子’，是与自然独一无二的交点。可以推

测，正是在萨哈林岛上，本真呈现的自然风光与高度融合的民族文化传统陪伴金走过某些最重要的时刻，形成了他对世界的看法”。（Павлова Т. К.，2012：9）萨哈林岛在俄罗斯文学中长久以来被视为帝国的边缘，是流放、苦役与遗忘的代名词。然而，在朝鲜裔俄罗斯作家阿纳托利·金的笔下，这片冻土却获得了另一种叙事可能：它不仅是地理意义上的北方，更是一座承载着多重文化记忆的神话空间，是漂泊者的精神炼狱，也是超越民族界限的乌托邦雏形。

萨哈林岛在 19 世纪末至 20 世纪中叶，曾是沙俄及苏联政权流放政治犯与异见者的苦役之地。契诃夫在《萨哈林旅行记》中描绘了它的荒凉与残酷，而索尔仁尼琴的《古拉格群岛》则将其纳入苏联劳改体系的黑暗版图。然而，阿纳托利·金的萨哈林叙事不同于传统的“西伯利亚书写”——他并未停留于对极权暴行的控诉，而是将这座岛屿塑造成一个不同文化交融的空间，不同命运交汇的地点。阿纳托利·金的萨哈林岛不仅是现实的地理坐标，更是一个被神话化的精神空间。不同于索尔仁尼琴笔下古拉格的荒芜，金的萨哈林岛呈现出一种混杂的生命力：朝鲜族的草药知识与莫斯科都市精英的人生感悟相互渗透，这种被迫的共处，最终催生出一一种超越民族隔阂的坚韧的共同体。金并未美化这种共存的艰难，但他暗示，正是在这种文化碰撞的裂缝中，在严苛的环境中，某种更为普世的人性理解得以萌生。

阿纳托利·金的萨哈林岛，始终处于现实与神话、苦难与救赎、死亡与永恒的张力之中。在《蔚蓝色的岛》中，萨哈林岛的寒冷与荒芜并未被简单描绘成苦难的象征，而是被赋予了一种近乎神性的纯净。金以“蔚蓝色”命名这座岛屿，使其在意象中摆脱了传统西伯利亚书写的灰暗色调，转而呈现出一种神圣而冷冽的宗教感。这种色彩意象的运用，使北方冻土不再是单纯的流放地，而成为一个承载救赎可能性的空间。它既是历史的伤口，也是放飞想象力的空间；既是流放者的炼狱，也是苦痛灵魂的归宿。金拒绝将北方简化为单一的政治符号或民族叙事，而是让其成为一个开放的精神空间，

容纳所有被放逐者，为其漂泊的灵魂提供安宁的栖息之地。

## 结语

作家阿纳托利·金笔下的萨哈林岛是独特而复杂的空间意象，本研究借助文学地理学的方法，从地理特征、人文特征、精神特征几个维度，深入解读萨哈林岛的空间意象和北方书写特征。这座有着沧桑历史的岛屿，不仅是作家祖辈血泪的见证，是其本人童年成长的摇篮，也是一个客居游子的心灵和精神归宿，无论是乡愁，还是执着于永生的精神探索，都在萨哈林岛的乌托邦空间里得到了实现。

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**Wang Ying**

*PhD, Associate Professor, School of Foreign Studies  
Harbin Engineering University, Harbin, China*

**Wang Hui**

*Current postgraduate, Harbin Engineering University, Harbin, China*

## SPATIAL IMAGERY AND NORTHERN WRITING IN THE BLUE ISLAND

*Anatoly Kim's collection of novels, The Blue Island, takes Sakhalin Island as its geographical background and constructs a unique literary spatial image. From the perspective of literary geography, this paper analyzes the multiple connotations of Sakhalin Island as a geographical space, cultural space and spiritual space, as well as explores the characteristics of its northern writing. The study found that Sakhalin Island is not only a symbol of multi-ethnic integration, carrying the writer's utopian ideals, but also a spiritual carrier for the writer to fight against death and pursue immortality. Through the spatial narrative of virtual and real coexistence, Kim completed the cultural reconstruction and philosophical thinking of the Korean ethnic group in the northern border.*

**Keywords:** space, Anatoly Kim, Sakhalin Island.

杨子怡

硕士研究生，哈尔滨工程大学，哈尔滨，中国

## 中国婚礼中新郎新娘身份建构的话语研究

本文研究了中国婚礼中新郎新娘身份建构的相关性、目标、目的、方法、内容及结果。婚礼演讲作为婚礼仪式中的关键环节，不仅是新人表达情感和传递承诺的重要时刻，也是其身份建构的重要平台。本文旨在探讨中国婚礼中新郎新娘如何通过演讲构建其夫妻身份、家庭身份和社会身份，以增进对东方文化背景下身份建构问题的理解。研究目标聚焦于分析新郎新娘在婚礼致辞中的言语行为，以揭示其身份建构的策略和类别。为实现这一目标，本文采用自下而上的研究方法，通过考察流行的短视频和视听平台（抖音、小红书、哔哩哔哩）上的婚礼演讲，收集了大量数据，并进行了系统分析。研究内容涵盖了新郎新娘在构建夫妻身份时展现的相互支持与共同成长，在构建家庭身份时强调的责任感与和谐追求，以及在构建社会身份时体现的职业特征与社会角色。研究结果表明，新郎新娘在婚礼致辞中主要通过表达感激、做出承诺、展望未来、平衡关系以及建立社会角色等方式来构建其多重身份。这些身份建构策略不仅增强了新人的情感纽带，也促进了他们与亲朋好友之间的互动和共情。本文的贡献在于为中国婚礼中的身份建构研究提供了新的视角和方法，对于理解东方文化背景下的婚礼致辞和身份建构具有重要意义，同时也为跨文化交际和语言学研究提供了新的实证支持。

**关键词：**中国婚礼演讲，身份建构，婚礼，话语研究

### 1. 引言

婚礼，作为人生中最重要时刻之一，标志着两个人正式结为夫妻的庄



重仪式。在这个特殊的时刻，新人的致辞是不可或缺的一部分。新人的致辞不仅是一个表达情感的机会，更是一个传递承诺和增强互动的重要环节。在这个环节中，新人需要向在场的亲朋好友表达他们的感激和爱意，分享他们的喜悦和幸福。同时，他们也需要对未来做出承诺和期待，表达他们对于婚姻生活的向往和期待。在婚礼中，新郎新娘的婚礼致辞是最常见和普遍的。这些致辞往往充满了情感和真诚，不仅是对对方的爱的表达，也是对未来的期望和承诺。在致辞中，新人们通常会回顾他们的相识相爱的过程，分享他们的故事和经历。同时，他们也会感谢在场的亲朋好友的出席和祝福，表达他们的感激之情。

以往对于不同语言的婚礼演讲的研究主要集中在话语实践和民间文化上。然而，与基于西方文化的大量研究相比，对于中国婚礼的研究还不是很充分。尽管有一些研究把婚礼演讲当做一种特殊的体裁进行研究，但很少有从身份建构的角度研究情境言语行为。在此背景下，本文采用自下而上的研究方法，探讨中国婚礼中新郎新娘的身份建构。通过深入研究和探讨新郎新娘在婚礼致辞中的身份建构，希望能够更好地理解这种特殊场合下的人类情感的交流与表达。同时，也希望能够为未来的研究提供一些新的思路和方法，推动对于婚礼致辞和身份建构的研究的发展。

## 2. 文献综述

### 2.1 语用身份研究

语用身份研究是语用学领域的一个重要分支，它探讨的是语言使用者在特定语境下如何通过话语实践来构建、传达和理解身份。在语用学领域，长久以来，“身份”一词虽然常见，但少于严格定义，不同研究者对其理解并不统一(陈新仁，2013)。为了明确并系统地阐述语用学中的“身份”概念，陈新仁在2008年创新性地引入了“语用身份”这一概念，并在此基础上进行了深入且系统的研究，最终提出了“语用身份论”，此举极大地推动了语用学在身份研究领域的拓展(穆心慧、王勃然，2023)。语用身份并非指个体

在进入交际场合前所固有的社会角色或身份，而是与其有着内在联系但在特定交际情境中被激活的身份。当一个人在交流过程中，根据具体语境选择并运用某一社会身份来发出话语时，这种在特定语境、话语及其生成过程中体现出来的具体社会身份，即构成了所谓的“语用身份”。这一领域的研究强调了身份的动态性和语境依赖性，认为身份不是固定不变的先验属性，而是在语言使用过程中不断被构建和重塑的（陈新仁，2014）。

近年来，语用身份研究逐渐受到学术界的广泛关注。学者们从不同角度和层面，对语用身份的内涵、特征、构建策略及其社会文化动因进行了深入探讨。现有的语用身份研究的角度较为单一，有待扩充，相关研究多出现在商务话语（袁周敏，2014）、教育话语（郭奕彤，江颖，2020）、法律话语（马泽军，郭雅倩，2021）、学术话语（陈新仁，李梦欣，2013）、医疗话语（袁周敏，陈新仁，2013；刘畅，潘海英，2017）等类型。

整体来看，国内关于语用身份的相关研究逐渐成熟。理论层面，以陈新仁等学者带头产出的科研成果一定程度上弥补了国内理论不足的问题；应用层面的成果颇为丰富，较广泛地涵盖了不同的话语类型，扩大了语用身份理论的适用范围。

## 2.2 基于婚礼演讲的话语性研究

婚礼演讲在不同的语言文化中具有独特的文化特色，这也使得它成为学者们持续关注和研究焦点。当前，研究者主要集中于探究婚礼演讲的话语与社会文化、民族特色之间的关联。例如，Dunn（2004）深入剖析了日本婚宴中婚礼发言人所使用的三个主要隐喻：婚姻被隐喻为一种共同的创造、一种物质的结合，以及一种旅程。这些隐喻不仅反映了日本文化中对婚姻的独特理解，也揭示了婚礼演讲在传递这些文化观念中的重要作用。因此，对婚礼演讲的研究不仅有助于我们深入了解不同文化背景下人们对婚姻的看法，同时也为跨文化交际和语言学研究提供了丰富的素材。

基于 Dunn（2004）的研究，姜鲁宁（2011）对中美两国的婚礼演讲进行

了深入的比较分析。揭示了隐喻在不同国家的婚礼演讲中扮演着重要角色，这些隐喻不仅反映了各自的社会文化模式，更突显了两国间的文化差异。在中国，婚礼演讲中使用的隐喻性表达往往能更好地激发观众的情感共鸣，增强演讲的感染力。此外，婚礼演讲作为一种独特的表演形式，其内容与风格往往因演讲者的个人背景和特质而有所不同。这也进一步强调了从演讲制作者的角度研究婚礼演讲的重要性。

Dunn (2005) 的研究则进一步指出，婚礼演讲为演讲者提供了一个展示不同社会角色和身份的舞台，这使得婚礼演讲具有丰富的表演性和文化意义。此外，Baioud (2022) 在其研究中，深入探索了中国内蒙古这一双语、双文化城市的婚礼演讲现象。他发现，在这个特殊的地区，出现了两种混合类型的婚礼演讲，这些演讲不仅体现了语言间的竞争，也反映了说话者意识形态的交织与碰撞。通过婚礼演讲这一形式，演讲者得以构建和展示自己的身份。从身份建构的角度对婚礼演讲进行研究，将有助于我们更全面、深入地理解这一文化现象。尽管已有研究（如 Baioud, 2022; Dunn, 2005）指出了不同演讲者对婚礼演讲的影响，但关于演讲者如何通过话语来塑造和建构自己的身份这一问题，仍需进一步深入探讨。这一研究空白为我们提供了新的研究方向，有助于我们更全面地理解婚礼演讲的文化和社交意义。

### 3. 研究设计

针对现有研究存在关于演讲者如何通过话语来塑造和建构自己的身份关注不够等问题，本文将通过考察流行的短视频和视听平台上的发生的婚礼演讲，采用自上而下的研究方法，系统分析讨论中国婚礼中新郎新娘在婚礼致辞中的言语行为和身份建构。具体来说，本文试图回答以下两个研究问题：

- 1) 发言人在致辞中构建了什么样的语用身份？
- 2) 发言人是如何构建这些身份的？

本研究语料来自视频平台抖音 (<https://www.douyin.com>)，小红书 (<http://www.xiaohongshu.com>)，哔哩哔哩 (<http://www.bilibili.com>)。

通过多渠道的数据收集，可获得新郎新娘在婚礼演讲中使用的各种话语。这三个数据集来源的收集考虑了以下因素：首先，抖音和小红书是受到中国用户广泛欢迎的中国平台。并且，抖音是中国各年龄段中最常用的短视频平台，涵盖了有关日常生活、文化、社会等方面的自然发生的视频、原创视频、电影和电视作品。小红书致力于提供一个共享的平台，特别是为年轻人，来表达自己和记录这些美丽的时刻。哔哩哔哩的用户群主要是年轻人，因此它在中国年轻世代中具有很高的影响力。它曾获得 QuestMobile 研究院评选的“Z 世代偏爱 APP”和“Z 世代偏爱泛娱乐 APP”两项榜单第一名，并入选“BrandZ”报告 2019 最具价值中国品牌 100 强。从这个意义上说，这三个平台提供的可供我们进行分析的视频具有足够的代表性，同时保证了数据的充分性。

## 4. 结果与讨论

身份建构研究按照不同的标准可以分为不同的类别。本研究发现，中国婚礼中新郎新娘构建的语用身份主要包括以下几类：

### 4.1 夫妻身份

新郎新娘的致辞往往表达了对彼此的爱意和承诺，以及他们将如何共同面对未来的挑战。这些内容通常反映了夫妻的身份特征，包括相互扶持、共同成长以及面对生活的勇气和决心。这种身份特征反映了夫妻间的紧密联系和深厚情感，为彼此的婚姻生活奠定了坚实的基础。

例一：X 先生，谢谢你的包容和疼爱，往后余生一起并肩前行，一起为我们的美好生活努力奋斗。初为人妻，请多指教！

首先，新娘感谢了新郎的包容和疼爱，这体现了夫妻间的相互支持和理解。新娘认识到丈夫在婚姻生活中的重要作用，并且对他在过去的日子里的付出表示感激。这种感激和认同进一步加深了夫妻间的情感纽带。其次，新娘表示愿意与新郎一起并肩前行，共同为美好生活努力奋斗。这体现了夫妻间的共同成长和面对未来的决心。他们将相互支持、共同克服生活中的困

难，为实现共同的目标而努力。这种决心和勇气是夫妻关系中不可或缺的一部分。最后，新娘作为初为人妻，向新郎表示敬意并请求多加指教。这表明新娘愿意适应新的角色和责任，同时也显示出对夫妻间相互学习和进步的重视。她认识到自己的不足之处，并愿意向新郎学习，以更好地履行妻子的职责。这段致辞中通过表达感激和承诺构建的夫妻身份强调了相互支持、共同成长和携手努力等特征。新娘表达了对丈夫的感激、对未来的决心以及对新角色的谦逊态度，这些内容反映了夫妻间深厚的情感纽带和共同的承诺。

例二：从今天起我自愿成为你的妻子，无论以后是有福还是更有福，富裕还是更富裕，健康还是更健康，在我有生之年我都会爱你忠诚于你。

首先，新娘明确表达了自愿成为丈夫妻子的决心，这体现了夫妻间彼此承诺和相互支持的重要身份特征。她承诺在有生之年都会爱丈夫并忠诚于他，这种承诺是夫妻关系中稳定和持久的基础。其次，新娘提到无论以后是有福还是更有福，富裕还是更富裕，健康还是更健康，她都会始终如一地爱丈夫。这种不渝之爱表明了夫妻间的深厚情感和相互依赖，不受外界条件的变化所影响。她愿意与丈夫共同面对生活中的福祸、贫富和健康状况，这种决心和勇气是夫妻身份中不可或缺的一部分。最后，新娘对未来的坚定信念和承诺忠诚于丈夫表明了夫妻间深厚的情感纽带。这种忠诚不仅仅是在感情上，还涉及到在生活各个方面对丈夫的支持和陪伴。她愿意与丈夫共同面对未来的挑战，创造幸福美满的生活。这段致辞中新娘主要体现了夫妻在相互承诺、忠诚和共同面对生活的各个方面。新娘的承诺忠诚于丈夫展现了夫妻间深厚的情感纽带和相互支持的重要身份特征。这种身份特征有助于他们共同创造幸福美满的婚姻生活。

例三：不论是现在，将来还是永远，不管我们前方的道路是一帆风顺还是艰难险阻，我都会陪着你一起度过，不离不弃，相伴终生。你永远是我生命中的唯一。

首先，新郎表达了无论现在、将来还是永远，无论前方的道路是一帆风顺还是艰难险阻，他都会陪伴着妻子，不离不弃。这体现了夫妻间相互陪伴和支持的身份特征。他们愿意共同面对生活中的各种挑战，无论遇到什么样的困难，都会相互依靠，共同度过。

其次，新郎强调丈夫是他生命中的唯一，这表明了夫妻间深厚的情感纽带和相互认同。他将新娘视为自己生命中最重要的人，这种认同和支持有助于加强夫妻间的默契和信任。最后，这段致辞中还体现了夫妻间永恒承诺的身份特征。新郎承诺永远陪伴着妻子，不离不弃，相伴终生。这种永恒的承诺表明了夫妻间深厚的情感纽带和相互依赖，不受时间和环境的影响。这段致辞中构建的夫妻身份主要体现在相互陪伴、共同面对困难、永恒承诺等方面。新郎表达了对新娘的坚定支持和深厚情感，展现了夫妻间紧密联系和永恒承诺的重要身份特征。这种身份特征为他们的婚姻生活奠定了坚实的基础，让他们能够共同创造幸福美满的未来。

## 4.2 家庭身份

新郎新娘的致辞中常常提到他们将如何建立一个幸福、和谐的家庭，以及他们对于家庭责任的承诺。这些演讲反映了他们作为未来家庭的核心成员所承担的责任和角色，包括对家庭的重视、对家庭责任的承担以及对家庭幸福的追求。

例四：说起以后啊，日子还长，我们只管尽情相爱，余下半生，做一对温厚善良的人。与先生一起生儿育女，赡养父母，偶尔也吵架拌嘴，也有争执不下，最后和好如初。我们小小的家，是城市的一方烟火。容纳着温暖的阳台，昼夜的情话和萌宠的猫狗。

这段致辞中构建的家庭身份主要体现在相互关爱、共同成长和对家庭温暖的追求等方面。首先，新娘表达了对未来生活的美好期望，与新郎尽情相爱，生儿育女，赡养父母，一起创造一个温馨、善良的家庭。这种关爱和善良是家庭身份中不可或缺的一部分，也是他们作为未来家庭成员所追求的目标。

标。其次，新娘提到与新郎一起经历生活中的点滴，包括生儿育女、赡养父母、偶尔的争吵和争执，但最终都能和好如初。这种共同成长和面对挑战的精神体现了家庭身份中相互支持和陪伴的重要特征。最后，新娘对新家庭的憧憬充满了温暖和关爱。她想象着家中充满着温暖的阳台，日夜情话绵绵，还有萌宠的猫狗陪伴。这种对家庭温暖的追求体现了他们作为未来家庭成员所期望的幸福生活。新娘对新婚生活的美好期望和对家庭的关爱与责任体现了家庭身份的重要特征，也为他们未来的婚姻生活注入了幸福和温暖。

例五：未来我们还要一起面对很多事情，还会为一些鸡毛蒜皮的小事吵架，但我希望你能主动承认错误，打不还口，骂不还手，打了左手送右手，总之，你道歉吧，我都会接受的。希望我们以后的生活，温柔、有趣、可爱。

首先，新娘表达了对未来生活的预期，即他们还会遇到许多事情，甚至为一些小事争吵。尽管存在分歧和冲突的可能性，但她希望新郎能够主动承认错误，展现出包容和谦逊的态度。这种包容和谦逊是家庭身份中不可或缺的一部分，有助于化解矛盾，促进家庭和谐。其次，新娘强调了他们作为未来家庭成员的共同成长。她期望新郎在面对困难时能够采取积极的态度，无论是身体上的“打不还口，骂不还手”，还是情感上的“打了左手送右手”，都表现出一种坚韧和宽容。这种共同成长的精神体现了家庭身份中相互支持和陪伴的重要特征。最后，新娘对未来生活的期望是温柔、有趣、可爱。她希望他们能够一起创造一个充满爱与欢笑的家庭环境，让生活充满乐趣和温馨。这种对家庭温暖的追求是家庭身份中不可或缺的一部分，也是他们作为未来家庭成员所期望的幸福生活。这段致辞中构建的家庭身份主要体现在相互包容、共同成长和相互支持等方面。新娘对新婚生活的美好期望和对家庭的关爱与责任体现了家庭身份的重要特征，也为他们未来的婚姻生活注入了幸福和温暖。

#### 4.3 社会身份

新郎新娘的致辞往往反映了他们的社会身份特征。他们可能会提到他们的职业、兴趣爱好、价值观等，这些演讲反映了他们在社会中的地位和角色。此外，他们的致辞也可能表达了对家人、朋友和社会的感激和承诺，这体现了他们的社会责任感和人际关系。

例六：由于我工作的特殊性，不能时刻给你陪伴。是你的勇敢，超越了我们之间 8000 里的界限，谢谢你愿意为我扛起军嫂这份责任。这一生，忠于国家，同时也忠于你。

这段致辞中构建的社会身份主要体现在军嫂的角色和责任、对国家忠诚以及对家庭和个人情感的平衡等方面。首先，新娘作为军嫂，承担着与军人配偶相关的特殊角色和责任。由于新郎工作的特殊性，他不能时刻陪伴在新娘身边，因此新娘需要承担更多的家庭责任和孤独感。新郎表达了对新娘的感激之情，感谢她愿意为自己扛起军嫂这份责任，这体现了新娘对家庭和责任的承诺。最后，这段发言也强调了平衡家庭和个人情感的必要性。尽管新郎的工作需要他长时间离开家庭，但新娘表示她将坚定地支持他，并相信他们的爱情能够经受住时间和距离的考验。这种平衡家庭和个人情感的努力体现了军嫂在面对挑战时的韧性和智慧。这段发言中构建的社会身份主要体现在军嫂的角色和责任、对国家忠诚以及对家庭和个人情感的平衡等方面。新娘作为军嫂，展现了勇敢、责任感和对家庭的承诺，同时也表达了对国家的忠诚和对个人情感的坚定信念。这种社会身份体现了军嫂在国家和社会中的重要地位和作用。

例七：同时，我也要谢谢我的岳父岳母，感谢你们把家里的明珠托付与我，感谢你们的信任，请二老放心，我一定不会让二老失望，我将用尽全力呵护这个家，让 XX 过上幸福美满的生活。

这段发言中构建的社会身份主要体现在女婿、家庭成员和未来家庭顶梁柱的角色上。首先，新郎通过表达对岳父岳母的感激和承诺，明确了女婿这一社会身份。他感谢岳父岳母的信任，并承诺将全力呵护家庭，让妻子过上



幸福美满的生活。这种承诺和感激体现出女婿对家庭的责任感和对岳父岳母的尊重。其次，新郎也表达了自己作为家庭成员的责任感。他明确表示将用尽全力呵护家庭，这不仅是对妻子的承诺，也是对整个家庭的责任承担。这种责任感体现了新郎作为未来家庭顶梁柱的身份特征。最后，这段发言还体现了新郎对幸福美满生活的追求和承诺。他承诺让妻子过上幸福美满的生活，这种追求和承诺是社会身份中不可或缺的一部分，也是他对未来家庭生活的美好期望。新郎通过表达感激、承诺和责任感，展现了作为社会成员应有的担当和追求，也为未来的家庭生活注入了稳定和幸福的基石。

## 5. 结语

本研究对中国婚礼中新郎新娘的演讲进行了深入分析，旨在探究新婚夫妇如何在致辞中塑造夫妻、家庭及社会身份。通过正确的语用身份构建，新婚夫妇能够有效地拉近彼此距离、引发共情，并成功地传递信息。这为研究东方文化背景下身份建构问题提供了一种有益的方法。因此，本文在身份建构与话语分析领域具有一定的贡献。然而由于可用于定性分析的数据有限，需要进行更大样本的定量研究来解释目前的发现。

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**Yang Ziyi**

*Graduate student, Harbin Engineering University, Harbin, China*

## **A DISCOURSE STUDY ON THE CONSTRUCTION OF BRIDE AND GROOM IDENTITY IN CHINESE WEDDINGS**

*This study examines the relevance, objectives, methods, content, and outcomes of identity construction for newlyweds in Chinese weddings. The wedding speech, as a crucial part of the ceremony, is not only a significant moment for the couple to express their feelings and convey their commitment but also an important platform for identity construction. This paper aims to explore how newlyweds in Chinese weddings construct their marital, family, and social identities through speeches, thereby enhancing understanding of identity construction issues within the context of Eastern culture. The research focuses on analyzing the speech acts of newlyweds in wedding speeches to reveal their strategies and categories of identity construction. To achieve this goal, the study employs a bottom-up approach, collecting and systematically analyzing large amounts of data from popular short video and audio-visual platforms (TikTok, Xiaohongshu, Bilibili). The content covers mutual support and shared growth in constructing marital identity, the emphasis on responsibility and harmony in building family identity, and the manifestation of professional characteristics and social roles in constructing social identity. The results show that newlyweds primarily construct their multiple identities through expressing gratitude, making commitments, envisioning the future, balancing relationships, and*

*establishing social roles. These identity construction strategies not only strengthen the emotional bond between the couple but also promote interaction and empathy with family and friends. The contribution of this paper is to provide a new perspective and method for the study of identity construction in Chinese weddings, which is of great significance for understanding wedding speeches and identity construction under the background of Oriental culture, it also provides new empirical support for cross-cultural communication and linguistic research.*

**Key words:** *Chinese wedding speech, identity construction, wedding ceremony, discourse analysis.*

## II. LINGUODIDACTIC PROBLEMS OF TEACHING FOREIGN LANGUAGES AND TRANSLATION IN HIGHER SCHOOL UNDER CONDITIONS OF MODERN MULTICULTURAL ENVIRONMENT

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**Du Jingyi**

*Doctor of Philosophy (PhD),*

*Department of Pedagogy,*

*The State institution “South Ukrainian National  
Pedagogical University named after K. D. Ushynsky”,*

*Odesa, Ukraine*

### THE TRAINING OF FUTURE FINE ARTS TEACHERS IN HIGHER EDUCATION INSTITUTIONS OF UKRAINE

**Abstract.** *The societal requirements for the professionalism of Fine Arts teachers are undergoing continuous transformation, alongside shifts in the global political and intercultural paradigms. Contemporary trends in the modernization of the Ukrainian education system necessitate the integration of the STEAM educational model, which enriches school curricula with creative artistic disciplines, various types of design, industrial aesthetics, architecture, musical creativity, and visual plasticity. This model reflects the enduring pedagogical ideal of synthesizing science and art through complementarity, mutual enrichment, and the pursuit of harmonious approaches to the education and development of the child. Accordingly, the implementation of STEAM elements is identified as a key priority in the current system of training future Fine Arts teachers within institutions of higher pedagogical education in Ukraine. An essential aspect of modernizing traditional teacher training is the inclusion of students’ artistic and mental experience, which promotes the enrichment and practical acquisition of artistic and mental properties inherent to art and the core values of arts education. Based on these considerations, the*

*development of students' artistic and pedagogical mentality can be regarded as a relevant and necessary objective of the contemporary training system for future Fine Arts teachers.*

**Keywords:** *fine arts teachers, artist-educators, training of future art teachers in higher pedagogical education institutions, artistic-pedagogical mentality, STEAM educational model, trends and current issues in art teacher training.*

**The relevance** of this study is driven by global civilizational processes and Ukraine's aspiration for integration into the European community, which stimulates reforms and modernization across all spheres, particularly in education. Under these circumstances, institutions of higher education are expected to prepare competitive educators capable of self-development and addressing contemporary challenges. This is especially applied to future Fine Arts teachers who must be able to create a modern educational environment within the New Ukrainian School and creatively implement culturally appropriate artistic and pedagogical practices using innovative approaches in the context of the information society.

**The analysis of recent studies and publications** confirms that the current directions of modernizing the training system of future artist-educators are of considerable scholarly and methodological interest to researchers, curriculum developers, and practicing educators. Alongside Ukrainian scholars such as M. Pichkur, L. Masol, and O. Kaidanovska, Chinese researchers including Wang Wei, Wang Jialong, Li Han, and Ji Lei are also investigating the specific features of training future Fine Arts teachers in Ukrainian pedagogical universities. At the same time, it is evident that societal demands regarding the professionalism of Fine Arts teachers are constantly evolving, and the global political and intercultural paradigm has undergone significant transformation. Therefore, it is relevant to address the parameters of training future Fine Arts teachers within Ukraine's pedagogical higher education institutions.

**The purpose** of this article is to highlight the key current issues in the training

of future Fine Arts teachers within institutions of higher pedagogical education in Ukraine. The objectives of the study are as follows: to specify the general system of training future Fine Arts teachers; to define the characteristics of the concepts “artistic and pedagogical education,” “Fine Arts training of future teachers,” and “Arts education”; and to formulate the modern trends (relevant issues) in the training of future Fine Arts teachers in Ukraine’s higher pedagogical institutions.

**The presentation of the main material** begins with the assertion that the methodology for training future Fine Arts teachers in Ukraine and beyond it has been significantly influenced by various social, nation-building, and educational modernization processes. From 1991 to 2014, the training of future Fine Arts teachers in Ukraine adhered to national norms and regulations, however, in the post period, this system began to be shaped by innovative European standards, resulting in the differentiation between the professional training of artists (specialists in Fine Arts within the framework of educational and professional programs in specialty 022 Fine Arts) and the training of Fine Arts teachers (within educational and professional programs in specialty 014 Secondary Education – Fine Arts).

Contemporary approaches to the training of artists-educators are grounded in a conceptual framework that enables the renewal of the content of aesthetic education in general secondary schools and the improvement of professional arts education in higher education institutions. The professional training of future Fine Arts teachers is aligned with the overall structure of teacher education and conforms to the general requirements for professional training in institutions of higher education. The overarching structure and content variations of such training are systematized by the concept “artistic and pedagogical education”. Therefore, it is important to focus scholarly attention on identifying the structural components of contemporary professional education for artists-educators, as well as clarifying the nature of its mentally determined element.

The category “artistic and pedagogical education” can be interpreted as a didactic process of forming and acquiring professional knowledge, skills,

perspectives, and ways of thinking within the framework of teacher training across various areas of fine (artistic) activity. O. Kalenyuk notes that the dominance of “interpretative” methodologies in the field of artistic and pedagogical education manifests primarily in the teaching of painting and drawing, reflecting a realist trend. At the same time, the abstract tendency holds a leading position in the domain of decorative arts. According to established semantics, “interpretation” is understood as “the creative rendering of any work of art”, which depends on the conceptual and artistic intention and the individual characteristics of the author (Kalenyuk, 2005).

In exploring the nature of the category “professional training of future fine arts teachers”, the researcher O. Piddubna emphasizes that it involves mastering a complex system of psychological-pedagogical, methodological, and theoretical knowledge, as well as acquiring practical skills essential for engaging in artistic activity. The author differentiates the components of professional training in three key dimensions: methodological, theoretical, and practical. The development degree of these components is determined by the level of acquired professional knowledge, skills, and competencies, which constitute the foundation for the successful preparation of future Fine Arts teachers (Piddubna, 2009).

Within the framework of this study, it is important to clarify the essence of the concept “fine arts training of future teachers”. The interpretation proposed by O. Kaidanovska is particularly compelling. In examining the nature of Fine Arts training for specialists, the author presents a comprehensive perspective, describing it as:

- a pedagogically structured process through which students of pedagogical universities acquire the general cultural experience of humanity, which serves as a significant factor in the development of visual arts erudition;
- the outcomes of the training process, reflected in the presence of a body of fine arts knowledge and skills that facilitate students’ engagement in culturally determined approaches to fulfilling professional tasks;
- a system of instruction, education, and personality development that

integrates fine arts, humanities, and professionally oriented disciplines, all focused on cultivating learners' creative artistic activity (Kaidanovska, 2013).

As we can see, the system of training future Fine Arts teachers in pedagogical universities is fundamentally based on the principles of general arts education.

All competencies formed during general arts education are categorized by the prominent Ukrainian researcher L. Masol into several groups:

- personal – general cultural competencies (value-oriented, artistic and worldview-based, culture-creating, leisure-related);
- special or artistic-aesthetic competencies (artistic thesaurus, mental aesthetic experience, artistic and creative abilities, figurative artistic thinking, aesthetic attitude);
- functional competencies – subject-specific (musical, visual arts, theatrical, choreographic, etc.);
- interdisciplinary competencies – sectoral (artistic-aesthetic) and cross-sectoral (artistic-humanitarian);
- metadisciplinary (general educational) competencies – informational and cognitive (the ability to search for and operate with artistic information), self-regulation (the ability to organize and manage one's own artistic activity, the capacity for self-improvement through artistic self-education and self-development);
- social competencies – communicative (the ability to engage in dialogue about art and aesthetic values);
- socio-practical competencies (the ability to collaborate in the field of art and to work in a team) (Masol, 2006).

At the same time, the current state of training future artists-educators must take into account the broader trends in the modernization of the higher education system, particularly the principles underlying the implementation of the so-called STEAM education model.

Within the paradigm of education digitalization, the efforts of the academic community should be directed toward educating students capable of engaging in



comprehensive artistic and pedagogical activity. Arts education should become an integral component of the innovative didactic system of STEAM education. The acronym STEAM stands for Science, Technology, Engineering, Arts, and Mathematics, i.e. science, technology, engineering, art, mathematics. The core idea behind STEAM is rooted in the concept of “STEM + Arts Integration”, which represents the evolutionary inclusion of the arts into STEM fields and the active exploration of the most effective ways to implement this integration in educational practice. This is an expanded approach to the STEM model of education, in which the inclusion of the arts (Arts) serves as a key component to stimulate creativity and innovative thinking. The art component of STEAM education can be effectively implemented when visual arts activities are infused with project-based and research-oriented tasks. An innovative methodology for training future Fine Arts teachers should be built upon the incorporation of international best practices in project-based learning, the enrichment of student training through artistic practices, and the articulation of innovative experiences gained by future artists-educators. The STEAM education model is evolving and spreading as a creative extension of the STEM framework. It enhances core disciplines with creative art subjects, various forms of design, industrial aesthetics, architecture, musical creativity, and visual plasticity. At its core, the model embodies the enduring educational ideal of synthesizing science and art—founded on complementarity, enrichment, and the pursuit of harmonious approaches to learning and child development. The STEAM approach is intended to foster curiosity, provoke creative problem-solving, pose meaningful questions for research exploration, and support the development of constructive solutions to real-world challenges.

At the same time, it is important to emphasize that the implementation of innovations in artistic and pedagogical education by a Fine Arts teacher requires a focus on their own mentally oriented characteristics. The Fine Arts teacher should construct their personal teaching methodology based on an individual creative project, which implies the integration of subjective experience into the learning

process.

This approach is closely associated with the concept of “artistic-pedagogical mentality”.

The concept of artistic-pedagogical mentality has been thoroughly examined by O. Rebrova and Wang Wei. These scientists agree that this construct can be developed in future teachers within the educational environment of institutions of higher pedagogical education. We support the view of these researchers, who assert that artistic-pedagogical mentality is characterized by these parameters:

- the emergence of a high level immersion in the process of understanding and comprehending reality, which enables a stable reflective position;
- the use by students of metaphorical, figurative language enriched with comparative constructions and analogies;
- deep engagement with the subject of analysis, whereby the learner does not detach from the process but remains fully present within it – unlike in the exact sciences, where objective detachment is typical;
- the operation of thought processes through concepts that function on the level of internal, non-verbal understanding (in contrast to the precise, well-defined terms used in exact disciplines);
- the incorporation of multiple semantic nuances associated with concepts, phenomena, and structures;
- the ability to assign significance and value not only to objectively scientific data but also to personal information, thus avoiding formalized thinking and encouraging the search for diverse solutions to complex problems (Wang Wei, 2023; Rebrova, 2013).

In the artistic-mental experience of teachers of art disciplines, artistic and pedagogical mentalities are harmoniously integrated. This provides a foundation for interpreting the scientific term “artistic-mental experience of teachers of art disciplines.” This concept should be understood as both a process and an outcome of spiritual practice, encompassing the comprehension, acquisition, enrichment, and

practical mastery of the artistic-mental properties of art and the mental values inherent in arts education.

Based on the foregoing, several conclusions can be drawn. The modern system of training future fine arts teachers in institutions of higher pedagogical education in Ukraine is grounded in a robust theoretical and methodological foundation, represented by a range of conceptual frameworks, improvement methodologies, and models for preparing future educators for various forms of artistic and pedagogical activity.

Based on the above, we can draw certain **conclusions**. The modern system of training future teachers of Fine Arts in higher pedagogical education institutions of Ukraine is based on a powerful source and methodological base, which is represented by concepts, improvement methods, models of training future teachers for varieties of artistic and pedagogical activity. However, modern trends in the renewal of the education system in Ukraine require an appeal to the potential of the STEAM educational model, which enriches school subjects with creative artistic disciplines, varieties of design, industrial aesthetics, architecture, musical creativity, artistic plasticity, touching with its depths the embodiment in the educational process of the age-old idea of the synthesis of science and art on the basis of complementarity, enrichment and the search for harmonious approaches to the child's learning and development. Therefore, the relevance of the modern system of training future teachers of Fine Arts in higher pedagogical education institutions of Ukraine is the introduction of elements of the STEAM educational model.

An equally important aspect of modernizing the traditional training of future Fine Arts teachers in institutions of higher pedagogical education is the consideration of their artistic-mental experience. This focus encourages the enrichment and practical acquisition of the artistic-mental properties of art and the core mental values of arts education. Consequently, the development of students' artistic-pedagogical mentality can be regarded as a key current priority within the contemporary system of training future Fine Arts teachers.

The research doesn't exhaust the full scope of issues related to the training of future artists-educators. Further research is needed on the methodology for training future fine arts teachers to implement artistic innovations effectively.

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杜婧怡

哲学博士 (PhD)

教育学系

乌克兰国家机构“以乌申斯基命名的南乌克兰国立师范大学”

乌克兰 敖德萨

## 乌克兰高等教育机构未来美术教师的培养

**摘要：** 随着全球政治与跨文化范式的不断变化，社会对美术教师专业素养的要求也在持续转变。乌克兰教育体系现代化的当代趋势要求整合 STEAM 教育模式，使学校课程更加丰富，涵盖创意艺术学科、多种设计类型、工业美学、建筑、音乐创造以及视觉造型等内容。该模式体现了科学与艺术互补、相互丰富、和谐统一的教育与儿童发展理念，是长期以来教育理想的延续。因此，在当前乌克兰高等师范教育机构中，未来美术教师的培养应以 STEAM 元素的融入作为优先任务。

传统师范教育现代化的一个重要方面，是将学生的艺术与思维经验纳入教学过程，从而推动艺术特性与艺术教育核心价值的实际获取与内在发展。基于此，学生艺术-教育心智的形成被视为当前美术教师培养体系中的一个重要且必要的目标。

**关键词：** 美术教师、艺术教育者、高等师范教育机构的美术教师培养、艺术-教育心智、STEAM 教育模式、美术教师培养的趋势与问题。

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**Chorny Oleksandr**  
Doctor of Philosophy (PhD),  
Department of Pedagogy,  
The State Institution “South Ukrainian National  
Pedagogical University named after K. D. Ushynsky”,  
Odesa, Ukraine

## **PECULIARITIES OF TRAINING FUTURE COMPUTER SCIENCE TEACHERS AT THE CURRENT STAGE OF EDUCATIONAL DEVELOPMENT**

*Abstract. At the current stage of rapid development of digital educational systems and the implementation of artificial intelligence, the role and functions of Computer Science teachers have significantly expanded. Among modern trends, the integration of artificial intelligence plays a key role, as universities across Europe and Asia increasingly adopt adaptive systems that analyze students' performance and deliver individualized content. Future Computer Science teachers are required to have a solid knowledge of Computer Science at a fairly high level, significantly higher than that provided in the process of studying only school courses, to know the methodology for acquiring new theoretical knowledge and using it in their professional activities, and the levels of their awareness must correspond to the current state of the subject area. The peculiarities of the training of future teachers at the current stage of education development is associated with the need to improve the methodological basis, enrich the psychological, pedagogical and substantive unity of the organization of the educational process. Among the current trends in improving the training aimed at future teachers of Computer Science, the integration of artificial intelligence plays the greatest role, as universities are increasingly*

*resorting to adaptive systems that analyze children results and offer individualized content.*

**Keywords:** *Computer Science teachers, training of future Computer Science teachers in higher pedagogical education institutions, virtualization of the educational environment, digital educational tools, education digitalization, blended learning technologies «blended courses», online courses.*

**Introduction.** One of the most pressing issues in modern education is the training of highly qualified teachers capable of implementing and utilizing elements of the digital learning environment, which requires the extensive and active application of advanced information technologies. In accordance with the reform of school education, the future Computer Science teacher must be able to deliver subject content professionally. To achieve this, they need to create a learning environment for computer science that takes into account the educational interests of children across different grade levels (elementary, middle, and high school), corresponds to children's age-specific knowledge and skills in using IT, and enables in-depth study of the subject [6]. The use of such an environment increases children's motivation to study Computer Science and helps the teacher implement modern forms and methods of teaching the subject.

**The analysis of recent research and publications** has confirmed the existence of a substantial body of literature on the methodology of training future Computer Science teachers. The academic foundation is represented by the works of T. Vakaluk, M. Zhaldak, O. Spirin, and N Morze. However, the contemporary directions of digitalization within the educational environment still require further specialized research.

**The purpose of the article** is to characterize the peculiarities of training future Computer Science teachers at the current stage of development of the education system in Ukraine.

**Presentation of the Main Material.** The foundations of the system for

training future Computer Science teachers have been thoroughly studied by N. Morze, who distinguishes two key levels in their training: fundamental and specialized (professional). Fundamental training ensures the formation of teacher's information culture. Its content includes the areas as follows: theoretical foundations of informatics, algorithm theory, data structures, software development technologies, computer systems architecture, programming paradigms, computer graphics, operating systems, information systems, theoretical foundations of databases, discrete mathematics, and the global Internet network, Among Others. According To N. Morze, The professional component of the future Computer Science teacher's training lies in methodological training, which builds upon the content of fundamental education and the training must take into account the activity-based model of the teacher, developed through the analysis of the core types of professional activities and key functions of a Computer Science teacher in modern schools: information-oriented, design (modeling), analytical, mobilizing, instructional (translational), and diagnostic-evaluative activities [5].

At the stage of rapid development of digital educational systems and the implementation of artificial intelligence, the functions of the Computer Science teacher have undergone significant changes. Among the current trends, the integration of artificial intelligence plays a leading role, as universities in Europe and the United States increasingly adopt adaptive systems that analyze students' performance and offer personalized content. Virtual and augmented reality technologies are also gaining popularity, being actively used in schools in South Korea, Japan, and several European countries. The development of the STEM field remains one of the priorities for most countries: in Germany, Finland, and Singapore, children are introduced to project-based learning and the development of innovative solutions from an early age, while the blended learning format allows for consultations, remote communication with mentors, and the presentation of prototypes.

At the same time, we can observe the widespread adoption of various formats

for organizing the educational process, in particular, blended learning technologies (blended courses).

O. Koval notes that since the early 2010s, “blended course” formats have increasingly become systematic in both North American and European educational institutions. Additionally, the flipped classroom model has gained popularity, where students study theoretical materials at home and focus on practice, discussions, and teamwork during in-person sessions. Massive Open Online Courses (MOOCs) on platforms such as Coursera, edX, and Udacity, as well as initiatives like MIT OpenCourseWare, have significantly influenced the development of blended learning in many universities, as institutions began integrating individual online modules into their curricula. During this period, government programs played an increasingly important role in Asian countries, particularly in South Korea and Singapore, where students were introduced to the digital environment from primary school and prepared to learn through the use of educational technologies [4].

According to T. Bodnenko and L. Kulik, the professional training of Computer Science teachers is acquiring the characteristics of a holistic, dynamic, multi-level, non-linear, and structurally organized open pedagogical system. The organizational and pedagogical principles of this system are being refined in accordance with societal demands and are consistently implemented within the educational environment of higher education institutions, in the context of the competency-based approach and learner-centered teaching technologies [2].

According to V. Bykov and O. Burova, future Computer Science teachers must possess deep and advanced knowledge of informatics, at a level significantly higher than that provided by standard school curricula. They should understand the methodology of acquiring new theoretical knowledge and applying it in their professional activities, and their level of expertise must correspond to the current state of the subject area [1]. At the same time, future Computer Science teachers should be well-versed in the methodology and didactic principles of teaching informatics. They must be able to develop their own teaching methods, as well as



select and create pedagogically appropriate and well-balanced software and methodological support for the educational process.

At the same time, future Computer Science teachers must possess the skills that enable them to: use global and scientific-educational computer networks; collaborate with students to develop and implement educational software tools into the learning process; create software solutions for school management. The modern school requires a teacher who is knowledgeable, adaptable, equipped with a high level of critical thinking, ready for research and innovation, and capable of self-actualization within their chosen profession.

We share the view of O. Karabin that the professional training of future Computer Science teachers – taking into account globalization and national identity, scientific progress, the informatization and digitalization of education, the transformation of educational content, the implementation of cloud-based digital environments, the strengthening of methodological approaches and levels of methodological structuring, the renewal of instructional formats, and the reinforcement of cultural and humanistic priorities – is aimed at meeting the educational and professional needs of citizens [3].

The training of future computer science teachers must be multifaceted and comprehensively focused on enriching and transforming the worldview dimension of the educational and cognitive processes. It should aim to enhance the methodological foundation, strengthen the psychological-pedagogical and content-based coherence of educational organization, expand the forms of instructional delivery, renew the potential of research-intensive and digital technologies, and create favorable conditions for professional learning. This training involves acquiring a holistic system of theoretical knowledge, practical skills, and competencies necessary for effective professional activity, continuous personal development, and creative self-realization. It also encompasses the advancement of competencies, the acquisition of professional mobility, and an appropriate level of educational preparedness to perform applied professional tasks and to apply them

skillfully throughout lifelong learning.

**Conclusions.** It is now evident that Computer Science teachers represent a new generation of educators, tasked with meeting the ever-increasing demands of the information society in educating the younger generation. A Computer Science teacher, like no other subject teacher, works under conditions that are constantly changing and modifying, therefore his|her professional training requires diversification not only in forms, methods, approaches and pedagogical technologies, but also in means and training that will contribute to the formation of professional competence of students – future Computer Science teachers. A Computer Science teacher – whose level of qualification and openness to innovation grant them a significant role in society – should inspire the younger generation to realize their potential, enabling them to become fully engaged citizens. Such individuals must be trained not only to fulfill their personal and professional goals, but also to actively contribute to the development of the information society.

The prospects for further scientific exploration within the framework of the issues raised lie in the development of a specialized system for training future Computer Science teachers to implement digital educational tools and to facilitate the virtualization of the modern educational environment.

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**黄纯懿**

本科生，国际组织与全球治理，哈尔滨工业大学，哈尔滨，中国

**吕佳颖**

本科生，国际组织与全球治理，哈尔滨工业大学，哈尔滨，中国

**通讯作者：黄芙蓉**

教授，人文社科学部，哈尔滨工业大学，哈尔滨，中国

## 中国高校国际组织人才培养创新研究

在全球治理体系变革与发展中国家崛起的双重背景下，发展中国家在国际组织中的话语权不足，已成为制约其民主参与全球治理的核心问题。本研究以中国高校国际组织人才培养实践为实证对象，从供给侧、需求侧进行双向调研，通过文本分析、内容分析法与半结构化访谈相结合的方法，系统揭示了中国当前在全球治理人才供给中的结构性困境以及破解路径。研究指出，中国高校应依托自身特色优势学科，建立复合型与技能型人才培养的双向驱动机制。本文的研究成果将助力全球治理体系朝着更加公正与合理的方向演进。

**关键词：**国际组织，全球治理，发展中国家，复合型人才，数字技术

### 一、引言

伴随着全球化发展，国际组织在全球治理中的地位日益重要，培养国际胜任力人才对提升各国的国际话语权也至关重要(Karen Mundy, 2007)。然而，中国在重要国际组织中任职人员少、职位低、影响力不足，影响了我国全球治理能力的提升，表明我国培养全球胜任力人才的重要性和紧迫性。

高校作为高水平人才培养的主基地，正逐渐成为培养国际组织所需人才

的中坚力量(詹成，黄静，2024)。然而，当前人才培养模式仍存在局限，多数高校人才培养忽视适应新时代发展与要求的“全球胜任力”。综上所述，如何改革人才培养模式，使其对接人才需求已成为亟需深入研究的课题。

二、理论框架

2017 年 12 月，经济合作与发展组织（OECD）教育与技能局和哈佛大学教育研究生院联合发布了《PISA 全球胜任力框架》。

图 1



PISA 全球胜任力框架

该评估框架将“全球胜任力”定义为分析全球化视野的能力，理解他人的能力，与不同文化背景的人有效互动的能力，以及为集体和可持续发展行动的能力。它为学界提供了全球胜任力的统一定义，并弥补了以往评估方案中对数字技能和全球视野能力考虑不足的缺陷。

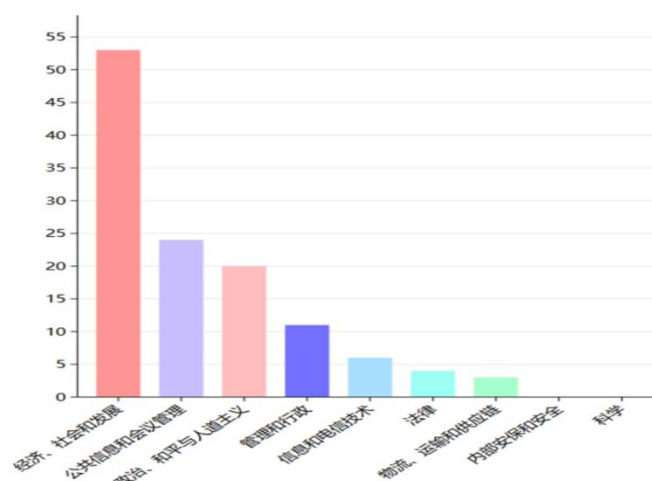
三、国际组织人才需求分析

（一）联合国实习岗位与能力需求分析

1. 复合型人才需求

基于国际组织储备人才培养的出发点，笔者搜集并整理了联合国实习相关资料。截至 2025 年 2 月 10 日，联合国实习生职位总空缺为 138 个岗位，其中经济、社会和发展类别的空缺为 53 个，占总空缺岗位的 38.4%。公共信息与会议管理类别有 24 个空缺，占总空缺岗位的 17.4%，为联合国系统第二大空缺类别。

图 2



联合国空缺实习岗位招聘专业

为探究不同岗位对专业能力的需求，笔者收集了联合国系统实习生岗位及其招聘要求，并整理了对不同专业的需求。分析发现，联合国实习岗位主要需求以下三类人才：第一类是社会学发展类跨学科人才，要求具备公共政策、发展经济学等背景；第二类是具备分析能力的专业技术人才，参与政策拟定及量化分析与智能决策过程；第三类是复合学科背景人才，如经济学、法律及环境科学等领域。此外，联合国系统还对任职人员的语言能力提出了要求(Novosad and Werker, 2019)。阿拉伯语、汉语、英语、法语、俄语和西班牙语作为联合国规定的六种工作语言，两门及以上语言能力的掌握者将比同种类型的人才更具竞争优势。

表 1

专业方向	岗位数量	关联领域案例
经济事务	19	宏观经济分析、减贫政策研究
公共信息	16	多语种新闻稿撰写、社交媒体运营
项目管理	13	人道主义援助项目全周期管理
人权事务	12	性别平等、 少数群体权益保障
管理	9	行政协调、多国团队运营

## 2. 数字化人才需求

在当前全球数字化转型的浪潮中，数字产业成为经济发展的新引擎。联合国 2023 年发布的报告显示，联合国系统使用“机器学习”、“预测模型”等技术的项目数量较 2010 年增长 410%。同时剑桥大学公共政策系博士 Elena Sánchez 指出“数据分析”（Data Analysis）这一词频在联合国系统 2010–2020 年的职位公告中年均增长 19.3%，直观体现联合国对数字化人才需求的紧迫性。笔者通过对联合国实习要求进行分析发现，大多数实习岗位对数据分析能力都有较高的重视。在“经济、社会与发展”以及“项目管理”等热门领域中，职位往往要求实习生具备使用 Python 或 R 进行数据处理与可视化的能力。这不仅体现了国际组织日益注重以数据驱动决策的趋势（阚阅，2016），也说明数据分析技能已成为国际组织工作的核心竞争力之一。

### （二）联合国岗位需求词频统计

笔者将当前联合国实习相关岗位要求进行爬取，筛除重复数据，总共获得了 127 个岗位，总计约 6 万字左右的文本信息，并运用 python 对此文本进行词频统计与分析。

表 2

Word	Frequency
Ms	80
中文	54
法文	48
阿拉伯文	47
Word	40
英文	39
俄文和西班牙文是联合国秘书处的正式语文	38
Powerpoint	36
包括愿意尝试理解和容忍不同的意见和观点	36

实习需要流利的英语口语和书面语	36
Excel	30
需要流利的英语	28
国际关系	24
计算机知识	23
Python	21
Office	21
R	20
Ai	14

### 联合国实习岗位词频分析

词频分析显示，联合国对实习生的招聘要求主要集中在以下三点：首先是语言能力，多数岗位要求申请人英语熟练，多语种为加分项；其次是数据分析和计算机能力，多个岗位要求掌握 MS Office，并具备数据分析能力；最后是跨文化沟通能力。

图 3



基于联合国岗位词频分析的词云图

### （三） 问卷调研与人物访谈

本研究旨在探讨国际组织实习对青年的影响机制。研究设计源于两个矛盾：一是联合国 2022 年报告指出，73%的实习生在工作中面临“政策文件格

式不适应”的问题，反映了教育与实践的脱节；二是国际组织要求应聘者具备国际胜任力，但大多数实习生在初期仍存在缺陷(房欲飞，2023)。

为系统验证上述问题，本研究选取了 20 名在国际组织有实习或工作经历的人员，进行问卷调研与半结构化访谈。受访者年龄在 20 至 40 岁之间，来自中国不同高校及地区，具有一定代表性和典型性。调研共回收有效问卷 20 份。样本覆盖所有类型的国际组织；80%的受访者认为，外语能力、跨文化沟通能力和数据分析能力是实习中最为重要的三项能力。

表 3

岗位类型	选择人数	占比 (%)
数据分析与研究	12	60%
政策支持与文件撰写	14	70%
项目管理与执行	13	65%
跨文化沟通与公共事务	13	65%
技术支持或 IT	5	25%
其他	1	5%

实习岗位职能分布 (n=20, 可多选)

表 4

能力类型	平均得分 (满分 5 分)
数据分析能力	4.2
外语能力	4.7
跨文化沟通能力	4.5
政策理解与写作能力	4.1
团队合作与协调能力	4.0

各项能力重要性评分均值 (Likert 五点评分)



为进一步补充问卷数据的解释力，本研究针对 20 名问卷填写者中的 10 位进行了半结构化访谈，围绕实习准备情况、能力应对策略、职业认知变化三个维度展开深入探讨。采用主题分析法对访谈内容进行编码与归类，最终提炼出三个核心主题：“能力准备的错位”、“即时学习机制”与“职业认知的转变”。

表 5

编码编号	原始语句摘要	初步编码	所属主题
R1	“语言是我准备最充分的，但没想到写政策文件那么复杂。”	语言准备充分； 写作困难	能力准备的错位
R3	“很多 Excel 处理、指标算法都是临时百度的。”	即时技能补足	即时学习机制
R5	“跨文化交流中，有时一个词翻译错了，整个会议氛围就变了。”	文化误读；沟通障碍	能力准备的错位
R7	“实习前觉得就是用英语干活，后来发现是要处理各国立场。”	职业误解；政治意识觉醒	职业认知的转变
R9	“做完一个完整项目后，突然觉得自己能在这领域长久发展。”	职业目标重构	职业认知的转变
R10	“我是文科生，数据分析完全不会，只能硬啃 Python。”	技术能力缺口； 自学应对	即时学习机制

初步编码与主题归类

表 6

主题类别	表现频率	代表性语句	编码编号
能力准备错位	7 人	“我以为语言能力就够了，但政策写作完全不一样。”	R1, R5
即时学习机制	6 人	“临时学 Excel 和 Python 算是硬着头皮上。”	R3, R10
职业认知转变	8 人	“我原来觉得是镀金，做完项目后变成了目标职业。”	R7, R9

访谈主题归纳表（n=10）

访谈结果进一步验证了问卷调查中揭示的关键趋势，即尽管受访者进入国际组织实习前普遍重视语言能力，但实际工作中，数据能力、写作能力和跨文化协作能力是决定实习质量的核心。受访者普遍采用“边学边用”的学习策略来应对任务压力，反映出国际组织实习对学生适应力和自我驱动能力的挑战。此外，多数受访者在实习过程中经历了从“短期尝试”到“长期职业规划”的态度转变，职业认同感显著提升。

#### 四、中国高校国际组织人才培养现状及挑战

##### （一） 高校国际组织培养人才培养路径

培养和输送国际组织人才是高校服务国家战略的重要举措。目前，全国已有 100 余所高校成立国际组织学院或相关中心，初步形成多元化培养格局（王俊菊，2024）。高校普遍采用“语言+专业+实践”路径，年均开展超百场国际组织训练营、模拟联合国大会等实践项目，参与学生逾万人次，其中约 15%通过项目获得国际组织短期实习机会（储昭卫，2022）。

##### （二） 培养课程模式与核心能力结构

为深入理解当前中国高校人才培养模式，笔者搜集整理了中国十所高校国际组织相关专业（国际关系、外交学、国际政治等）的培养方案，通过内容分析法对其人才培养课程设置与培养目标进行系统性分析。从中归纳出：

当前中国高校国际组织人才培养的课程模式与核心能力结构；不同高校间在课程设置、能力目标、跨学科整合等方面的异同；提炼出可供发展中国家参考的国际组织胜任力人才培养范式。

1. 编码表设计 (Coding Scheme)

表 7

编码维度	子维度举例（关键词）	类型
课程模块类别	通识课、学科基础课、专业必修课、专业选修课、方向模块课、第二外语、实践课等	定类
国组课程比重	全球治理、国际组织概论、国际制度、联合国研究等	定量
复合能力课程设置	跨文化交际、国际传播、数据分析、政策研究、调研方法、媒介素养、谈判、写作等	定类+定量
实践教学安排	模联、国际实习、海外交流、论文、实训学分比例等	定类+定量
第二外语设置	是否必修、语言种类、学分占比、开课学期等	定类+定量
能力目标描述维度	全球视野、组织沟通、领导力、政策理解、伦理素养、战略思维、数字素养等	定性分析

编码表设计

2. 样本分析

样本共涵盖中国十所高校，分别为清华大学、国际关系学院、大连外国语大学、北京大学、外交学院、中南财经政法大学、四川外国语大学、对外经济贸易大学、黑龙江大学、上海外国语大学。样本高校分布于不同地区，

涵盖不同类型院校，具有较强的代表性。笔者将每所高校的培养方案作为文本单位，分析其课程名称、类别、目标、能力要求、学分分配和实践设置等内容。通过横向比较，采用内容分析法和编码表，分析不同高校在课程

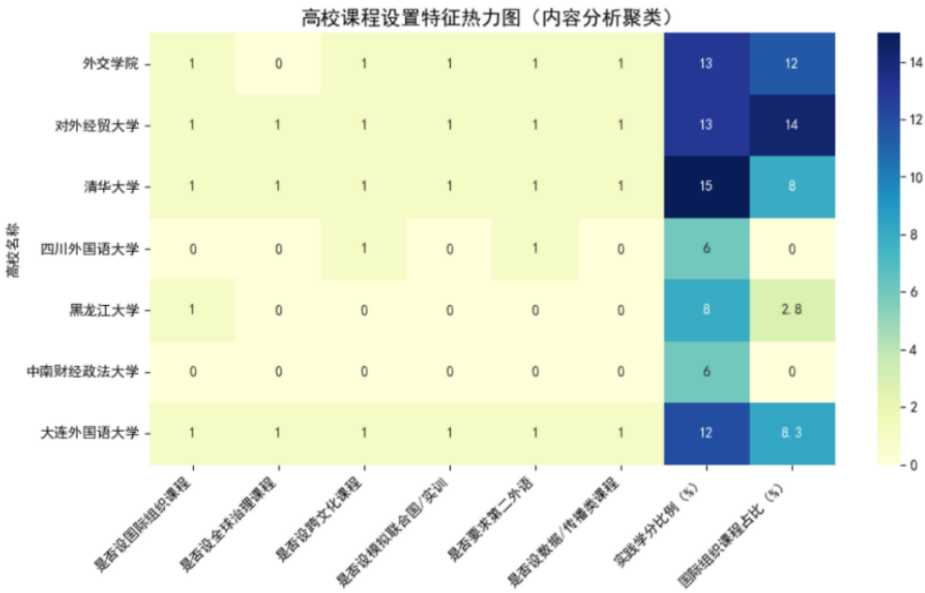
方面的设置偏重，绘制表格和热力图，直观展示样本高校的国际组织人才培养模式差异，并根据不同特点提出三种人才培养路径。

图 4

校名称	设有国际 组织课程	国际实践	第二外语 是否必修	国际组织 课程数量	专业课总 数	占比	是否设跨 文化课程	是否设数 据类课程
外交学院	是	是	是	3	26	11.50%	是	是
对外经贸 大学	是	是	是	4	28	14.30%	是	是
四川外国 语大学	否	否	是	0	30	0%	是	否
黑龙江大 学	是	否	否	1	35+	2.80%	否	否
清华大学	是	是	是	2	25+	~8%	是	是
大连外国 语大学	是	是	是	2	~24	~8.3%	是	是
中南财经 政法大学	否	否	否	0	20+	0%	否	否
北京大学	是	否	是	3	30+	~10%	是	是
上海外国 语大学	是	是	是	4	~22	~18%	是	是

基于高校培养方案数据制成的一览表

图 5



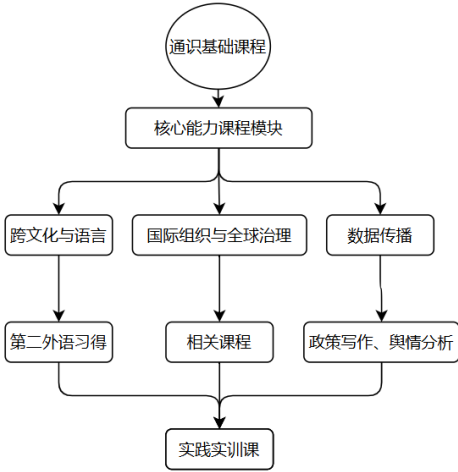
高校课程设置热力图

3. 归纳分析结果

分析显示，所有高校国际组织人才培养专业课程均设置有基础课程。部分高校设置实训，强调“实务导向”。然而，不同高校的实训学分分布不均，最高可达 28 学分，最低则仅为 6 学分以下。根据课程模块的多样性与专业匹配性，可将高校归为三类：一是高配模式，以“国组课程+二外+实践

+数据”为特征，全面对接国际组织人才胜任力标准，代表高校有外交学院、对外经贸大学、清华大学；二是传统语言—政治型模式，以“语言+国际关系”为主，缺乏国组课程，代表学校为四川外国语大学；三是区域适应模式，国组相关课程较少，缺乏实践和多语言培养，目标定位模糊，主要培养“国际组织通识人才”。

图 6



胜任力模型结构图

五、政策性建议

（一）创新高校国际化人才培养模式

以“人类命运共同体”为牵引，推动国际组织人才培养需加强跨学科的拓展与深化。联合国等国际组织招聘要求明确体现对跨学科人才的需求，外语技能为基础，专业知识与实践技能是工作胜任的基本条件，跨文化沟通能力和全球视野则是必备素养。因此，高校应建设跨学科研究平台，培养“外语能力+专业背景+跨文化沟通”模式，深化多语种、专业教育与全球视野互融的跨学科培养机制，整体提升学生核心素养，培养更具竞争力的国际组织人才。

学科作为高校学者进行学术活动的基本载体，建设优势特色学科是人才培养的重要支撑。高校根据自身学科优势和发展需求，制定符合实际的国际组织人才培养目标。随着人工智能、大数据等信息技术的发展，国际组织任职人员不仅需要扎实的专业知识和实践经验，还需具备 Python 和 R 语言等编程及数据处理能力。具备技术优势的高校可以依托相关专业，利用其深厚的

资源和合作网络，与相关国际组织建立合作关系，为学生提供实习与实训机会，提高我国国际组织人才培养的质量与数量。

## （二）注重实训课程培养，拓宽国际组织人才输送渠道

面向国际组织的人才培养体系应重视实训课程和项目建设。针对学生将专业知识转化为国际组织工作实践中的困难，如文件撰写、跨文化适应、谈判沟通能力等，可通过开设课程，增设国际组织人才培训营、模联等活动，邀请专家传递经验，丰富学生实训技能，向国际组织输送高质量人才。

## （三）发展中国家国际组织人才培养

对于发展中国家而言，当前国际组织任职人员存在严重的地域分布不均。为提高全球胜任力和增强在全球治理中的影响力，发展中国家应重视复合型、技能型人才的培养和实训。政府应深化高等教育合作，开展跨国家、跨地区的交流合作，通过联合培养项目减少资源重复配置，促进高质量人才培养。同时，应推动跨国、跨学科的在线教育平台建设，减少地域限制对人才培养和选拔的影响。发展中国家还应加强全球治理参与，提升制度性话语权。现有国际组织选拔标准偏向发达国家，资源分配不均、信息渠道闭塞和资金支持不足等挑战，制约了发展中国家的参与程度。应改革不合理的国际机制，给予发展中国家更多参与权、话语权和决策权，推动全球治理体系向更加公正合理的方向发展。

## 六、结论

本文的研究表明，全球治理背景下国际组织人才的培养应聚焦于复合型人才、技能型人才培养。中国高校应在创新人才培养模式的基础上，重视学生全球视野与实践技能的培养，以更好地推动中国高质量国际组织人才的培养进程，提升中国在国际组织中的代表度与影响力，为全球治理贡献中国智慧与力量。发展中国家也应重视国际组织人才能力需求，针对性培养新时代更具全球胜任力的国际组织人才，以更好地提高发展中国家在全球治理中的代表性话语权，推动国际秩序向着更加公正化与合理化的方向发展。

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**Huang Chunyi**

*Undergraduate, International Organizations and Global Governance  
Harbin Institute of Technology, Harbin, China*

**Lv Jiaying**

*Undergraduate, International Organizations and Global Governance  
Harbin Institute of Technology, Harbin, China*

**Corresponding Author: Huang Furong**

*Professor, School of Humanities and Social Sciences  
Harbin Institute of Technology, Harbin, China*

## INNOVATIVE RESEARCH ON TALENT CULTIVATION FOR INTERNATIONAL ORGANIZATIONS IN CHINESE UNIVERSITIES

*Under the dual background of profound changes in the global governance*

*system and the group rise of countries in the Global South, the insufficient representation of developing countries in international organizations and their insufficient governance discourse have become the core issues restricting their influence and participation in global governance, which to a certain extent impede the process of democratization of global governance. Taking the practice of cultivating talents in international organizations in Chinese universities as the empirical object, and combining with the talent demand of international organizations in the context of global governance, this study systematically reveals China's current structural dilemma in the supply of talents for global governance and the path to break it through the combination of textual analysis, content analysis method and semi-structured interviews. The study points out that Chinese universities should establish a two-way driving mechanism for the cultivation of composite and skilled talents relying on their own characteristic and advantageous disciplines, so as to promote the cultivation of globally competent talents in China. The research results of this paper provide theoretical support for the cultivation of high-quality talents for international organizations in China, as well as experience for the cultivation of talents in global governance in other developing countries, which will help the global governance system to evolve in a more just and reasonable direction.*

**Keywords:** *international organizations, global governance, developing countries, complex talents, digital technology.*



**Lystopad Oleksii**

*Doctor of Pedagogical Sciences, Professor  
Head of the Department of Preschool Education  
The State institution "South Ukrainian National Pedagogical  
University named after K. D. Ushynsky"  
26 Staroportofrankivska Str., Odesa, Ukraine*

**Mardarova Iryna**

*Candidate of Pedagogical Sciences  
Associate Professor at the Department of Preschool Education  
The State institution "South Ukrainian National Pedagogical  
University named after K. D. Ushynsky"  
26 Staroportofrankivska Str., Odesa, Ukraine*

**Lystopad Natalia**

*Candidate of Pedagogical Sciences, Teacher of Preschool Disciplines  
Municipal Institution «Odessa Pedagogical Professional College»  
1 Hretska Str., Odesa, Ukraine*

**Hudanych Nataliia**

*Teacher of the Department of Preschool Education  
The State institution "South Ukrainian National Pedagogical  
University named after K. D. Ushynsky"  
26 Staroportofrankivska Str., Odesa, Ukraine*

## **INNOVATIVE ACTIVITY AS A FACTOR IN THE PROFESSIONAL DEVELOPMENT OF PRESERVICE TEACHERS**

*The study analyses the concepts "innovative activity", "professional development of preservice teachers"; the essence of the concept "training of preschool teachers in innovative activities" is defined. The difficulties and challenges of organising teachers' innovative activities are identified. The article describes the main preservice preschool teacher training components in innovative activities. The article specifies the peculiarities of training would-be teachers of preschool education under conditions of a higher education institution. Some examples of digital tools used in the organisation of innovative activities for*

*preservice preschool teachers as well as the topics of innovative projects for higher school students are presented.*

**Key Words:** *innovative activity, professional development, training of preschool teachers in innovative activities*

**Relevance.** At present, the development of the education sector at the European level requires the training of qualified teachers capable of organising their own innovative activities, which contributes to the development of their professional competence, adaptation to modern educational requirements and ensuring its quality. Innovative training allows us to create an educational environment that meets the needs of society, the development of technology and the challenges of the modern world. Teaching innovation is one of the key components of the modernisation of education, aimed at ensuring its quality, relevance and compliance with modern social challenges. Due to global changes in education, technological progress and the integration of the latest approaches, the development of preservice teachers' readiness for innovation is becoming a priority task for the vocational education system.

Scientists (V. Andrushchenko, L. Burkova, L. Vashchenko, I. Hryshyn, V. Husev, V. Danevska, L. Danylenko, I. Dychkivska, V. Dovbyshchenko, M. Drobnokhod, H. Yevdoshenko, V. Kremin, V. Kuz, M. Ostrovska, O. Padalka, V. Palamarchuk, I. Parkhomenko, O. Pekhota, H. Sazonenko, I. Smoliuk, N. Sokolovska, O. Pometun, M. Talapkanych, N. Fedorova, T. Kheyk, V. Khymynets, V. Khlebnykova, O. Shpak, Y. Shukevych et al.) consider innovations from the perspective of the systemic, activity-based, technological, creative and competence-based approaches.

At the same time, in some studies (E. Byelkina, O. Bolotova, S. Boltivets, K. Bila, Y. Burakova, V. Vayner, O. Kozlenko, K. Krutiy, K. Kutsenko, H. Lavrentyeva, N. Lysenko, I. Lytovchenko, O. Linnyk, YE. Lipanova, L. Makarenko, S. Maksymenko, M. Maksymovych, V. Nesterenko,

M. Otroshchenko, D. Petlytska, T. Pirozhenko, O. Polyevikova, T. Ponimanska, N. Roshchyna, O. Rudik, V. Semyzorova, H. Syrotenko, O. Stoyko, I. Tymofyeyeva, O. Khmelnytskyy, L. Shvayka and others), scholars point to the need for a radical modernisation of the education sector and the existence of the problems related to innovative development of the education system, in particular preschool education, the readiness level of preschool teachers for innovative activities, including the use of digital tools and technologies.

According to L. Danylenko (Danylenko, 2004), V. Khymenets (Khymenets, 2009), the modern educational system faces the task of professional development of preservice teachers, formation of their innovative potential, ability to quickly transform the information received in the process of dynamic digital life, quickly solve global issues, select innovative technologies depending on the circumstances, strategically anticipate and think through activities, think outside the box and creatively. According to scientists, preschool teachers need to overcome conservatism in the educational environment of preschool education and existing stereotypes of pedagogical work in order to test and implement innovations and digital tools.

It should be noted that a number of studies (Berezyuk, 2017; Danylenko, 2004; Khymenets, 2009) indicate the lack of a holistic concept of training preservice preschool teachers in innovative activities as a factor in their professional development. Currently, traditional training in higher education is conservative, which affects the quality of educational services in general. However, the events of recent years, in particular military events and the global pandemic, have raised the issue of introducing innovative technologies into the educational process, organising online learning and using digital tools in the work of teachers, which has led to the need to improve their training in innovative activities. Innovation has become one of the ways to motivate higher education students, an important condition for their professional development, and, consequently, for the development of a modern

specialist capable of undergoing rapid and qualitative changes in the educational process in accordance with the requirements of the times.

The aim of the study is to analyse the peculiarities of training future preschool teachers in innovative activities.

**Summary of the main material.** The problem of training preservice preschool teachers in innovative activities within the educational environment of higher education institutions is due to the rapid development of innovative technologies, global digitalisation and digitalisation of the educational process as well as increased requirements for the quality of educational services.

In general, innovation is seen as the process of creating, implementing and disseminating new ideas, methods, technologies or products aimed at qualitatively updating a particular area of activity. In the field of education, innovation involves the search for and implementation of effective pedagogical, organisational, technological and methodological solutions that improve the educational process, the development of children and teachers, and the quality of education in general.

The main characteristics of teachers' innovative activity are: novelty (the use of approaches, ideas and technologies that have not been used before); relevance (compliance with the current needs of society, the educational system and participants in the educational process); creativity (involvement of new ideas and methods in solving current problems); practical orientation (focus on real results that improve the educational process); systematic (implementation of innovations as a holistic approach covering all levels of the educational system).

Based on studies (Berezyuk, 2017; Kaluska, 2013), we note that the introduction of innovations in the work of preschool teachers is a complex and multifaceted process associated with certain difficulties and challenges that affect the effectiveness of innovation, namely:

- lack of the necessary material and technical resources (e.g., certain equipment, including interactive whiteboards, tablets, computers, multimedia projectors, etc);

- insufficient funding for preschool education institutions to introduce innovative technologies;
- low level of training of preschool education teachers, lack of knowledge and skills in the use of innovative technologies in the work with children and pupils' parents, lack of systematic professional development of teachers in the implementation of innovative approaches, perception of innovations as an additional burden or threat to the usual way of working, reluctance of some teachers to leave their comfort zone and introduce new tools, and, therefore, innovative activities require a lot of energy and motivation, which can lead to professional burnout;
- insufficient methodological support, lack of instructions, programmes, guidelines and manuals adapted to introduce innovations in preschool education, lack of effective coordination between teachers and methodologists;
- lack of time culture, teachers' workload with their main duties, which leaves no time for implementation and development of innovations, difficulties with planning innovative activities in the context of daily employment;
- failure to take into account the age-specific characteristics of preschool children, as some innovative technologies and digital tools are not suitable for use when dealing with preschoolers due to their age characteristics, as well as the need to adapt complex techniques to the level of children's development;
- parents' unpreparedness and lack of desire to use innovations (they may not understand or support the use of innovative approaches in education), lack of systematic educational work with parents on the benefits of innovative methods;
- adapting to rapid changes in education, the constant development of new technologies requires preschool teachers to be flexible and ready for self-education, and updating the standard of preschool education requires a corresponding update of methods;
- integrating innovations into traditional methods, maintaining a balance between innovative and traditional approaches in the domain of children's education,

finding ways to harmoniously introduce innovations without losing the effectiveness of proven methods;

- ensuring an inclusive environment, innovative activities of preschool teachers should take into account the needs of children with different abilities and ensure equal access to education;

- attracting additional funding, participation of preschool teachers in grant programmes and projects aimed at developing education, cooperation with parents and the community to update the material and technical base, etc.

Thus, innovative activity is a factor in the professional development of preschool teachers. The professional development of would-be preschool teachers is a long and multifaceted process that includes the formation of personal, professional and pedagogical qualities necessary for the successful implementation of educational activities. Let us describe the main aspects of innovation as a factor in the professional development of preschool teachers: the formation of a creative approach to the educational process; innovations help teachers to adapt to a rapidly changing information environment; the use of modern methods and technologies improves the quality of educational activities; innovative activities contribute to the improvement of teachers' knowledge and skills in various fields, which allows integrating the latest ideas and approaches into the practice of preschool education, motivating them to continuous self-development, stimulating teachers to search for new ideas, training and professional development, promoting the formation of a new type of pedagogical thinking focused on the development of children in the modern world, etc.

The scientific analysis of studies (Danylenko, 2004; Khymenets, 2009) allows us to consider the innovative activity of a preservice preschool teacher as a conscious active interaction aimed at understanding, transformation and implementation of scientific achievements, didactic developments and digital products, which significantly improves the pedagogical skills of the teacher and the educational environment of the preschool educational institution.

Let us consider the main directions of innovative activity of preschool teachers in more detail: development of unique pedagogical methods and technologies in accordance with the needs and age characteristics of children; integration of digital technologies (use of multimedia products, educational applications and platforms in the work with children and parents, setting up and using digital equipment, developing own digital materials, etc); organisation of an inclusive environment, introduction of innovative methods of working with children with special educational needs; application of modern innovative pedagogical technologies (Montessori technologies, Roger Emily's methods, elements of neuropsychology, project method, etc).

In the context of training would-be preschool teachers, innovation is crucial for the formation of their professional competence, development of creativity and ability to adapt to changes in society and technology.

We consider the training of preservice preschool teachers in innovative activities as a systematic, multi-stage process that enables higher school students to master the ideas about the possibilities and the ways of finding new pedagogical achievements and introducing innovative tools, methods, technologies into the educational environment of the preschool education institution, teaching practical skills and abilities to implement computer and digital tools in the search, dissemination and implementation of the best pedagogical practices. The innovative activity of preschool teachers has features related to the specifics of working with preschool children, where the development of personality, emotional sphere and creative abilities are under focus.

The main components of training a would-be preschool teacher in innovative activities in a higher education institution are as follows:

- 1) formation of innovative culture and mentality: development of creative thinking of preschool teachers, creation of conditions under which preservice teachers will be able to generate new ideas and approaches to the educational process, awareness of preschool teachers of modern trends, methods and

technologies used in education, the ability to critically evaluate their own activities and apply new approaches to improve the quality of education, readiness for change (formation of would-be preschool teachers' understanding that continuous development and implementation of innovations are an integral part of modern education), ethical component, adherence to academic integrity (use of innovative approaches must comply with pedagogical, ethical and legal standards);

2) targeted methodological training: the knowledge of modern innovative technologies (digital tools, interactive teaching methods, the STEM approach, project activities, gaming technologies, sensor technologies, etc), modelling of pedagogical innovations (creation of models-situations in the educational process that help preschool teachers to master the skills to develop innovative teaching methods and tools, to select and adapt innovative methods in accordance with the age and individual characteristics of children), analysis of pedagogical experience (studying examples of successful implementation of various innovative technologies), application of an integrated approach that combines different fields of knowledge and activities;

3) training in managing own innovation activities and reflection: development of organisational skills (planning, coordination and evaluation of innovations in pedagogical activities, continuous improvement of his/her own pedagogical activities based on the results obtained), teamwork (learning to interact with colleagues, parents of students, children in the process of implementing innovations), change management (adaptation to new conditions);

4) integration of innovative technologies into the educational process: digitalisation of education (involvement of would-be preschool teachers in the use of digital tools, multimedia resources, online platforms for organising the educational process), the use of interactive teaching methods (application of various trainings, case method, role-playing games, brainstorming sessions, etc. in the training of preservice preschool teachers in innovative activities), organisation of



project activities (the use of design methods that allow would-be preschool teachers to implement ideas in practice);

5) psychological and pedagogical support, mentoring: motivating preschool teachers to innovate (promoting interest in innovation, demonstrating its effectiveness and significance in professional implementation), working against the resistance to change, conservatism (helping higher school students overcome their fear of innovation, developing confidence in their abilities and creativity);

6) practical training: pedagogical practice, participation in practical projects (involvement of preservice preschool teachers in real innovative projects in the context of preschool education), internships (practical activities in higher and preschool education institutions where the latest approaches and technologies are used), research work (implementation of educational projects, qualification (course/term, master's) works on the problems of introducing innovations into the educational process), continuous professional development (participation in trainings, seminars, master classes and other events to learn new methods of work);

7) implementation of a creative approach: developing the ability of preservice teachers to organise a creative educational environment that stimulates children to discover new things on their own through playing, experimentation and creativity, using and developing innovative forms of organising the educational process (games, workshops, trainings, video classes, art therapy, etc.), creating joint products (drawings, mini-performances, experiments);

8) pedagogical communication: teacher-student partnership (organisation of consultations and trainings), cooperation with other teachers and institutions (exchange of experience, participation in professional associations), involvement of parents in cooperation.

The training of would-be preschool teachers in innovative activities at the Faculty of Preschool Pedagogy and Psychology at the State Institution "South Ukrainian National Pedagogical University named after K. D. Ushynsky" at the first (bachelor's) and second (master's) levels of higher education is carried out within

the framework of these comprehensive academic disciplines: EC (Educational Component) 09 “Information and Communication Technologies in Preschool Education”, EC 14 “Pedagogy and Psychology of Creativity”, EC “Computer Games in the Work with Children”, EC “Innovations in the Work of the Educator”, EC “Interactive Technologies in the Educational Process”. Preservice teachers of preschool education are introduced to Jackie Silberg’s game-based child development technologies and Makato Shichida’s child brain stimulation technologies, Cecile Lupan’s early childhood development technologies, George Kuisener’s “Coloured Counting Sticks” technology, Roger Emily’s project technologies, Roger Price’s “Drudley” technology, Carl Orff’s “Schulwerk” technology, the garland, incident and association method, J. Phillips’s “mass brainstorming”, and the pirate meeting method, the method “Dialogue between Don Quixote and Sancho Panza”, J. Rodari’s “Bin of Fantasies” technology, “Creative Problem Solving” technology (E. de Bono’s system), project technologies, G. Altshuller’s TOC (theory of constraints), etc.

As part of their theoretical and practical training, higher education students are introduced to the peculiarities of using digital tools in working with children, parents of students, learning and self-development. Their use in future innovative activities ensures the effectiveness of the educational process, expands opportunities for creativity and the development of professional competencies.

Digital tools greatly expand the possibilities for professional development of early childhood educators, allowing them to create interactive materials, organise distance learning and use modern methods. Some specific examples of these digital tools are given below:

1. Tools for creating educational materials (multimedia presentations, videos, e-books, posters, infographics, certificates, interactive electronic fairy tales, computer games, animation, creation of interactive exercises (puzzles, matches, tests): Microsoft PowerPoint, Prezi, Canva, StoryJumper, Scratch, LearningApps, H5P Minecraft: Education Edition, etc.

2. Tools for creating video and audio content (editing, recording and editing audio, creating audio stories or podcasts): Windows Movie Maker, Adobe Premiere Rush Audacity, Powtoon, etc.

3. Tools for organising interactive classes, game quizzes, knowledge testing, discussing ideas, group work, or creating projects: Kahoot!, Quizizz, Mentimeter, Padlet, etc.

4. Online learning tools (video conferencing, file sharing, group creating, assignment checking): Moodle, Google Classroom, Microsoft Teams, Zoom, etc

5. Tools for planning and organising work (planning tasks within project work, creating mind maps, online whiteboard): Trello, Miro, Google Keep, Notion, etc.

6. Tools for working with documents (collaborative development of texts, assignments, training materials, manuals, creation of interactive books): Google Docs, Microsoft Word, Adobe Acrobat, Book Creator, Flipsnack, etc

7. Tools for working with preschool children (platforms for interaction with children, communication with parents and management of the educational process, digital tools, interactive game resources): ClassDojo, ABCmouse, Starfall, Tiggly.

8. Tools for analysing and evaluating tasks (real-time responses, testing, surveys): Plickers, Formative, Google Forms, etc.

It is proved that the use of digital tools can make the innovative activity of preservice preschool teachers more effective, creative and interactive. They contribute to the development of professional competences, creative thinking and skills in working with modern technologies that meet the challenges of modern education.

Research activity, as a component of their professional training, is equally important in the training of would-be preschool teachers. Here are some examples of innovative projects focused on solving the current problems of preschool education, introducing modern technologies and methods, and creating a comfortable and safe educational environment for children: “Using interactive games to develop the cognitive activity of preschool children”, “Digital technologies

as a means of improving the efficiency of the educational process in the preschool education institution”, “Creating an educational and developmental environment using an interactive whiteboard”, “Mobile applications for preschool education: analysis and integration into the work of a teacher”, “Integration of STEM education into work with preschoolers”, “Methods of teaching children the basics of digital literacy in a preschool institution”, “Using animation as a tool for preschoolers’ speech development”, “Development of individual educational trajectories for children with special educational needs”, “Creating a Sensory and Developmental Space in a Preschool Institution”, “Development of preschoolers’ creative abilities through project activities”, “Multimedia corner: integration of digital technologies into the educational environment”, “Play therapy methods for working with children who have experienced stressful situations”, “Interactive forms of communication with parents to support the emotional well-being of children”, “Adapting digital resources for working with children with special educational needs”, “Using fairy tale therapy for socialisation of children from inclusive groups”, “Using the LEGO-education methodology to develop children's creative thinking”, “Development of a programme for the development of children’s emotional intelligence”, “Methods of early learning robotics in preschool”, “Using the technology of mental maps for the development of preschoolers’ logical thinking”, “Analysis of the effectiveness of STEM methods in working with preschoolers”, etc.

**Conclusions.** The analysis of the peculiarities of preparing preservice teachers for innovative activities as a factor of their professional development allows us to assert that modern conditions for education development require that teachers should not only master traditional methods, but also to be ready to introduce innovative technologies to improve the quality of the educational process. Today, innovation is one of the key competences of teachers, since the ability to implement innovative approaches in educational practice is an important indicator of their professional competence. Innovative activities promote creativity, critical thinking, self-improvement and readiness to use modern digital tools. Innovative training is an

important aspect of the professional growth and development of would-be preschool teachers, enabling them to work successfully within the modern educational environment and meet national and international standards.

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李斯托帕德·奥列克西  
教育学博士，教授  
学前教育系主任  
乌克兰国立南方师范大学  
乌克兰敖德萨市老波尔托弗兰基夫斯卡街 26 号  
马尔达罗娃·伊琳娜  
教育学副博士 (PhD)，学前教育系副教授  
乌克兰国立南方师范大学  
乌克兰敖德萨市老波尔托弗兰基夫斯卡街 26 号  
李斯托帕德·娜塔莉亚  
教育学副博士 (PhD)，学前教育学科教师  
敖德萨市立教师进修学院  
乌克兰敖德萨市希腊街 1 号  
古达尼奇·娜塔莉亚  
学前教育系教师  
乌克兰国立南方师范大学  
乌克兰敖德萨市老波尔托弗兰基夫斯卡街 26 号

### 创新活动作为职前教师专业发展的重要因素

本研究系统分析了“创新活动”与“职前教师专业发展”的概念内涵，界定了“学前教育教师创新活动培养”这一概念的本质特征。研究识别了组织教师创新活动面临的主要困难与挑战，阐述了职前学前教育教师创新培养的核心要素，并特别探讨了高等教育机构培养未来学前教育教师的独特模式。

文中提供了职前幼儿教师创新活动中应用的数字化工具实例，以及高校学生创新项目的主题范例。

**关键词：**创新活动，专业发展，学前教育教师创新培养

***Liu Jiaxin***

*Graduate student, Harbin Engineering University, Harbin, China*

## **A PRAGMATIC ANALYSIS OF UNIVERSITY STUDENTS' WECHAT NICKNAMES**

*With the advancement of technology, people can now communicate rapidly via the Internet. Online nicknames, such as those used on platforms like WeChat, serve as the first impression in virtual communication. These nicknames reflect not only individual preferences but also deeper value orientations, making their study particularly meaningful. This research collected WeChat nicknames from 85 undergraduate students from 3 universities through questionnaires and conducted a pragmatic analysis focusing on their origins, naming intentions, and the cultural and psychological meanings behind them. The results reveal that students show high levels of autonomy and creativity in nickname selection. Different nicknames also reflect varied personality traits and value systems among university students. A deeper analysis of WeChat nicknames can enhance our understanding of language use in social media and provide new insights into contemporary youth culture and social behaviour.*

**Keywords:** *online nicknames, classification, underlying causes, university students.*

### **1. Introduction**

With the development and popularization of the Internet, online communication has become an important means of communication and entertainment in modern life. The WeChat nickname, as a necessary step in registering for the platform, is the first impression one creates when establishing social connections (陈梅松, 2016).

Through WeChat nicknames, we can observe the linguistic features of different user groups on this vast communication platform. These nicknames also reflect users' knowledge, morality, aesthetics, psychological traits, and other aspects of cultural literacy, making them a new window into linguistic and cultural studies. As individuals grow older and real-life social needs evolve, university students gradually shift from using platforms like QQ to WeChat for social interaction. Accordingly, WeChat nicknames can to some extent reflect young people's values and psychology, which makes them worthy of academic exploration.

This study investigates the construction forms and intentions behind nickname choices among undergraduate students through a questionnaire-based survey. The goal is to analyze the linguistic patterns and structural features of these nicknames, interpret their reflections of individual personalities and values, and further explore the cultural and psychological concepts embedded within. Studying online nicknames helps us better understand language use on social media and gain deeper insight into the psychology of today's youth, thus promoting more effective communication.

## **2. Literature Review**

With the growing prevalence of social media in contemporary life, its role in identity expression and social interaction has become increasingly significant. As one of the most widely used platforms in China, WeChat is an indispensable communication tool among university students. Within this virtual space, a nickname is not just a label – it carries rich sociolinguistic and pragmatic meanings, reflecting the user's personality, identity, and social intentions (黄广芳, 2007). Zheng Meiping (2007) collected a large number of nicknames from platforms such as Tencent QQ, chatrooms, and BBS forums, categorizing them and identifying four key cultural-psychological characteristics: romantic sentiments, idol worship, emotional loneliness, and a tendency to express individuality and nonconformity. Liao Yingying et al. (2008), drawing from linguistics and psychology and



incorporating Freudian theories, explored how different nickname choices reflect various personality traits and life value orientations, unveiling the psychological phenomena behind the names. Liu Hui (2021) used questionnaires and interviews to investigate the choice and use of online names among university students. The results revealed that these names carry special meanings, often expressing students' ambitions or romantic ideals, and reflect motivations such as quoting maxims, expressing individuality, seeking uniqueness, and conveying emotional messages. So, it is evident that as a form of online naming, WeChat nicknames – whether consciously or unconsciously chosen – tend to exhibit certain linguistic patterns and cultural-psychological features.

Although research on social media nicknames has been increasing in China, systematic pragmatic studies on WeChat nicknames remain relatively limited. This is especially true for the specific demographic of university students, where such analysis is lacking. This study seeks to fill that gap by collecting and analyzing nickname data from students of various backgrounds. It employs a deixis-based perspective to explore the formation and structure of online nicknames and, by integrating sociolinguistics and pragmatics, aims to uncover the sociocultural factors behind nickname choices and motivations among university students.

### **3. Research Methodology**

#### **3.1 Research Questions**

This research aims to explore the following key issues:

- (1) What are the sources of their nicknames?
- (2) What is the intension behind their nickname choices;
- (3) The psychological factors and value orientations reflected in their nickname selection and use.

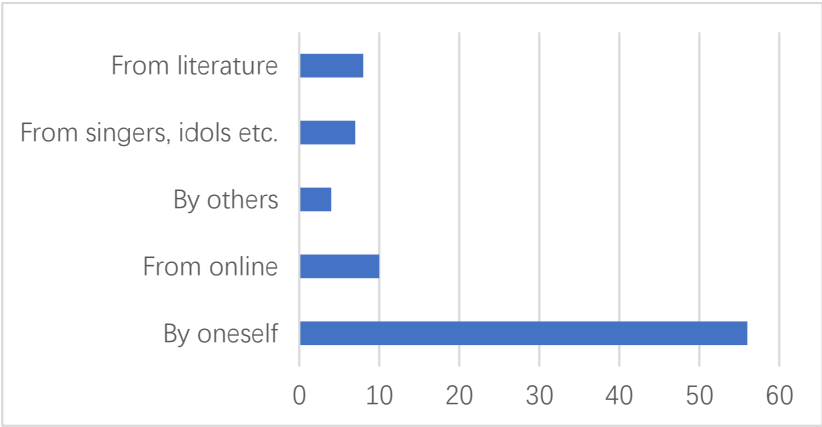
#### **3.2 Data Collection**

This study collected WeChat nicknames from 85 university students as the primary data source with the help of handing out the questionnaire consisted of six open-ended questions. The participants were full-time undergraduate students from Guangdong University of Foreign Studies, Harbin Normal University and Harbin Engineering University, aged between 18 and 23.

**3.2.1 The sources of WeChat nickname selection by university students**

University students draw their WeChat nicknames from a variety of sources. According to the survey, the most common source is self-created nicknames, accounting for approximately 66% of the total. The second most common source is online searches, making up around 12%, with platforms such as Xiaohongshu, Zhihu, Baidu, and official WeChat accounts frequently mentioned. Nicknames inspired by favourite quotes or phrases and those derived from idols or singers account for 9% and 8% respectively. The least common source is nicknames created by others, which represent only 5% of the total.

*Fig 1*



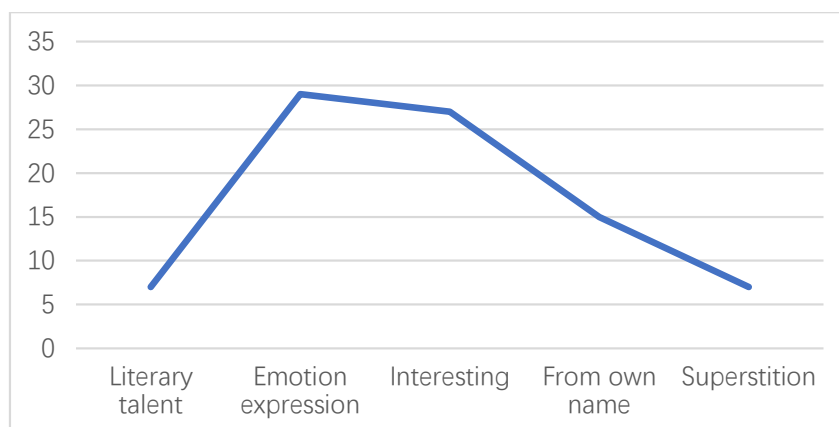
Survey on the source of Online nicknames selected by university students (N=85)

**3.2.2 The intentions of WeChat nickname selection of university students**

When choosing a nickname, people not only consider its form but also pay attention to its meaning. As a meaningful carrier and medium, a nickname can reflect various personal attributes. According to the data, the most common intention behind nickname selection is to “express emotions,” with approximately 34% of

students choosing nicknames for this reason. Following closely, around 32% of students selected nicknames because they found them “funny” or “amusing.” The third most common reason is that the nickname is derived from the student’s real name, accounting for about 18%. Meanwhile, 8% of students use their nicknames to reflect an appreciation for literary expression, and another 8% choose nicknames due to superstitious beliefs.

*Fig 2*



Investigation on intention of WeChat nickname selection of university students (N=85)

### **3.2.3 Corpus Analysis**

This study focuses on university students as the primary research subjects to explore the usage of online nicknames and to analyze the intentions behind their selection. From the perspective of deixis in applied linguistics, this paper conducts a detailed analysis of the structural composition of online nicknames, thereby deepening the discussion on their linguistic forms. In addition, through pragmatic analysis, the study uncovers various personality traits, life values, and underlying psychological factors reflected in different types of nicknames.

## **4. Research Findings**

The following section presents a detailed analysis of the sources, structural forms, and pragmatic aspects of online nicknames based on the questionnaire results and statistical data.

## 4.1 Sources of Nicknames

As shown in table 1, among the 85 respondents, the majority preferred to create their WeChat nicknames independently, while a notable proportion drew inspiration from favourite poems, literary works, or songs. This result suggests that contemporary university students possess a strong sense of autonomy, with most nickname choices being self-determined. It also indicates a certain level of creativity and originality, as many students are capable of generating distinctive nicknames based on their personal ideas.

## 4.2 Constitution forms

The complexity of online nickname structures varies from simple to intricate. By categorizing and analyzing the collected WeChat nicknames, their constitution forms can be roughly divided into the following three types (see Table 1).

Table 1

*Structural Forms of Online Nicknames*

Types	Explanations	Examples
Word	This kind of nickname is simple, easy to understand. It contains Chinese, Western in single or double word and so on	“月亮”、“D.”、“J”、“清”、“柿子”
Sentence	This kind of nickname refers to short Chinese sentences	“吃菠萝包不掉屑”、“苹果汁有两毛钱”、“奶糖别过期”
pell-mell structure	This kind of nickname includes English and Chinese mixed with letters, numbers, symbols, pinyin mixed form, as well as simple symbols, numbers and pinyin	“1441（备考勿扰）”、“爻乚”、“粥粥 minus”

WeChat nicknames share the common features of online usernames. Users are free to choose nicknames without being constrained by the conventions of traditional naming practices. They can creatively combine various symbolic elements to

express themselves in the virtual space (程俊, 2006). Through a comparative analysis of nickname structures, certain conclusions can be drawn.

#### **4.2.1 Flexibility**

Online nicknames break free from the conventional “surname + given name” structure: In traditional Chinese names, the surname typically precedes the given name, and the surname is both fixed and essential. Online nicknames, however, are not bound by such rigid formats and display great flexibility. This freedom enhances the expressive power of language (朱蓓蓓 et al., 2009). Examples include “欣儿,” “小美,” and “圆爹.”

#### **4.2.2 Arbitrariness**

There are no character limits in nickname creation: While traditional Chinese names usually consist of two to four characters, online nicknames can be of any length. Some may contain just a single character, such as “清 Qing” or “景 Jing,” while others may be as long as nine characters or more – for example, “A 市出门在外的公举” or “张张张张张张张张张宇航.”

#### **4.2.3 Diversity**

The forms of nickname combinations are highly diverse: Unlike traditional names that use only Chinese characters, online nicknames may include Chinese, foreign languages, a mixture of both, as well as numbers and symbols. This diversity is particularly noticeable among university students. In the 85 samples collected, 39 included English letters. These included English names like *Nancy*, *Helen*, *Mike*, *Selina*, and even Latin words like *Passio*. Some nicknames also included special characters, such as “N\_zomi” and “MOO:)”.

These findings suggest that the core features of online nicknames lie in their flexibility, arbitrariness, and diversity. They employ every possible transformation of language, breaking away from conventional naming norms and expanding both capacity and elasticity. As a result, these names appear unique and entertaining, offering a refreshing linguistic experience.

### **4.3 Pragmatic Analysis of Online Nicknames**

As a tool for self-presentation, WeChat nicknames provide university students with a platform to express their individuality. These nicknames often reflect rich cultural, emotional, and personal values, serving as an important lens through which to understand the social behaviors of contemporary university students (吴全会 and 赵英芳, 2013). By analyzing the unique characteristics revealed in nickname choices, we can explore the current value orientations and psychological states of university students, offering insights into emerging trends in youth culture.

#### **4.3.1 Simplicity and Clarity**

According to statistics, about 17.6% of students chose to use nicknames derived directly from their real names. Most of them stated that this choice was driven by the desire for convenience, simplicity, and easy recognition. Even so, students would often make slight modifications to their real names. For instance, “sxj” is the abbreviation of a student’s full name; “Nancy 韬韬” combines an English name with a Chinese given name; “肖” is simply the student’s family name.

#### **4.3.2 Self-Presentation**

During their university years, students tend to emphasize individuality and seek distinctiveness in the complex online world. They express their personalities through their WeChat nicknames. Scholars have pointed out that there are two main motivations behind self-presentation: the self-oriented goal of realizing one’s identity and enhancing self-worth, and the other-oriented goal of meeting social needs (李耘耕 and 朱焕雅, 2019). The following analysis will be elaborated on these two aspects (see Table 2).

*Table 2*

***Three categories of self-presentation***

Types	Explanations	Examples
Self-confirmation	According to the “self-confirmation” theory, people have a strong desire to confirm and consolidate their true views on themselves, and expressing their opinions and	A student nicknamed “洋葱头” said: “I hope the name reminds me that I need to be myself, that I prefer to be seen as an onion buried in the ground, rather than a

	true feelings are self-confirmation behaviors (Erica et al., 2013). In the self-presentation of nicknames, nicknames also strongly reflect the motivation of the actor's self-confirmation.	pampered daffodil, and be my truest self.”
Self-reinforcement	“Self-reinforcement” theory refers to the positive motivation to strengthen self-view and self-public image, including shaping ideal self-image and actively managing impression (Leary, 2007). Many respondents said that their nicknames convey some self-suggestion about themselves, which contains their expectations for the future, showing an ideal self-image and personality characteristics.	A first-year student with the nickname “掉屑的菠萝包” said: “This is a metaphor for my messy life, and it shows my beautiful vision of living hard.” A student named “焰心” said: “The inner temperature of the flame is the lowest, so this name expresses my thoughts and feelings that the outside is warm like fire and the inside is easy to cold.”
Interpersonal reinforcement	The theory of “interpersonal reinforcement” refers to the fact that online nicknames are designed mainly to enhance the relationship between others and themselves, and they hope to construct their first impression online through nicknames (付润典 and 刘英杰, 2023).	The student nicknamed “甜心羊羊” said: “I think nicknames are related to people in real life. My nickname is cute, which gives people a feeling that this person is easy to get along with and very cute.”

#### 4.3.3 The Pursuit of Humor and Joy

For many university students, life does not become less stressful compared to high school. They continue to face intense academic demands, fierce job market competition, and mounting pressure. Humor, therefore, serves as an emotional outlet, injecting joy into daily life. By giving their online nicknames a humorous touch, students can relieve stress, vent frustration, and either laugh at themselves or entertain others. This not only offers emotional catharsis but also makes their

nicknames more engaging and attention-grabbing. Examples such as “反杀闰土的獠” and “螺蛳粉代言人” reflect a strong tendency toward humor and wit.

#### 4.3.4 The Pursuit of Literary Flair

“Language ideology is part of spiritual culture; it is a concrete manifestation of cultural values in the realm of language” (刑福义, 2000). A person’s name is not only a linguistic phenomenon but also a cultural one. Through the lens of online nicknames, we can observe that contemporary university students often exhibit a deep and unique appreciation for literary and cultural expression. Many choose names that reflect classical references, poetic inspiration, or philosophical undertones, demonstrating their desire to project intellectual and cultural depth through language (see Table 3).

Table 3

*Cultural factors in nicknames*

Types	Explanations	Examples
Literary artistic conception	Some students use some words containing special meaning to express their unique literary realm, reflecting the value orientation of the pursuit to beautiful aesthetic taste of the Internet nickname, so that the Internet name has an elegant artistic atmosphere.	“Nefelibata & Sonhadora”, a first-year Portuguese student, said: “Nefelibata means a person who travels or walks in the clouds, and Sonhadora means a dreamer, and the combination of the two makes up the current nickname”.
	Some also like to use ancient poetry and other literary works to reflect their pursuit of art	The student nicknamed “乌云压城城欲摧” said that the nickname was taken from one ancient Chinese poem “塞外”.
	Some students borrow the characteristic words in literary classics, movies and music to name, so that the network nickname is full of artistic temperament and mystery, to show their love and worship. Using their favorite, iconic	A junior student named himself “Avada Kedavra”, after a Harry Potter spell, and said he used the nickname to express his love for Harry Potter.



	words on WeChat nicknames also helps students find common circles and find friends who share common topics.	
Idol culture	Some students use the names of idols and other people to name them, and put their ideals on the celebrities, which not only expresses their worship and love for idols, but also expresses their good wishes for their future.	“Stah!” It's a name taken from an electronic singer; “洗碗仔” is a homophone for a favourite singer's name.

#### 4.3.4 Expression of Personal Emotions

WeChat nicknames can, to a certain extent, serve as an authentic reflection of university students' emotional states. In such cases, the nickname becomes a subtle yet meaningful interpretation of one's inner world. It offers a unique channel through which individuals can externalize and articulate a wide range of personal emotions, such as joy, sorrow, longing, or nostalgia. As a result, these emotionally charged nicknames function not only as identifiers in the digital space but also as personal statements of the heart (see Table 4).

Table 4

#### *Emotional connotations embedded in Nicknames*

Types	Explanation	Examples
Release bottled-up emotions and get rid of anxiety	As a special social group, university students need to deal with various problems and pressures from life, study and emotions as they grow older, so these students use Internet nicknames to release repressed emotions and get rid of anxiety.	The student named “4.435km/s” said: In astronomy, escape velocity is the speed at which an object escapes the gravity of a star, and the escape velocity of Mercury is 4.435km/s. A student named “bird” said, “I hope I can be as free as a bird.”
Express love, friendship	Some students want to show themselves and express their feelings on	A student called “圆爹” said, “My cat's name is Yuanyuan. Although I am away from home, I would like to

and other feelings	the Internet, pouring out their feelings and revealing their true feelings through Internet nicknames. Such feelings include love, friendship, family and so on.	show my love and miss Yuanyuan by her nickname.” The student named “良尘吉时” said his name was a name mainly for couple and he wanted to express love.
Express one’s wish	University students express their hopes and expectations of life through nicknames.	A senior student named “1441 (备考勿扰)” said that the number is said to be lucky for the exam. The student named “金金金” said: “I lack gold in the five elements (五行), so I want to show it more in the name and supplement my five elements.” The nickname “好运轩轩” said: I am very superstitious, I gave this name in the hope that good luck will find me.

## 5. Conclusion

Language serves as a vehicle for social culture and values, reflecting a wide range of cultural beliefs, personal pursuits, and value orientations. Online nicknames, as a unique form of language, represent a specific social phenomenon and capture the cultural essence of their time through distinct linguistic expression. By collecting, organizing, and analyzing students’ nicknames, this study finds that influenced by the characteristics of the era and the emergence of new naming elements, WeChat nicknames among college students demonstrate renewed vitality in both structural patterns and semantic expression. The variety in naming strategies reveals students’ creativity and autonomy in constructing their online identities. Furthermore, the choice of nicknames reflects diverse personal traits, value orientations, and psychological tendencies. These findings highlight the emotional richness and cultural openness present in the current networked linguistic landscape of university students.

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刘佳昕

硕士研究生, 哈尔滨工程大学, 哈尔滨, 中国

## 大学生微信昵称的语用分析

随着科技的进步, 人们通过网络便可以实现迅速交流的目的。网络昵称则是人们使用微信等软件进行线上沟通交流的第一印象建构, 透过网络昵称文化可以折射出用户的价值取向等因素, 因而研究微信昵称具有重大的意义。本研究采用问卷调查的方式收集了 85 名本科在校大学生的微信昵称, 从语用学的角度, 对其来源、背后的取名意图、隐含的文化心理等进行了调查与分类。研究结果显示, 大学生在选取微信昵称时大都具有自主性, 并且极具创造力, 不同的微信昵称也反映了大学生不同的个性追求以及价值取向等。通过对大学生微信昵称的深入分析, 不仅能增进我们对社交媒体语言使用的理解, 还能为探索当代青年文化和社交行为提供新的视角。

**关键词:** 网络昵称, 大学生, 分类, 成因

**Popova Oleksandra**  
*Doctor of Science in Pedagogy, Full Professor*  
*The State institution “South Ukrainian*  
*National Pedagogical University*  
*named after K. D. Ushynsky”*  
*Odesa, Ukraine*

## **CI DIRECTORS’ PARTNERSHIP: EURASIAN DIMENSION**

*The article deals with the issues related to the improvement of the CI directors’ partnership within Eurasian dimension. The key purpose, tasks, areas of the CI activities at the State institution “South Ukrainian National Pedagogical University named after K. D. Ushynsky” (Ushynsky University) under modern conditions in Ukraine have been specified. The author outlines the general requirements to the Local and Chinese CI directors (including pivot psychological, moral and other personal qualities). The article presents the CI Directors’ duties within the prism of their general competence which comprises 3 subcompetences: personal, self-administrative and intercultural.*

**Keywords:** *CI Director, partnership, CI activities, competence, duties and responsibilities.*

### **Introduction.**

Currently, despite the ongoing military actions in Ukraine and the post-COVID-19 challenges, the country remains actively engaged in Eurasian integration within the academic space. This participation fosters the accumulation of positive experiences, particularly within Ukraine’s education system. International educational and academic cooperation continues to drive development in a multi-vector direction.

A defining feature of Ukraine’s contemporary education system is its “mosaic culture”, representing the initial stage in shaping the outlines of a universal world

culture. Amid the ongoing reform of higher education in Ukraine, shifts in value orientations, and the expansion of intercultural and academic connections, it has become necessary to adapt teaching and learning tools to align with multiculturalism.

This transformation requires the development of an enhanced methodological platform, particularly for training future philologists and educators specializing in Oriental and Germanic Studies, to better reflect the multicultural and globalized context of modern education. The CIs is the part of these modifications. Their competent management contributes to the CI sustainable evolution.

The **relevance** of the study is determined by two key factors: on the one hand, the advancements in science, technology, and education; on the other, the urgent need to adapt Ukraine's academic and educational environment to global standards while accounting for cultural diversity of the world.

Success of any activity depends on the partner-based platform for its performance. Participants striving for constructive collaboration try to take into consideration these constituents of joint work:

- general purpose, tasks and areas of work;
- adherence to their functional responsibilities;
- personal qualities enabling productive team work;
- cultural awareness, etc.

Thus, **the purpose** of the study is to analyse the CI directors' partnership within Eurasian dimension. It implies the solution of the **tasks** as follows:

- 1) to outline the key purpose, tasks, areas of the CI activities at Ushynsky University under modern conditions in Ukraine;
- 2) to specify the general requirements to the Local and Chinese CI directors (including pivot psychological, moral and other personal qualities);
- 3) to present the CI Directors' duties within the prism of their general competence.

These **methods** were used: *theoretical analysis* of the literature related to the issue under study to specify its essence; *systematisation method* of potential vectors

for productive development of the CI partnership under modern conditions in Ukraine.

## **Results and Discussion.**

### ***A. Purpose, tasks, areas of the CI activities at Ushynsky University***

Transforming the main mission of the CI International initiative (Low & Ang, 2013) (to promote understanding of China and its culture in the world, to develop friendly relations between China and other countries, to support local Chinese teaching internationally, to facilitate cultural exchanges, in particular) into the domain of the educational process of Ushynsky University, the Culture and Education Centre “Confucius Institute” was established at the State institution “South Ukrainian National Pedagogical University named after K. D. Ushynsky” in 2013. Its purpose and tasks were set in compliance with the requirements of the Ministry of Education of the People’s Republic of China. Corresponding areas of the CI activities were determined in correlation with the normative documents at the state level of Ukraine alongside international regulations: *The Law on Higher Education* (The Law on Higher Education, 2019), The Law of Ukraine “*On Scientific and Scientific-Technical Activities*” (2016), The joint declaration of the European Ministers of Education “*European space in the field of higher education*” (1999), regulations established by the Commission on Cooperation between the Government of Ukraine and the Government of the People’s Republic of China, the *Agreement between the Government of Ukraine and the Government of the People's Republic of China on scientific and technical cooperation* (1992), etc.

According to the above documents, the **purposes** of the CI activities were determined:

- to organize and hold events in the field of education and culture for expanding cooperation between Ukraine and the People’s Republic of China, as well as for strengthening mutual understanding and friendship between the peoples of the two countries;
- to create conditions for Ukrainian learners to master Chinese;

- to involve university students and other citizens of Ukraine to get acquainted with the history, culture and philosophy of China;
- to provide opportunities for course participants to undergo language practice in the People's Republic of China, including cultural exchange;
- to develop and implement joint projects in the field of science, culture, art and sports.

Under guidance of the Administration Boards of our partner university – Harbin Engineering University – these **tasks** have been being solved since the establishment of the Confucius Institute:

- promotion of the Chinese language among representatives of various population strata (secondary school pupils; students of colleges, technical schools, institutes, universities; civil servants and others), using modern information (demonstration) and education technologies;

- organization of preparatory courses for taking the HSK examinations (it should be noted that at Ushynsky University the Ukrainian CI staff has been conducting the HSK examinations online on their own without any support from the Chinese responsible side since 2022; we were the first who had launched this initiative);

- implementation of educational and cultural activities to acquaint Ukrainian learners with the history, culture, art, philosophy, economy, and political system of the People's Republic of China;

- creation of platforms for holding open lectures, seminars, master classes in various modes (on-line, remote, etc.) in Ukrainian and Chinese educational (or other) state and non-state institutions.

The CI at Ushynsky University is operating in a sustainable mode due to the widening range of its activities in accordance with the demands of Ukrainian society, world economic tendencies, science and education standards, labour market. To facilitate the realization of the purpose and the tasks set, the CI team analyses and regularly considers the activity content within four **areas of work** of the CI Centre:

*educational, cultural, scientific and information-providing*. Let us describe them.

Today, ***the educational area*** covers these activities:

- to provide Chinese classes (including other related classes) for Ukrainian learners;
- to organize and hold Chinese language Olympiads for Ukrainian students;
- to launch projects, internship and exchange programs for students and specialists in the field of Chinese studies in the People's Republic of China (though, the procedure of selecting Ukrainian candidates for the fully-funded Confucius Institute Stipend Programmes needs some clarification for them not lose motivation to further study Chinese and trust in the Confucius Institute team, especially in difficult times for Ukraine).

***The scientific sector*** includes the activities which allow Ukrainians:

- to carry out scientific research on linguistic problems of the Chinese language and methodological means aimed at effective teaching of Chinese to Ukrainian-speaking learners, advisory assistance to students; the results of research are discussed in the annual International Scientific and Practical Conferences of Scientists, Young Scholars and Students and published in the international periodical journals "Modern Vectors of Science and Education Development in China and Ukraine" (ISSN 2414-4746) and "Topical Problems of Philology and Profession-oriented Training of Specialists in a Multicultural Space" (the Ukrainian side provides DOIs (digital object identifiers) for each article.); the designated Conference is supported by the Chinese International Education Foundation, Harbin Engineering University, the National Academy of Educational Sciences (NAES) of Ukraine.

- to hold scientific forums, discussions, scientific and communicative events, schools, Olympiads, competitions, debates and round tables, briefings, exhibitions, master classes for young people on issues of Chinese studies and activities of Confucius Institutes;

- to organize scientific and practical training alongside advisory events for



teachers of the Chinese language;

- to assist in the preparation of bilateral visits of leading Chinese and Ukrainian scientists, civil servants and other honoured guests;
- to carry out informational and analytical work on the scientific generalization and analysis of the intensive Chinese language learning.

***The cultural activities*** play a significant role in the development process of our Confucius Institute. It means that we are:

- to organize exhibitions of samples of Chinese and Ukrainian culture and literature involving representatives of the Chinese diaspora and guests of honour;
- to organize and hold cultural events to acquaint Ukrainian citizens with Chinese art (concerts, competitions) involving Ukrainian and Chinese students; “International Day of Confucius Institutes”, National Day of the People's Republic of China and the Day of Defenders of Ukraine, “Ukrainian-Chinese spring” (New Year’s Day), Teacher’s Day and other celebrations are the most popular ones.

***The information-targeted component*** of the CI activities is aimed at:

- providing public access to publications about the People's Republic of China (electronic and printed), special and scientific literature, methodological manuals for learning the Chinese language;
- publishing articles and other informational materials about the activities of the Centre and cooperation between Ukraine and China;
- organizing cooperation with other Confucius Institutes;
- issuing relevant booklets, leaflets and other types of information sources regarding the Confucius Institute activities;
- creating scientific and informational products (film library, photo albums, commercials about China) characterizing the CI activities;
- providing information about the Centre’s activities for the university's web resources and other electronic resources;
- participating in various conferences, meetings for mass media, etc.
- informing the Chinese International Education Foundation and municipal

(regional) authorities on international cultural and educational activities as well as on the work plans and development prospects of the CI at Ushynsky University;

- providing information to all interested persons about multilevel educational exchange programs in the Chinese language;

- providing informational support for those who intend to continue their studies in China, etc.

Fruitful performance of the set purpose, tasks and activities is closely interrelated with the quality of the CI team work under guidance of the Local and Chinese Directors. The result-oriented joint work is the guaranty of the sustainable development of the Confucius Institute.

### ***B. General requirements to the Local and Chinese CI directors***

Taking into account the fact that both CI Directors fulfil joint work, they are to be able:

- 1) to responsibly administer the activities of the Education and Culture Centre “Confucius Institute”;

- 2) to determine the required number of the CI personnel on both sides and put forward specific proposals for consideration by the CI Council, based on the volume of work for the current year and the work plan for the next year;

- 3) to monitor the educational and methodological work alongside labour discipline of all the CI personnel, to consider candidates for the position of CI research and teaching staff members at Ushynsky University, to make decisions to extend or not to extend the term of the CI workers’ contracts depending on the quality of their pedagogical activities;

- 4) to draw up an annual report and work plan;

- 5) to make amendments to the relevant rules related to the CI management with regard to disagreements occurred in the teaching/learning process;

- 6) to correlate curricula and syllabi with the educational process particularities at Ushynsky University;

- 7) to administer the financial and material CI resources; to coordinate all

issues related to the use of the CI premises and equipment, etc.

In the view of the above, it would be to focus upon psychological, moral and other personal qualities both CI Directors are to possess in order to enable sustainable development of the Confucius Institute. Here are the keynote ones that appear to have worked successfully in our case (see Table 1):

**Table 1. Keynote psychological, moral and other personal qualities of Local and Chinese CI Directors**

<i>Nº</i>	<i>Qualities of the Local CI Director</i>	<i>Qualities of the Chinese CI Director</i>
1	Language proficiency at a level not lower than B2 according to the European Standards of Language Education	
	Chinese or English	Ukrainian or English
2	Knowledge of culture (traditions, customs, national holidays, cuisine, peculiarities of mentality, etc.).	
	Chinese	Ukrainian
3	Aesthetic upbringing and the ability to behave correctly in various official and unofficial work situations.	
4	High moral and patriotic qualities	
5	Sociability and the ability to convince an interlocutor and/or an opponent to take the side of the co-director of the CI Director through constructive argumentation	
6	Mastery in making correct and original decisions on important issues related to the activities of the Confucius Institute	
7	Desire and aspiration to conduct research and methodological work in various areas on the Confucius Institute platform.	
8	The ability to psychologically correctly resolve problematic issues connected with Chinese language teachers and volunteers from China related to their safety, living and working conditions in Ukraine, difficulties in psychological adaptation to a new culture, their physical and psychological state, etc.	
9	The ability to navigate in the flow of information, to determine what is necessary for the successful functioning of the Confucius Institute and to convey it to employees from both the Chinese and Ukrainian sides.	
10	Careful economic attitude to household and work equipment (regular maintenance during its operation, fixing the non-working and/or outdated parts, etc.).	

### ***C. Ways to build Partnership between Local and Chinese CI directors***

Since the above-mentioned activities do not take place in China, it is essential that the Local CI and Chinese Directors should have certain competences to be capable of performing their duties within the CI Directors' general competence

which comprises 3 subcompetences: *personal, self-administrative and intercultural*. Let us specify them.

We associate ***the personal competence*** with these determinants:

- the psychophysiological component (cognitive, psychomotor and behavioural mechanisms – memory, attention, psychological stability, critical attitude, etc.);
- moral and ethical sub-competency (sense of responsibility for the quality of the work; objectivity and reliability);
- self-improvement sub-competency (readiness and need for constant self-education and development);
- professional and social sub-competency (techniques and norms of communication in a professional environment; to cooperate with specialists in the relevant field, etc.).

***Self-administrative competence*** implies the possession of knowledge, abilities and skills in the organization of managerial and administrative activities aimed at a person himself/herself as well as ensures the CI Director's self-development and self-education. The specified competence is actualized in the ability of the CI Local and Chinese Directors to implement their job duties and responsibilities:

- self-knowledge aimed at identification, understanding and perception of the personal "I" in comparison with their colleagues;
- self-organization, designed to determine goals, tasks and means of their successful achievement involving one's own efforts;
- the monitoring of activities aimed at regulating the CI Directors' own actions-operations at each stages of their professional activity organized by them.

***Intercultural (supracultural) competence*** means the stay of the CI Directors above and within the cultures of the partner countries (China and Ukraine) and implies their conscious place inside the society of these countries in terms of the performance of the job duties. The markers of this competence are:

- the mental and aesthetic culture of the CI Directors – the ability to analyze, synthesize, generalize, classify, perform logical operations, abstract, act creatively, thoughtfully, aesthetically and correctly in relation to representatives of other cultures;

- general erudition and the potential to use deep, comprehensive knowledge from all branches of science, to demonstrate broad awareness of the environment and the laws of its development;

- intercultural communication skills – willingness and ability to establish diplomatic contact within the scope of the CI activities.

To provide further sustainable development of the Education and Culture Centre “Confucius Institute” at Ushynsky University, it expedient to adhere to the directions as follows:

*1. Rational adjustment of work to ensure the CI functioning*

1) Adaptation of the educational process depending on the student contingent.

It is necessary to effectively use the Confucius Institute platform to organize Chinese language classes, taking into account the mental state of students, their technical capabilities, the updating normative content of educational and professional programmes, differences in time zones, and / or other factors that negatively affect learning outcomes.

We propose to initiate classes in the Chinese language for non-linguistic specialties, where the Chinese language can act as a practical applied discipline, which opens up more space for cooperation in the field of education between China and Ukraine.

2) Timely recruitment of Chinese language teachers in accordance with the requirements.

We are currently providing online training in the Chinese language and culture. Provided that the situation in Ukraine is stable and the Embassy and Consulate General of the People's Republic of China in Ukraine work on a regular basis, it is necessary to intensify efforts to send Chinese employees to the Confucius Institute

and provide them with safety living conditions in Ukraine.

*2. The role of the CI platform to promote cooperation in the field of scientific research and humanitarian exchanges between Ushynsky University and Harbin Engineering University*

The Confucius Institute is the basis for cooperation between the two universities and a platform for joint scientific research and cultural exchanges.

1) Activation of the work of the “Ukrainian Culture, Science and Information Centre” of Ushynsky University at Harbin Engineering University.

The platform of the “Ukrainian Culture, Science and Information Centre” has every reason to become a platform for joint scientific research in various fields with the participation of the Institute of International Education of Harbin Engineering University. The educational project “2 + 2” remains relevant today.

2) Intensification of publications in international periodicals by expanding the range of scientific and educational fields.

Taking into account the specializations within which Harbin Engineering University conducts its research, we are considering the possibility of involving Ukrainian scientists in developing projects in physics, mathematics, computer technology, engineering, as well as in writing abstracts and articles in international journals (*“Topical Problems of Philology and Profession-oriented Training of Specialists in a Multicultural Space”* and *“Modern Vectors of Science and Education Development in China and Ukraine / 中国与乌克兰科学及教育前沿研究”* (ISSN 2414-4746) and other reputable journals.

3) Activation of advanced training for Ukrainian scientific and pedagogical staff at Harbin Engineering University.

We consider it rational to send leading Ukrainian specialists in the field of humanitarian, educational and natural sciences to improve their qualifications at Harbin Engineering University, which will facilitate not only the acquisition of experience in an international team within a specialized field, but also the mastering of the Chinese language and improvement of their English. The contribution of these

teachers to the Confucius Institute development after their return to Ukraine will be useful in terms of teaching subjects in Chinese at a new, improved international level.

We consider it effective to begin joint work on consulting and/or scientific supervision of Chinese graduate students in the fields of Philology, Pedagogy, and Political Science.

In the new working year, guided by the regulatory documents and many years of experience, the Confucius Institute at Ushynsky University intends to continue providing support in expanding the vectors of cooperation between the two parties, and continue promoting communication between the two partner universities and peoples.

### **Conclusion.**

The conducted research allowed us to come to these conclusions:

- Eurasian integration within the academic space fosters the accumulation of positive experiences, particularly within Ukraine's education system, the Cis being part of these modifications.

- The CI directors' partnership within Eurasian dimension was analysed through the prism of constructive collaboration: general purpose, tasks and areas of work; adherence to their functional responsibilities; personal qualities enabling productive team work; cultural awareness.

- The key purpose, tasks, areas of the CI activities at Ushynsky University under modern conditions in Ukraine have been outlined. The pivot purpose of the Confucius Institute is to organize and hold events in the field of education and culture for expanding cooperation between Ukraine and the People's Republic of China, as well as for strengthening mutual understanding and friendship between the peoples of the two countries.

- The activity content of the CI Centre is correlated within four areas of work: *educational, cultural, scientific and information-providing.*

- The general requirements to the Local and Chinese CI directors have been specified in accordance with the CI activities to be performed. The keynote

psychological, moral and other personal qualities both CI Directors are to possess in order to enable sustainable development of the Confucius Institute have been presented (language proficiency, cultural awareness, aesthetic upbringing, high moral and patriotic qualities, sociability, mastery in making correct and original decisions, the ability to navigate in the flow of information, etc.).

- The CI Directors' general competence has been defined from the standpoint of its subcompetences: personal, self-administrative and intercultural.

- The perspectives of further research and CI development are seen in the study of these vectors: rational adjustment of work to ensure the CI functioning and the role of the CI platform to promote cooperation in the field of scientific research and humanitarian exchanges between Ushynsky University and Harbin Engineering University.

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波波娃·亚历山大  
教育学博士，教授  
乌克兰国立南方师范大学  
(乌克兰敖德萨)

### 孔子学院院长合作：欧亚维度

本文探讨欧亚维度下孔子学院(CI)院长合作关系的优化问题，明确了乌克兰当代背景下乌克兰国立南方师范大学(乌申斯基大学)孔子学院的核心目标、任务及活动领域。作者系统阐述了对孔子学院中外方院长(含中方与外方)的总体要求，涵盖核心心理素质、道德品质及其他个人特质。文章从院长综合能力视角出发，提出其职责范畴，该能力体系由三大子能力构成：个人能力、自我管理能力与跨文化能力。

**关键词：**孔子学院院长，合作伙伴关系，孔子学院活动，综合能力，职责与责任。

吴越

哈尔滨工程大学外国语学院党委书记, 哈尔滨, 中国

## 推进区域国别研究高质量内涵式发展的路径探索

区域国别研究作为跨学科交叉领域, 其高质量发展对服务国家战略需求具有重要意义。本文围绕如何推进区域国别研究实现高质量内涵式发展展开探讨, 提出四方面关键路径: 一是聚焦区域特色, 深化对特定地区政治、经济、文化的系统性研究, 将高校的在地性 (Localness) 转化为学术的全球性 (Globalness), 通过“人无我有、人有我深”的策略, 在特定领域形成学术话语权; 二是突出学科发展特色, 打破学科壁垒, 构建跨学科方法论体系, 打造不可替代的特色研究方向; 三是建设高水平智库, 强化资政建言能力, 为各种复杂的理论与重大现实问题建言献策, 推动研究成果转化; 四是创新体制机制, 通过弹性组织、多元评价、敏捷资源调配, 释放该学科服务国家战略与学术前沿的双重潜力。研究表明, 通过以上路径协同发力, 能够有效提升区域国别研究的学术深度、应用价值与可持续发展能力, 为中国特色哲学社会科学体系构建提供支撑。

**关键词:** 区域国别, 内涵发展, 实践路径, 创新体制

区域国别研究是将各国、各地区的地理、文化、经济、政治、社会、民俗、组织、制度及人类其它各种活动作为研究对象的跨学科研究领域, 是对包括本国在内的世界人文、社会知识及经济、科学技术发展所做的综合性研究, 它的目标是构造全方位的知识体系, 为世界整体与本国人民服务。

2022 年 9 月, 国务院学位委员会教育部关于印发《研究生教育学科专业目录 (2022 年)》, 将区域国别学纳入第 14 类交叉学科一级学科目录, 可授

予经济学、法学、文学、历史学学位。

随着中国改革开放的持续深化，与世界的联系愈加紧密，区域国别研究对于构建中国自主知识体系和服务国家发展的意义越来越重。习近平总书记指出：“加快构建中国特色哲学社会科学，归根结底是建构中国自主的知识体系。”这给我国区域国别学研究指明了方向和路径。将区域国别学设为一级学科，就是对国家发展和时代需求的有效回应，也是深化新时代高等教育学科专业体系改革、实现高等教育内涵式发展的重要举措。2024年8月，首批区域国别学8个博士点、31个硕士点获批，少数“985高校”自设了区域国别学博士点和硕士点，区域国别研究呈现蓬勃发展态势。

2023年，习近平总书记在黑龙江考察时强调，要构筑我国向北开放新高地。同年9月7日，习近平总书记亲临哈尔滨工程大学考察并发表重要讲话，强调要发扬“哈军工”优良传统，紧贴强国强军需要，抓好教育、科技、人才工作，为建设教育强国、科技强国、人才强国再立新功。习近平总书记的重要指示，为高校奋力走好新时代一流大学建设的长征路、办好人民满意的教育指明了前进方向、注入了强大动力、提供了精准路径。作为地处东北的行业特色型大学开展区域国别研究必须深入贯彻落实习近平总书记重要指示精神，全面对接国家发展需求，立足服务地方经济，紧密围绕“向北开放”这一主线，持续深化为党育人、为国育才，努力培养掌握先进技能、准确把握形势、正确认识世界、精准制定战略的复合型人才。

### **推进区域国别研究，要聚焦区域特色**

结合国家发展需求，如“一带一路”、周边外交等，选择特定区域或国别作为研究重点，避免同质化竞争。新时代，中国的区域国别研究，必须坚持以习近平新时代中国特色社会主义思想为指导，忠诚践行习近平总书记系列重要讲话精神，开辟研究新领域新赛道，塑造研究新动能新优势，既支撑国家发展又满足民生需求，系统构建区域国别学科体系、学术体系、话语体系，以昂扬奋斗的姿态为全面推进强国建设、民族复兴伟业提供原创性理论研究

和智力支撑。把区域特色优势转化为人才培养优势，以立德树人为根本任务，注重“语言+专业+区域”能力结合，培养精通对象国语言、熟悉当地政治经济文化的高层次复合型人才。将高校的在地性（Localness）转化为学术的全球性（Globalness），通过“人无我有、人有我深”的策略，在特定领域形成学术话语权。

### **推进区域国别研究，要突出学科发展特色**

长期以来，国内高校内部设立了外国语言文学、政治学、世界史等一级学科，区域国别研究一直在这些学科的框架内发展，并积累了一定基础。多数高校区域国别学主要针对特定国家或者区域的人文、地理、政治、经济、社会、军事等进行全面深入研究，存在同质化的问题。在区域国别研究中，差异化发展是避免同质化竞争、形成核心竞争力的关键策略。不同地区不同类型高校需立足自身独特优势，通过地理区位、语言资源、历史积淀、学科积累、社会需求等维度打造不可替代的特色研究方向。在明确自身的学科使命、学科特色基础上，整合学校优势资源和专业特色，构建跨学科研究范式。以人才培养为核心、以学科建设为牵引、以智库建设为突破、以转型升级为支撑，发挥区位优势，加强周边国家区域特色比较研究，形成区别于其他高校不可复制的比较优势，为服务科技发展、国家战略、深化文明交流互鉴等方面提供专业的学术支撑。

### **推进区域国别研究，要建设高水平智库**

区域国别研究的任务是打通原来分属于各独立学科的知识领域，系统探究区域、国别的历史与现状，揭示其规律和走向，为了解世界提供学术指引。智库作为从事开发性研究的决策咨询机构，也需汇聚各学科的智慧 and 才能，以问题为导向为政府和企业提供政策咨询、风险评估等应用型成果，增强学科社会影响力。二者的性质相互匹配，以智库建设推动区域国别研究水到渠成。

党的十九大报告强调，要“加强中国特色新型智库建设”。过去，高校

区域国别研究一般是依托外国语言文学一级学科下设的研究方向。随着区域国别学独立成为一级学科，高校区域国别研究智库将迎来发展新契机。高校开展区域国别研究和智库建设具有坚实的理论基础和人才优势，我国现有1000多所高校设有外语专业，大量的外语人才能够快速而准确地获得一手原文资料和信息，及时更新相关专业领域的前沿信息，保证研究时效性，提升研究质量。部分高校开设的非通用语“小语种”的独一无二性也与智库建设的长期性相吻合。

我国高校的区域国别研究与智库建设必须紧扣党和国家发展需求，发挥自身优势，在教学与研究的支撑体系保障下，以问题和应用为导向，为各种复杂的理论与重大现实问题建言献策。同时扩大国内外学术交流，吸收世界先进的文化成果，增强对策研究的前瞻性、针对性、有效性，以更高的战略视野和更敦厚的世界情怀讲好中国故事、传递中国智慧、输出中国方案，在中国式现代化战略框架下与其他国家一道共同推动世界的和平发展。

### **推进区域国别研究，要创新体制机制**

区域国别研究涉及政治、经济、文化、语言等多学科，其跨学科的特殊性要求必须突破传统管理框架和学科评估体系，且该学科应用性与学术性并重，既需要基础理论研究，如历史、文化等，也需要政策咨询、风险评估等实践成果，但传统评价体系常忽视后者的价值。另外区域国别研究可能涉及敏感区域或国际形势突变，研究中需平衡学术开放性与国家安全，现行制度缺乏明确规范和灵活的研究应急机制。智库报告等应用成果常因行政流程冗长无法及时送达决策层。

应对以上问题必须创新体制机制、改革评价体系，建立符合区域国别研究特点的多元化成果评价标准，如多语种论文、咨政报告、文化传播成果等。设立跨学科组织模式，如柔性研究团队或虚拟教研室，突破院系壁垒。争取专项经费支持，如设立区域研究专项基金或奖学金。利用数字化与新技术赋能区域国别研究，如利用GIS、文本挖掘、社会网络分析等技术深化区域研

究；开发国别文化 VR 体验、跨境合作模拟系统等教学工具实现虚拟仿真教学；通过多语种新媒体账号传播研究成果等。体制机制创新的本质是构建适配区域国别研究复杂性的生态系统，既要破除“象牙塔”惯性，也要避免过度行政化。通过弹性组织、多元评价、敏捷资源调配，才能释放该学科服务国家战略与学术前沿的双重潜力。

**Wu Yue**

*Party secretary of the School of Foreign Studies,  
Harbin Engineering University, Harbin, China*

## **EXPLORING PATHWAYS TO HIGH-QUALITY CONNOTATIVE DEVELOPMENT IN REGIONAL AND COUNTRY STUDIES**

*As an interdisciplinary field, regional and country studies play a significant role in serving national strategic needs through high-quality development. This paper explores pathways to promote high-quality, substantive development in regional and country studies, proposing four key strategies. First, emphasizing regional distinctiveness through systematic investigations into the political, economic, and cultural dynamics of specific areas, transforming institutional localness into academic globalness by developing unique strengths and deepening existing expertise to establish scholarly authority in specialized domains. Second, cultivating disciplinary uniqueness by breaking academic silos and constructing interdisciplinary methodological frameworks to develop irreplaceable research specializations. Third, establishing high-level think tanks to enhance policy advisory capabilities, addressing complex theoretical and practical challenges while facilitating knowledge translation. Fourth, innovating institutional mechanisms through flexible organizational structures, multidimensional evaluation systems, and agile resource allocation to unleash the discipline's dual potential in serving national strategies and advancing academic frontiers. Research indicates that the coordinated implementation of these pathways can effectively enhance the academic depth, applied value, and sustainable development capacity of regional and country studies, thereby contributing to the construction of the philosophy and social science*

system with Chinese characteristics.

**Keywords:** *Regional and Country Studies, Connotative Development, Practical Pathways, Innovative Institutional Mechanisms.*

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姚怡伊

本科生，国际组织与全球治理专业，哈尔滨工业大学，哈尔滨，中国

# RCEP 与 WTO 协同推动数字经济发展的机制研究 - 以新加坡为例

本文聚焦 RCEP 与 WTO 在推动数字经济发展的协同作用，以新加坡为案例。WTO 以《电子商务工作计划》等为成员构建数字贸易规则框架与仲裁平台，RCEP 通过削减壁垒、创新规则促进区域数字经济。新加坡作为关键成员，数字经济发展亮眼。研究结合量化分析与案例研究，对比 RCEP 生效前后数据，发现协定提升了新加坡数字交付贸易出口额，增强电子贸易便利化与物流绩效，其数字经济占比上升、电商繁荣、政策完善，彰显协同推力。进一步研究显示，两者在规则协调、制度互补上各具特色，WTO 保障规则一致性与稳定性，RCEP 注重区域灵活性与创新性，协同促进区域数字经济增长，为全球治理提供经验，新加坡的成功实践也给其他成员提供了借鉴。未来，优化规则设计、强化政策沟通合作是提升数字经济治理效能的关键，各国应积极融入两框架，共应挑战，推动全球数字经济包容、可持续发展。

**关键词:** WTO; RCEP, 数字经济, 新加坡, 规则协调, 电子贸易便利化

## 一、引言：数字治理的双重路径与 RCEP 的规则创新

### 1. 问题提出

数字经济已成为重构全球价值链的核心驱动力，其年均增速达 15.5%，数字贸易占国际贸易总额的 25% (Kenney & Zysman, 2016)。然而，传统多

边治理机制显露出结构性缺陷：世界贸易组织（WTO）虽通过《电子商务工作计划》推动数据跨境流动原则性共识，但其 90 个成员国仅就 13 项数字议题达成共识，且未形成约束性条款，缺乏操作性细则（中华人民共和国商务部，2023）。区域全面经济伙伴关系协定（RCEP）通过制度试验弥补这一缺口，其覆盖全球 30% 的 GDP 与三分之一人口（Mullen, 2022），首创“原则允许+安全例外”数据流动框架，并为文莱等发展中国家设置 5-7 年过渡期，在规则先进性与发展包容性间实现平衡。新加坡的实践表明，RCEP 与 WTO 协同机制可以享受约 92% 的贸易货物平均关税逐步取消，推动互联网经济复合年增长率达到 12%（Hanh, 2022），这为破解全球数字治理“制度赤字”提供新路径。

## 2. 研究意义与方法

本文旨在探讨 RCEP 与 WTO 在数字经济治理中的协同机制，构建区域与全球层面数字贸易治理的新理论框架。随着数字经济的快速崛起，传统贸易规则面临挑战，而 RCEP 通过创新的规则设计和制度安排，推动区域内数字合作与技术互认，展现了其在数字贸易便利化、数据安全及基础设施建设方面的重要作用；与此同时，WTO 以全球性谈判和协议促进数字贸易自由化，为区域协定提供全球规则支撑。

通过量化与实证分析，本文探讨了在数字主权与数据流动之间寻求平衡的理论与实践问题，进一步揭示了两者在应对数字化转型中的不同策略及其互补效应。以新加坡为例，本文通过实证分析 RCEP 与 WTO 协同机制在推动数字经济发展中的具体成效，验证了区域协定在优化跨境数据治理与贸易便利化方面的制度效能。研究为数字经济法律体系的规则嵌套设计提供理论支撑，并为全球治理框架下差异化政策工具的应用提供实证依据。

## 3. 文献综述

全球数字治理面临如何平衡数据安全与数字自由流动的挑战，联合国、WTO、经合组织及金砖国家等国际机构正探索新监管方式，以改变目前数字



经济资源与监管机制偏向发达国家的不公平局面，帮助发展中国家和新兴市场共享成果、缩小数字鸿沟（Larionova & Shelepov, 2021）。

传统国际组织与区域贸易协定之间的关系成为了研究热点。区域贸易协定被视为对多边贸易体系的补充，其数量自 1990 年全球仅 50 个增长到 2024 年的 373 个以上（WTO, 2024; Fratianni & Pattison, 2001）。Viner（1950）最早提出区域贸易协定可能导致贸易创造与贸易转移的双重效应；但 Kandemir（2013）的研究证明区域协定促进了区域内贸易增长，其可能削弱全球贸易整体销量，而 Bhagwati 和 Krueger（1996）警示区域协定可能削弱 WTO 谈判效力并催生利益集团。然而，区域贸易协定可作为全球贸易自由化的“建设性基础”和规则创新试验场，其数字贸易、数据流动等条款为多边体系提供实践样本。（Obiora, 2023; Herz & Wagner, 2011）

当前国内关于数字经济在区域贸易协定与多边贸易体系中协同作用的研究仍较不足，未来亟需对数字经济在两者中的作用及协同发展路径进行系统性探讨。

## 二、RCEP 与 WTO 推动数字贸易的协同效应分析

WTO《电子商务工作计划》及《联合声明倡议》（JSI）与 RCEP 电子商务章节的规则设计，展现了多边框架与区域协定的互补性。JSI 虽未形成强制约束力，但在无纸化贸易、数据流动及消费者保护等领域提出原则性共识，为全球规则探索奠定基础（Mitchell & Chin, 2023）。RCEP 则以法律约束力更强的条款，涵盖电子文件法律效力、关税豁免及消费者保护措施，并通过 13 项“鼓励性条款”为成员国保留差异化政策空间。两者在数据流动规则上形成协同：JSI 倡导自由流动原则，RCEP 第 12.14 条则在保障国家数字主权前提下推动区域便利化，平衡全球共识与区域灵活性。制度互补性体现在实施路径差异——WTO 多边框架覆盖广泛但受制于利益分歧，RCEP 通过差异化条款直接回应区域需求，例如跨境数据流动规则允许必要监管自主权，避免规则碎片化（World Bank, 2023）。新加坡等成员国在推动 JSI 条款稳定化

的同时，依托 RCEP 深化实践，验证了区域试点向多边框架输送规则经验的协同路径。未来需进一步探索 WTO 与 RCEP 规则对接机制，以应对新兴技术挑战。

上述规则协调机制的实际成效，需通过量化指标进行验证。基于 WTO 与 UNCTAD 数据，全球商业电子商务销售额 2016-2022 年增长近 60%，其中 RCEP 区域贡献率达 38%（UNCTAD，2024）。本研究通过构建数字交付贸易出口额、电子贸易便利化评分和物流绩效指数（LPI）的综合评估体系，系统考察 RCEP 框架下的协同效应。

## 1. 实证分析设计

本研究基于 WTO、世界银行及联合国等国际机构数据，构建涵盖数字贸易交付出口额、电子贸易便利化评分及物流绩效指数（LPI）的综合评价体系。以 2017-2023 年 RCEP 成员国为样本，选取数字交付贸易出口额作为数字经济国际竞争力指标，通过追踪计算机传输全流程数据，对比各国增长率与全球平均水平的差异，揭示区域数字经济合作效能。电子贸易便利化评分采用《联合国数字和可持续贸易便利化全球调查》数据，覆盖透明度、程序、制度安排、无纸化贸易、跨境无纸化贸易及中小企业便利化六项指标，对比 2021 年与 2023 年数据评估政策落实情况。物流绩效指数从清关效率、基础设施、运输便利性、服务质量及货物时效性五维度切入，通过 2018 年与 2023 年数据对比，探讨 RCEP 对区域物流现代化的推动作用（闫柏睿和李倩，2021）。

研究进一步以新加坡为典型案例，对比其与 RCEP 成员国在数字交付出口额、电子贸易便利化及物流绩效维度的表现，剖析其跨境贸易促进、物流效率提升及无纸化交易优化的实践路径。

## 2. 关键发现

### 2.1 数字交付贸易出口额的显著增长

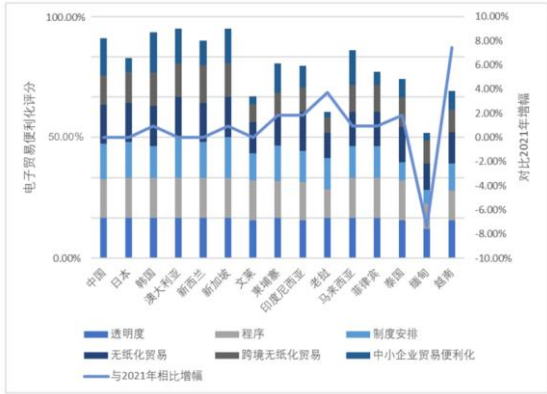
对 2017 至 2023 年间 RCEP 成员国数字交付贸易出口额的分析显示，整体出口额增长率显著高于世界平均水平，充分证明了 RCEP 协定在促进区域内数字贸易增长中的积极作用。虽然成员国之间在数字交付贸易出口额上存在明显差异（如中国 2023 年出口额高达约 2070 亿美元，而文莱仅 2100 万美元），但除缅甸 2021 年出现显著下滑外，其余国家均实现了正增长。尤其值得注意的是，2022 年 RCEP 条约正式签订后，部分成员国的增长速率出现回升，这表明协定的实施为区域经济注入了新的动力。此外，新加坡作为典型案例，其数字交付贸易出口额增长速度不仅高于全球平均水平，也超过了 RCEP 整体水平，进一步印证了 RCEP 条款在推动区域数字经济合作中的作用。

## 2.2 电子贸易便利化评分的提升与差异性

基于联合国全球调查数据，对比 2021 年和 2023 年间 RCEP 成员国在透明度、程序、无纸化贸易、跨境无纸化贸易和中小企业贸易便利化等指标的评分发现，绝大多数成员国的总体得分有所提升或保持稳定，只有缅甸出现 7.41% 的负增长。数据表明，数字经济较发达的经济体（如新加坡、日本和中国）在透明度和程序方面得分较高，但在跨境无纸化贸易和中小企业贸易便利化领域普遍偏低。具体而言，新加坡在无纸化贸易和跨境无纸化贸易方面表现突出，其政府通过推行《电子交易法》和跨境数字服务协定，为电子贸易提供了高效法律保障，同时在政策上不断优化无纸化措施，为区域其他国家树立了典范。而日本虽然在保障电子交易安全性上具备优势，但中小企业贸易便利化得分仅为 33.33%，显示出高市场准入标准对中小企业的制约。中国在各项指标上表现均衡，但贸易便利指数基本持平，提示需要进一步推动跨境无纸化贸易合作和提升中小企业参与水平。此外，东盟部分发展中国家（如印尼、泰国和越南）在得分上存在较大提升空间，尤其是越南在两年间实现了 7.41% 的增长，但柬埔寨、老挝和缅甸等国家仍受基础设施、技术

能力和政策执行力限制，亟需借助 RCEP 框架加强区域内技术援助和能力建设。

图 1

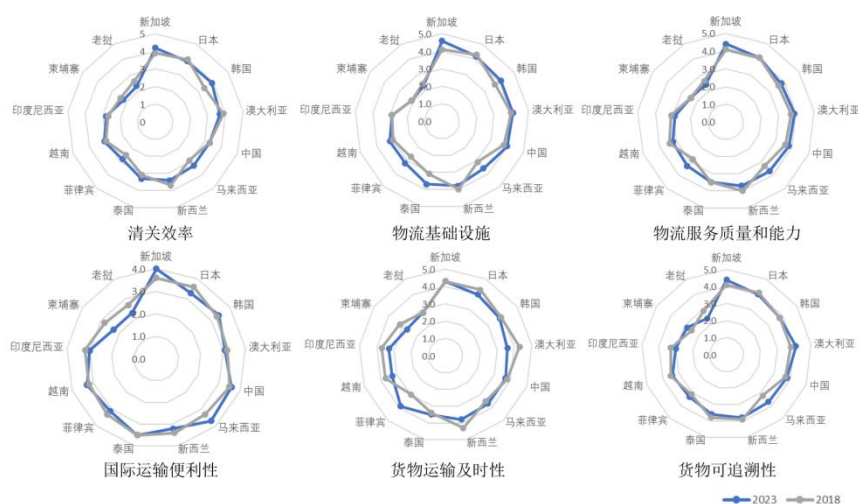


RCEP 各国电子贸易便利化得分情况

2.3 物流绩效指数的变化及其影响

物流绩效指数作为衡量贸易便利化和物流现代化的重要指标，反映了各国在清关效率、物流基础设施、国际运输便利性、物流服务质量和货物运输及时性等方面的综合表现。数据表明，物流高水平国家（如新加坡、韩国、日本及中国）整体 LPI 较为平稳，新加坡更是从 4.0 提升至 4.3，世界排名由第七上升为第一，体现出其在国际运输便利性、清关效率和物流服务质量上的领先优势( World Bank, 2023)。图 2 显示，新加坡在所有六个维度中均表现优异，这不仅得益于其优越的地理位置和发达的海港设施，也反映出新加坡在落实 RCEP 电子商务及物流相关条款中的出色政策执行。

在物流中水平国家中，泰国和马来西亚表现乐观，国际运输便利性排名大幅跃升；而菲律宾的 LPI 亦由 2.90 上升至 3.3，主要得益于清关效率和运输及时性方面的改进。然而，对于物流低水平国家如柬埔寨、文莱、菲律宾、老挝和缅甸，LPI 分值及全球排名均呈下降趋势，部分原因在于基础设施薄弱、技术落后以及全球疫情等外部冲击。数据显示，区域内存在较大物流发展不平衡现象，提示 RCEP 未来需进一步制定针对性帮扶政策，以缩小成员国间的差距。



RCEP 成员国物流绩效指数 2017 和 2023 年对比

## 2.4 协同效应与未来发展方向

WTO 多边机制和 RCEP 区域规则在推动数字贸易方面各有侧重。WTO 通过制定多边数字经济规则，为全球贸易提供了基本的框架和指导原则；而 RCEP 则在区域内以更强的法律约束力和针对性条款，推动了成员国在数字交付贸易、电子贸易便利化和物流现代化方面的具体落实。二者的制度互补性不仅体现在数据与规则的衔接上，也体现在通过区域内技术合作和能力建设缩小成员国间数字鸿沟的实践上。未来，在全球数字经济不断深入发展的背景下，WTO 与 RCEP 应进一步加强协作，借助数据监测、经验分享和政策对接，推动跨境数字贸易规则的完善和实施，从而构建既统一又灵活的全球数字贸易治理体系。

## 三、治理效能：推动区域数字经济发展——新加坡实例分析

新加坡的数字经济发展路径展现了区域协定与多边机制协同作用下的治理效能。根据《新加坡数字经济报告 2023》，其数字经济占 GDP 比重从 2020 年的 16.7% 增至 2023 年的 17.7%，核心数字服务（电信、云计算等）占总量三分之一，其余分布于金融、制造等领域。这种结构优化驱动了产业竞争力提升，并创造 208,300 个就业岗位，为后疫情时代经济复苏奠定基础（Statista, 2024）。

电子商务市场表现凸显数字化转型成效。疫情推动电商商品交易总额（GMV）从 2019 年 20 亿美元跃升至 2020 年 80 亿美元，2023 年稳定在 80 亿美元，预计 2025 年突破 100 亿美元。用户规模持续扩张，2024 年预计达 348 万人，占人口半数以上。尽管 2021-2022 年收入微降至 43.3 亿美元，但 2024 年预期回升至 49.3 亿美元，反映市场韧性与消费习惯的深度转型（Statista, 2024）。

政策体系演进是新加坡数字治理的核心支撑。自 20 世纪 70 年代“国际计算机计划”至 2014 年“智慧国”战略，该国通过《数字经济行动框架》《2024 年资讯通信媒体计划》等政策，实现从基建到治理的跨越式发展（Erh, 2023）。RCEP 生效后，新加坡积极落实电子商务条款：2023 年 IMDA 通过电子可转让记录（ETR）实现中新泰跨境无纸化化学品运输；2022 年与重庆合作开发电子提单金融方案（Liu & Lin, 2024）。数字企业蓝图与数字领导者计划（DLP）助力中小企业转型，五年内将覆盖超 5 万家企业，重点提升人工智能与网络安全能力。

跨境数据流动机制构建体现规则创新。新加坡与中国、英国等国签署数字经济协定，建立高效数据传输框架，禁止不合理数据本地化要求，降低企业合规成本。此类措施使新加坡成为 RCEP 区域内数据流动枢纽，2023 年跨境数据流量同比提升 28%，印证政策实效（World Bank, 2023）。数字基建方面，光纤网络覆盖率已达 99%，5G 商用网络覆盖全岛，为数字贸易提供技术保障。

未来，借鉴新加坡经验，各成员国可在加强跨部门协作、推动中小企业数字转型及完善跨境数据流动机制等方面进一步探索，为全球数字经济的健康、可持续发展贡献新的智慧与实践。

#### 四、结论

本文基于量化分析与案例研究，对 RCEP 与 WTO 在数字经济治理中的协同机制进行了系统探讨，并提出了未来全球数字治理的发展路径。研究发

现，在全球贸易保护主义抬头的背景下，传统多边贸易体系在新兴领域的发展趋缓，而区域性贸易协定因其灵活性和针对性优势，逐步成为推动区域经济与数字经济发展的平台。RCEP 在遵循 WTO 基本原则的基础上，通过制定涵盖数据流动、网络安全和电子签名等领域的创新规则，不仅提升了区域内数字经济整体竞争力，也为全球治理提供了有益经验。

双方协同机制在规则创新与制度互补方面表现突出。RCEP 在满足成员国多样化发展需求的同时，通过允许差异化政策制定，实现了区域灵活性与全球一致性的平衡；而 WTO 则通过全球性规则框架和争端解决机制，为区域协定的实施提供了法律支持和制度保障。两者的有机结合，不仅推动了数字贸易便利化和跨境数据流动，更促进了全球数字经济治理体系的不断完善，为中小企业的参与和区域经济的协调发展创造了有利条件。

新加坡作为全球数字经济发展的典范，其成功经验为各国提供了可借鉴的数字转型路径。新加坡以“智慧国计划”为核心，通过数字基础设施建设和政策创新，实现了数字技术的广泛应用，巩固了其在全球数字治理中的话语权。其他国家可结合自身国情，从政府引导、技术普及与国际合作等多方面入手，推动数字经济开放、自由化及一体化进程，从而有效缩小全球数字鸿沟，保障经济的包容性增长。

然而，本研究也存在一定局限性。当前对 RCEP 与 WTO 协同效应的分析主要集中于规则实施初期的效果，缺乏长期跟踪评估；同时，成员国间发展水平差异与利益协调机制的创新问题尚未得到充分探讨。随着人工智能、区块链等新兴技术的不断涌现，现有规则体系亟需进一步调整和完善，以应对不断变化的数字经济新形态与贸易模式。

未来研究应继续关注 RCEP 与 WTO 在数字经济治理中的长效协同作用，深入探讨规则实施中的具体挑战与应对策略，特别是如何在不同发展阶段的国家间实现公平合作。为实现全球数字经济的可持续发展，必须不断完善区域与多边协作机制，推动各国在数字治理领域的政策协调与技术共享。综合

所述，本研究为数字经济治理创新提供了理论支撑和实践借鉴，具有较高的学术价值和现实意义。

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**Yao Yiyi**

*Undergraduate, Harbin Institute of Technology, Harbin, China*

## **RESEARCH ON THE MECHANISM OF RCEP AND WTO SYNERGISTICALLY PROMOTING THE DEVELOPMENT OF DIGITAL ECONOMY: A CASE STUDY OF SINGAPORE**

*This study examines the collaborative effects of the Regional Comprehensive Economic Partnership (RCEP) and the World Trade Organization (WTO) in advancing the digital economy, with a focus on Singapore. The WTO has established frameworks for digital trade rules and dispute resolution through initiatives such as the Work Programme on Electronic Commerce, while RCEP fosters regional digital economic integration by reducing barriers and introducing innovative regulations. As a key member of both frameworks, Singapore has demonstrated remarkable achievements in digital economic development. Combining quantitative analysis and case studies, this research compares data before and after RCEP's implementation, revealing that the agreement has significantly increased Singapore's exports of digitally delivered trade, enhanced e-trade facilitation and logistics performance,*

*and driven growth in its digital economy's GDP share, e-commerce expansion, and policy refinement, highlighting the synergy between the two frameworks. Further analysis indicates that the WTO ensures regulatory consistency and stability, while RCEP emphasizes regional flexibility and innovation. Their complementary roles synergistically promote regional digital economic growth, offering insights for global governance. Singapore's successful practices provide valuable lessons for other members. Moving forward, optimizing rule design and strengthening policy coordination will be critical to improving digital economy governance. Countries should actively engage with both frameworks to address challenges collectively and foster inclusive, sustainable global digital economic development.*

**Keywords:** WTO, RCEP, digital economy, Singapore, regulatory coordination, e-trade facilitation

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关英博; 刘丹  
讲师, 外国语学院, 哈尔滨工程大学, 哈尔滨, 中国  
讲师, 外国语学院, 哈尔滨工程大学, 哈尔滨, 中国

### 基于提高口语输出能力的 OBE-UbD 双核驱动式大学英语教学模式探究

本文试图融合成果导向教育 (OBE) 与追求理解的教学设计 (UbD) 理论, 构建“双核驱动”教学模式, 旨在提升大学生口语表达能力与跨文化交际素养。笔者以所在学校的大学英语口语教学模块为实践基础, 提出“1+2+3”课程体系。实践表明, 该模式显著提升学生口语表达的连贯性与逻辑性, 尤其在文化适应与思辨能力维度表现突出。该研究为大学英语教学改革提供理论-实践双向互动的创新路径。

**关键词:** OBE 教学理念; UbD 教学模式; 英语口语  
一、引言

在全球化和高等教育国际化的双重驱动下，英语口语表达能力作为跨文化交际的核心素养，被纳入《中国英语能力等级量表》（CSE）四级至六级的主要描述语（刘建达, 2025）。然而，在初、高中阶段学生的英语口语输出能力往往被弱视，学生普遍英语口语能力不达标。所以提高大学生英语的口语输出能力已经成为高校英语教学的重要培养目标，也是多年来大学英语教学改革的重要任务。本文尝试整合 OBE（Outcome-Based Education）与 UbD（Understanding by Design）两大理论框架。前者侧重于学习结果，关注学生在学习过程中所取得的实际成效；而后者则强调以学习目标为导向的设计思路，注重学生深层理解能力的培养。笔者以所在学校的大学英语口语教学模块的教学为实践基础，尝试构建 OBE-UbD 双核驱动的大学英语口语教学模式，旨在为新时代大学英语教学改革提供兼具理论创新和实践价值的范式参考。

## 二、 理论基础

### （一） OBE 教学理念的理论框架

成果导向教育（Outcome-Based Education，简称 OBE）是由 Spady（1994）系统提出，其主旨是以学生的学习成果为核心，强调教育的目标是帮助学生获得明确的知识、技能和能力，并能够在实际中应用这些成果（Spady, 1994）。OBE 采用“以终为始”的设计思路，即先确定学习成果，再根据成果设计教学内容、教学方法和评估方式。这种设计方法确保教学活动的每一步都直接服务于最终的学习成果，避免了教学与目标的脱节。OBE 所要求的学习成果必须明确、具体且可测量。学习成果通常以可观察、可评估的行为或能力来描述。使用量化的评估工具（如评分标准、能力指标）来衡量学生的表现。这种明确性和可测量性使教学目标更加清晰，评估更加客观。

### （二） UbD 教学模式的核心架构

追求理解的教学设计（Understanding by Design, UbD）由 Wiggins 和 McTighe（2005）提出，其“逆向设计三阶段”理论（确定预期结果→确定

评估证据→设计学习体验)与OBE形成方法论互补。UbD的独特性体现在:1)在“确定预期结果”阶段提出“理解六侧面”(解释、释义、应用、洞察、移情、自知),为口语能力评估提供多维度观察框架;2)“确定评估证据”阶段开发了GRASPS任务模型,即目标(Goal)、角色(Role)、受众(Audience)、情境(Situation)、产品(Product)、标准(Standards)。3)在“设计学习体验”阶段整合了WHERETO原则,Where(明确目标与方向),Hook(激发兴趣的“钩子”),Explore(探索与体验),Reflect(反思与修正),Exhibit(展示成果),Tailor(个性化调整),Organize(组织学习流程)(Wiggins & McTighe,2005)。

UbD 教学模式的优点主要体现在促进深度理解,通过“理解六侧面”引导学生超越记忆,发展批判性思维与迁移能力。它的WHERETO框架兼顾结构化设计与个性化调整,适应不同学生需求,体现了灵活性与系统性并存。而且提升教师专业能力,推动教师从“内容传授者”转型为“学习设计师”,注重课程逻辑的连贯性。它适应多元教育场景,适用于学科教学、跨学科项目(PBL)及在线混合式学习环境。

### (三) OBE 教学理念与 UbD 教学模式相合的优势

OBE 强调以学生最终的学习成果为核心,课程设计和评估都围绕明确的学习目标展开。而 UbD 则注重逆向设计,首先确定学生需要达到的理解和持久的目标,再设计评估和教学活动。两者的结合可能在目标设定、评估方式以及教学活动设计上带来协同效应。

首先,口语课程的核心目标是培养学生的口语表达能力,包括流利度、准确度、交际策略等。传统的口语教学可能过于强调机械练习或单一的情景对话,缺乏系统性和深度。结合 OBE 和 UbD,可以更明确地设定具体的学习成果,并通过逆向设计确保所有教学环节都服务于这些成果。例如,OBE 要求明确可测量的成果,如“学生能在商务会议中进行有效提问和回答”,而

UbD 则可能通过设计真实的任务（如模拟商务会议）来促进学生的理解，比如理解不同文化背景下的交流策略。这样的结合不仅让目标具体化，还通过真实的任务提升学生的实际应用能力。

其次，评估方面，OBE 强调成果的可测量性，可能需要量化的评分标准，而 UbD 提倡表现性评估，如角色扮演、项目展示等，能够更全面地评估学生的口语能力。两者的结合可能形成多元化的评估体系，既有量化的指标，也有质性的反馈，帮助学生全面进步。

再者，还需要考虑学生的个性化需求。OBE 的灵活性允许学生根据自身水平调整学习进度，而 UbD 的 WHERETO 原则中的“Tailor”部分强调个性化调整教学内容。例如，针对不同水平的学生设计不同难度的口语任务，确保每个学生都能在原有基础上提升。

总结起来，OBE 和 UbD 的结合能够使大学英语口语课程目标更明确、评估更全面、教学活动更有效，促进学生从机械练习到实际应用的转变，提升他们的综合口语能力和跨文化交际能力。

### 三、“1+2+3”式大学英语口语课程教学模式设计

我校在几次教学改革后，现阶段的大学英语教学模式是英语四个级别的学习。入学后第 1 学期教学不分级，先明确目标与任务，扎实基础。主要体现在综合基础技能提升，包括英语听力、阅读、翻译、写作学习策略与方法的学习；第 2 学期，选拔听说能力强并愿意在英语学习上付出时间及精力的学生组成 9-10 个高级班进行分级教学，在后期增加训练学生逻辑与思辨能力的口语课程。主要体现在英语听说技能的提升；主要体现在英语听说技能的提升；第 3 学期为英语读写技能的提升，主要形式体现为依托教材，话题引入，话题内容讲解，阅读技能讲解与练习；而第 4 学期则是口语强化。整个课程体系最终以学生的英语的口语输出能力为重点，并进行进一步的强化与提升，接下来笔者就以第四学期的口语强化阶段（以下简称口语模块）为例，

以 OBE 与 UbD 相结合的教学模式，并结合实际教学情况和效果来探究大学英语的课程设置模式。

口语模块的教学采用“1+2+3”的课程设计思路：“1”是指围绕一门基础必修课大学英语的课程目标；“2”是指结合 OBE 教学理念和 UbD 教学设计模式；“3”是指从课堂翻转、课程思政、多模态教学三个维度进行课程提升。

### （一）大学英语课程目标

大学英语的课程目标不仅需满足基础语言能力培养，还需紧密结合国际化、学术化与思政教育要求，培养具有全球竞争力、跨文化沟通能力和家国情怀的高素质人才。笔者所在学校在数次的大学英语教学改革的实践和经验指导下，现阶段的大学英语课程目标具体体现为以下几点：1. 掌握英语学习的策略、方法与技巧；增强自主学习能力，改善学习效果。2. 提高英语综合应用能力，特别是口语表达能力，具有做 Presentation 的能力，学会符合逻辑的表达想法。3. 培养思辨能力，得以深入理解输入材料内含及外延意义。4. 加强思政及综合文化素养，提升个人素质。5. 扩展国际视野，以适应国际交流的需要 **Ошибка! Источник ссылки не найден.**。可见口语输出能力已成为大学英语课程的核心培养目标之一，其重要性根植于全球化时代对复合型人才的需求。口语不仅仅是语言能力，还涉及文化理解和适应。口语表达过程更是对思维能力的促进，比如逻辑思维和临场反应。这也在一定程度上体现了教育目标的变化，大学英语不仅仅是应试，而是实际应用能力的培养。

### （二）“逆向设计”的三阶段教学模式

大学英语第 4 学期的学习为口语提升模块，根据 OBE 与 UbD 的逆向设计理念，课程模式设计分为三阶段。第一阶段是“确定预期结果”。根据大学英语课程目标，大学生的英语口语能力不仅包括语言的准确性，还应包括其交际能力，策略能力，以及其任务完成度（文秋芳, 2012）。这些能力的培养

既是英语口语的具体知识与技能的目标也是学生们能够在今后的学习、工作和跨文化交流的长期迁移目标。

根据上诉口语能力目标，并结合 UbD 的“表现性评估”，第二阶段的“确定评估证据”呈现为学生的口语输出成果，依次为：Question and answer; Presentation; Group Discussion; Debate and Group presentation。这 5 种不同形式的口语成果展示循序渐进的从不同角度和维度综合展现了学生的口语能力。口语成果展示采用形成性评估的模式依次进行。根据 OBE 的“成果可测量性”，口语展示评分标准设立了五个等级，根据学生的不同表现对应相应的分值。作为“其他补充证据”，每种形式的口语测试的总分不仅包括测试时的表现还有 20%的分值为学生在课前对本次口语任务的准备和在课堂翻转过程中的参与度。而整个学期的英语成绩的界定还包括学生的线上慕课学习与测试成绩。这种结合了 OBE 教学理念和 UbD 教学模式的综合测评体系，既有量化的指标，也有质性的反馈，很大程度上帮助学生全面进步。

在第三阶段的“设计学习体验”环节，依据 UbD 教学模式，先整理了教学活动顺序，并在此过程中整合了 WHERETO 原则。根据本学期 16 周，32 学时的课时要求，整个口语提升教学分为四个单元，每一单元都对应这一种口语模式的输出考核，明确目标和方向，而且整个模块的知识输入和口语成果输出都围绕着同一话题。比如，Q&A 模块的话题是“时间与时间管理”；Discussion 模块对应的话题是“安全”；Individual Presentation 模块对应的是“爱”；Debate 模块对应的则是“广告”；而最后的 Group Discussion 的口语展示需要在以上除了“爱”这个话题以外话题中选择。这些话题的选择既结合了时事性的口语内容输入又帮助学生明确了目标与方向。在每一模块的教学中，教学活动顺序的规划首先是话题内容的输入，通过授课的形式并结合价值引领进行相关内容的输入，同时通过多模态的教学模式和多种教学方法来激发学生学习此话题内容的兴趣，鼓励其自学更多关于此话题的前沿内容。接下来的课程则是以学生为中心的课堂翻转，同学们就话题内容进

行讨论与交流，探索和体验不同的观点，然后进行反思和修正，并进行初步的成果展示。整个翻转过程教师也参与其中，对每个学生都给出个性化的意见，同学们可以给出个性化的调整，最终在本单元的最后两次课的时候给出口语成果展示。

整个学期的口语授课模式的设计都基于 OBE 的教学理念，采用 UbD 教学模式的逆向设计三阶段模式。整个教学模块的授课都加持了三个维度的升华，使得整个教学体系更加的丰富和严谨。

### （三）三个维度的教学体系升华

#### 1. 课程思政

本学期的英语口语课涉及到大量的讨论和表达，话题涉及社会热点、国际问题等。如果能在这些讨论中融入思政元素，可以帮助学生在学习英语的同时，树立正确的价值观，增强文化自信，避免盲目崇拜西方文化。本学期的口语课程主要通过一下几方面来融入课程思政元素。

（1）口语输入内容的整合：四个模块的口语话题和授课内容的选择包含了中国传统文化、社会主义核心价值观等内容，例如在 Presentation 模块以“爱”为主题的口语授课输入环节，课程思政的重点就在于引导学生理解不同层面的“爱”与社会责任、国家发展之间的关系。首先，在讨论家庭之爱时，引入了中国传统文化中的孝道，强调家庭和谐对社会稳定的重要性。同时，对比中西方家庭观念的不同，增强学生的文化自信。其次，在讨论社会关爱时，结合社会主义核心价值观中的“和谐”与“友善”。通过分析学生亲身参加的 2025 年哈尔滨亚冬会志愿者服务的案例，让学生理解个人对社会的责任，以及整个互助过程中所体现的社会主义价值观中的奉献精神。再者，国家之爱也是一个重要方面。引导学生探讨爱国主义在当代的表现，比如科技创新、环境保护、国家荣誉等。通过讨论国家成就，如航天工程、抗疫英雄，激发学生的民族自豪感。同时，鼓励同学们在最后的英语演讲展示中用英语表达对祖国的热爱和责任感。在整个的授课的过程中适当的引用领



导人的讲话、政策文件，或者中国传统文化经典，来增强课程的思想深度。授课过程中避免生硬灌输，自然融入思政元素，让学生在语言学习中潜移默化地接受教育，确保课程设计既有教育意义又不失趣味性。

（2）课堂活动的设计：在授课过程中注重组织学生用英语讨论中国的发展、传统文化，以及进行中西方文化对比，引导他们理性分析，增强文化自信。比如在第一单元的“时间与时间管理”话题中，在分析中西方从古到今对时间的理念后，引导学生辩证的分析、讨论中西方对时间的不同看法。西方文化强调时间的不可逆和效率，而中国传统中的循环时间观可能与自然周期、农业社会有关，比如四季轮回和阴阳五行。在培养了学生的批判性思维的同时又增强了文化自信。

（3）教师的引导作用：作为教师在口语课上的整个参与过程中要适时引入思政元素。比如在 Discussion 这一模块中，讨论的话题是“安全”。教师从多元的角度引导学生理解安全的层面，特别是国家安全观（政治安全、网络安全、生态安全等），引导学生理解个人安全与国家安全的关联性。提高安全意识，除了个人的安全意识外，教师需要特别引导学生从全球范围的高度去提高安全意识。这就自然的引入了中国提出的建立“人类命运共同体”的概念和意义。“人类命运共同体”是中国提出的一个国际关系理念，强调各国应该共同努力，应对全球性挑战，追求共同利益，实现共赢发展。这个概念体现了合作、包容、共同发展的理念。在讲授和讨论的过程中既培养了学生的超越国界的责任感，理解国际合作的重要性。又在强调国家利益的同时，认识到中国在全球事务中的责任和贡献。

（4）评价体系的调整：在口语成果展示的评价中不仅考察学生的英语口语能力，还要评估课程思政的效果，关注内容的思想性，比如学生在 Q&A 的考核过程中的观点表达是否体现出正确的价值观，或者他们在讨论中的参与度是否反映了对安全问题的深入思考。

## 2. 课堂翻转

笔者所在学校在不断的教学改革与进步过程中，已将翻转课堂作为整个教学模式中的主要部分。在第四学期的口语提升阶段，课堂翻转不仅能够提高学生参与度，增加实际口语练习时间，更能够帮助教师，根据学生在课堂上的不同表现得到即时反馈，以便进行个性化教学。更重要的是这在很大程度上培养了学生的自主学习能力。口语模块的课程翻转主要分为两个方面，一方面是语言技能问题的课堂翻转，这主要依靠学生在 U 校园平台上的对不同口语技能的自学与提升。另一方面就是在老师对本单元的话题内容输入的基础上学生课后的自主学习效果的课堂翻转。学生在口语模块的课堂翻转主要是以小组的形式实现的。课上学生要将自己对本单元考核话题的理解和自学的成果分享给小组成员。在这个过程中教师是参与其中的，对学生的参与度和表现给出相应的评价和反馈，并记录在期末的成绩中。在这个过程中还设置了同伴互评环节，这在很大程度上促使学生建立“准备-实践-反思”的学习闭环，既提升了自主学习效果，又刺激了学生自主学习的积极性。实践证明，同学们在课上的积极性都很高，讨论和其它课堂翻转活动进行的都很热烈。

然而，UbD 教学模式的英语口语成果输出是一项复杂的任务，为了确保学生课前和课堂的学习任务不会超出他们的工作记忆容量，口语模块的课堂翻转能够很好的帮助教师进行认知负荷管理。同学们在课前通过自主学习生成了自己的观点，在课堂翻转过程中对已有的和新挖掘的观点进行了逻辑构建，课后进行整理和衔接强化，这实际上分解了复杂任务，减少内在认知负荷，同时通过分阶段训练降低外在认知负荷，使学生能够逐步掌握技能，而不是一次性面对过多知识和信息。

### 3. 多模态教学

多模态教学能够更好的增强理解和记忆，提高学生的参与度和兴趣，模拟真实语言环境，并能够进一步促进跨文化交际能力。我校英语课堂的多模态教学模式已成规模。首先为了更好的辅助同学们在课上进行课堂翻转任务，

我校教师制作了一套《大学英语技能提升方法》以供同学们课前自主学习。本套学习方法从词汇、听力、阅读、口语和写作五个方面对学生进行学习指导和技能提升，并针对每一小节课程都制作了形象生动的卡通微课，发布到U校园教学平台上作为学生的Mooc（慕课）学习。使同学们能够更高效的以多模态的形式进行英语知识和技能的输入。并以此为基础，在课上对同学们进行课堂翻转。与此同时U校园教师端可以跟踪所有学生慕课学习的进度的。我校的英语授课是借助智慧树、雨课堂的教学平台开展的线上、线下的联合教学。首先，线下英语课程全程录播，并上传到学校的教学资源云平台上以供有需要的同学们反复学习。在课上教师可利用此平台跟学生们进行各种形式的互动，比如，头脑风暴、问题回答、投票等。老师可以第一时间在教师端屏幕看到学生的作答情况，不但及时清晰的反馈了学生的跟课情况，也在课堂上有效的提升了学生的专注力。课后，教师利用智慧教学平台布置作业。计算机辅助教学不但节约了教师资源，也很有效的帮助同学们不断的提升。当然随着AI技术的不断成熟，教学平台应该引入更高效的教学辅助功能，比如对于英语口语课程，交互式练习或AI陪练都是今后教学改革的重要发展内容，多模态教学对整个口语课程做到了高效的提升。

#### 四、 结语

本研究通过整合OBE教学理念与UbD教学模式，构建了“双核驱动”的大学英语口语教学框架，在理论建构与实践验证两个层面取得突破性进展。事实证明，大部分学生在经过第4学期的口语课程提升后都具备了独立完成presentation的能力。特别是在研究生复试的过程中，我校毕业生明显在自我介绍和思辨问题回答环节具有更高的口语输出能力。然而，此研究仍存局限性。比如，实验周期限于16周，长期效果需通过纵向研究验证。后续研究可以致力于探索基于生成式AI的个性化口语辅导系统，实现能力发展的精准干预。

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**Yingbo Guan**

*Master's Degree& intermediate, lecturer&, School of Foreign Language Studies  
Harbin Engineering University, China*

**Dan Liu**

*Master's Degree& intermediate, lecturer&, School of Foreign Language Studies  
Harbin Engineering University, China*

## **A RESEARCH ON A DUAL-CORE DRIVEN COLLEGE ENGLISH TEACHING MODEL INTEGRATED OBE AND UBD FOR IMPROVING ENGLISH ORAL PROFICIENCY**

*This study integrates Outcome-Based Education (OBE) and Understanding by Design (UbD) theories to construct a “dual-core driven” teaching model aimed at enhancing university students’ oral proficiency and cross-cultural communication competence. a "1+2+3" curriculum framework is proposed based on the practical implementation of an oral English teaching module in the authors’ university. Empirical results demonstrate that this model significantly improves the coherence and logicity of students’ oral expression, with notable progress in cultural adaptation and critical thinking abilities. The research provides an innovative theory-practice integrated pathway for college English teaching reform, offering practical insights for cultivating globally competent communicators.*

*Keywords: OBE (Outcome-Based Education); UbD (Understanding by Design); English oral proficiency*

**Zhang Yi**

*Master of American and British Literature, Lecturer,  
School of Foreign Studies  
Harbin Engineering University, Harbin, China*

## **RESEARCH ON THE CULTIVATION MODE OF CIVIC EDUCATION IN COLLEGE ENGLISH TEACHING**

*Strengthening civic education in college English courses is a necessity of the times and a necessary supplement to English language teaching. A cultivation model of civic education in college English courses has been built, which adopts SERVQUAL (Service Quality) evaluation model to evaluate the cultivation model of civic education in a timely manner, to ensure the quality of education, so as to realize the purpose of civic education comprehensively penetrating the teaching and learning of English education in universities.*

**Keywords:** *civic education, college English teaching, cultivation model.*

Knowledge dissemination and value leadership are the basic attributes of the curriculum of colleges and universities in China. It is a great responsibility and historical mission of all teachers to combine knowledge with values education and competence education, and to integrate values shaping into the teaching of each course. The College English Curriculum Requirements also clearly emphasizes that core values should be organically integrated into the teaching content of college English as the basic nature of the curriculum (王守仁, 2018).

In China, civic education is a key part of values education. Civic education is an educational activity that systematically cultivates civic awareness, a sense of social responsibility and the ability to participate in public affairs, with the aim of promoting a positive interaction between personal growth and social development. Its core lies in combining theoretical learning and practical experience to help

citizens understand their own rights and obligations, so as to build a harmonious and democratic social environment.

With the cultivation of civic education, students are guided to continuously purify, correct, update and optimize their own value system and belief system in the process of analysis, comparison, identification and evaluation, which is one of the effective ways to play the role of value-led in the college English course. At present, the research on the integration of value-led and college English teaching is still in the exploratory stage, and there are many problems, such as the disconnection between knowledge education and values, and the lack of evaluation. In view of this, this paper will take value-led teaching as an orientation to build a cultivation mode of civic education in college English courses, so as to cultivate useful talents with good language ability and social responsibility.

## **1. The necessity of strengthening civic education in college English courses**

### **1.1 Civic education is the need of the times**

Today's students are the main force to realize the Chinese dream of the great rejuvenation of the Chinese nation. A strong education is the foundation for building a modern and powerful country. Talent cultivation is the core issue of education. To make education a strong country, it is necessary to change the way of education development and improve the quality of talent training. College English is a compulsory public basic course for most non-English majors in the stage of undergraduate education, and it has an irreplaceable and important role in the cultivation of talents (王守仁, 2018). Therefore, in the process of college English teaching, we must attach great importance to the value leadership of students, so that the cultivation of talents and the pursuit of the values of the new era are in line with each other.

### **1.2 Civic education is a necessary supplement to English language teaching**

College English is a language education, but its language and culture content

system is embedded with a set of Western values and ideologies (彭龙, 2015), which cannot be ignored as a subtle influence on students' outlook on life, worldview and values. College English teaching should create conditions for students' value guidance in curriculum, teaching content, teaching methods and assessment means, so that students can improve their sense of social responsibility and mission while laying a solid language foundation.

## **2. The construction of civic education cultivation mode**

Teachers in the college English classroom can create a classroom environment, encourage students to question and ask questions to achieve value leadership. The face-to-face classroom mode is conducive to teachers' display of the value discursive education elements embedded in the curriculum, which can both explicitly influence students and produce implicit effects. However, the boundaries of time and space often make the value leadership in the counselling after class full of obstacles, and it is difficult to carry out the value discernment throughout the whole process of teaching and educating students in college English. In this way, the research group tries to build a model for the cultivation of value discernment ability in college English, with a view to exploring effective paths for the all-round cultivation of college students' value discernment ability.

### **2.1 Relying on the content of the curriculum, carrying ideas with the content**

The object of civic education is students, but its content cannot directly enter students' mind, and students' mind will change only when it is infiltrated and instilled by the outside world. To realize civic education, we must first find reliable content to carry it. At present, China's English teaching materials are generally focus on language knowledge and skills as well as application ability. On the basis of cultivating students' language knowledge and skills, teachers should pay more attention to the intrinsic relevance of civic education content to the ideological development of college students, and incorporate content with a sense of social responsibility and social awareness, so as to highlight the moral norms that people

as individuals should follow in society, the emotions and attitudes of people, and the pursuit of truth, goodness and beauty, and to guide the students to develop a correct understanding of the responsibilities of the times and the historical mission. It guides students to look at issues from a developmental perspective in a correct understanding of the responsibilities of the times and the historical mission.

The capacity and time of the classroom are limited, so content-dependent civic education teaching can be extended from the classroom to outside the classroom. The English syllabus of our university involves 16 topics in six categories, such as society, culture, education, career, life and emotion, etc. The teachers select Chinese and English materials closely related to each topic from the aspects of English current news hotspots, the evolution and development of important historical events, and the historical development and comparison of Chinese and Western cultures, etc., and carefully create a civic education corpus, which guides the students to carry out extended thinking and discussion in the classroom (see Table 1). Students use language as a medium and a tool to acquire subject knowledge, and at the same time improve their language skills and sense of social responsibility through subject knowledge learning, thus realizing the organic integration of language knowledge learning, language skills enhancement and values shaping.

*Table 1*  
***Comparison of teaching topics with civic education themes (second semester)***

Speaking Topics (extracts)	Civic Education Themes
Life is a learning curve	Scientific illiteracy, learning society
Journey into the unknown	Xu Xiake, the 'schoolboy'
Time out	Ancient Chinese leisure and entertainment
Access to success	The meaning of Chinese characters in classic texts
Emotions speak louder than words	Cao Pi and Cao Zhi, who is better
Love your neighbours	Community of Human Destiny
What's the big idea?	China's four new great inventions
Celebrity	Positive influence

At the same time, civic education can also stimulate students' internal motivation to learn. For example, when the teacher talked about the topic of "celebrities", guiding students to think about the reasons why Cui Genliang, a model of the times, was loved by the public. The teacher showed students an interview with him, so that students could understand that Cui Genliang is loved because he is a



philanthropist and a person with a strong sense of social responsibility, which led students to understand the value of virtue. For the speech assignment after class, students were asked to work in groups to introduce a person (of their choice) who can bring positive influence, and they were required to explain the reasons for their choice and their evaluation of the person. One group of students chose the topic “Chen Geng”. When the students were shown pictures of General Chen Geng’s life and his work, they said, *“I feel that General Chen Geng is very close to us, as if he is looking at us from time to time, and that we will surely carry on the spirit of our university in our blood”*. The students said that the hardest part of preparing for the presentation was not being able to find the English materials they needed, and most of the time they had to translate the materials themselves, but they did not dare to casually translate for such an admired figure in their hearts. The English level of this group of students was moderately low, but because of their admiration and veneration, they accomplished speeches that were beyond their ability. When students acquire the correct ideological orientation, they are naturally motivated to learn cultural knowledge, and the two complement each other.

## **2. 2 Using network technology to extend the dimension of education**

The rapid development of contemporary technology, the high popularity of smart phones, computers and other mobile terminals, as well as the high coverage of communication networks and campus wireless networks in colleges and universities, provide very convenient conditions for college students to access the Internet anytime and anywhere. For example, our campus wireless network has achieved full coverage of all areas of the campus (including all classrooms, libraries, canteens, dormitories, and playgrounds), which provides a good technological foundation for civic education after class. On the other hand, students grow up in a well-developed network environment, and the Internet has become an important part of college students’ daily life. It has become a common habit of many college students to express their feelings arising from classroom learning or assignments on

the online platform instead of seeking face-to-face answers from teachers in class. In addition, the Internet can help reduce students' anxiety in language learning and make it easier for them to express themselves openly. Teachers have also moved away from the role of "I want to tell you" to the role of students thinking about "what I want to learn".

Teachers has realized an approach to nurturing through the in-depth integration of nurturing elements in and out of the classroom. Specific practices include: firstly, teachers have set up online guidance and communication platforms, such as QQ groups and Tencent conferences. Teachers regularly release topics and corpus learning resources, guide students' discussions, listen to students' voices, and lead timely comments; secondly, teachers communicate with students individually through online platforms, face-to-face interviews, phone calls, emails, etc. This form of communication is close to the students' habits, effectively bridging the psychological distance between teachers and students and laying a "mass foundation" for civic education.

### **2.3 Building an extracurricular practice platform and focusing on peer leadership**

The extracurricular practice platform mainly includes the design of content and the compilation of operation guidelines. Firstly, civic education is integrated into students' English thematic salons, debates, and exchanges between Chinese and foreign students; secondly, the results of the activities are summarized and compiled into a corpus of topics; thirdly, an operation manual is formed for the organization of extracurricular practical activities, so as to regularize and standardize students' independent extracurricular practical activities.

When students participate in extracurricular practical activities, they apply their English knowledge in practice, which is conducive to helping them understand themselves, enhance their self-confidence, gain a sense of achievement, and increase their interest and pleasure in learning English, thus changing "*I have to learn*" to "*I*

*want to learn*". In addition, extracurricular practical activities help to improve students' comprehensive ability and promote the development of innovative thinking. Compared with classroom teaching, students' experience of knowledge is enhanced in practice. In many cases, students need to organize, manage and evaluate themselves. The role of peer leadership is highlighted throughout the practice process, and students' teamwork and sense of collective honour are enhanced.

Good extracurricular practical activities shouldn't be entirely at the disposal of students or allowed to be organized by students according to their own ideas. The role of the teacher is crucial. Only when students and teachers work together organically can the best results be achieved. This also puts high demands on teachers' value-led ability. The teachers should improve their ability to teach and the literacy of asking questions and paying attention to the society through centralized learning and training, thematic forums and interactions, regular collective class preparation and classroom observation and exchanges. In addition, it is necessary to strengthen the publicity of role models, give full play to their infectious cohesive power, and create a sense of identity, resonance and reflection in the student body. Students gradually cultivate civic awareness in the process of rational understanding, emotional identity and behavioral identity, thus further enriching the form of peer education and leadership, so that the role of role models subconsciously influence the students, achieving twice the result with half the effort.

#### **2. 4 Constructing evaluation mechanism to improve the teaching and educating system**

To give full play to the function of civic education in college English classes, it is indispensable to improve the teaching programme and construct the teaching evaluation mechanism. The evaluation mechanism is both an incentive and a test. Without the evaluation mechanism, it is difficult to observe and measure the reasonableness and effectiveness of the value-led programme, and it is also difficult to find out whether the teachers' teaching activities are effectively integrated into

civic education. Constructing the evaluation mechanism of civic education mainly includes three aspects: first, establishing an evaluation mechanism that combines the overall evaluation of the effectiveness of the nurturing system with the evaluation of the implementation effects of the topic corpus, classroom teaching, after-school guidance, extracurricular practice, team building and other aspects; and in the evaluation system of the teaching effect, taking “social responsibility” as an important monitoring point and assigning a certain weight. Secondly, we focus on multi-dimensional evaluation and diversification of evaluation angles. Three perspectives are chosen: teachers, students and students’ achievements, while questionnaires, interviews, case studies and other methods are used to build evaluation models around key indicators, and effectiveness and satisfaction evaluations are carried out. Thirdly, the application of evaluation results is strengthened. Based on the results of the stage-by-stage evaluation, problems are identified, reasons are analyzed, and initiatives are formulated to provide support for the improvement of the university English education teaching and nurturing system.

### **3. Analysis of the practical effect of strengthening civic education in college English**

Timely evaluation of the civic education cultivation mode is a fundamental work to ensure the quality of education. The exploration and practice of the civic education training model is highly recognized by students, and the satisfaction of students’ evaluation after the implementation of the training model is above 90%. In addition, the teachers conducted a random questionnaire on students’ expectations and actual feelings about the effect of civic education in college English classes, and analyzed the questionnaire data using the SERVQUAL (Parasuraman A et al., 1998) (Service Quality) evaluation model. Based on the Perception-Expectation assessment framework of the model, the evaluation of the effectiveness of college English integration into civic education (service quality) can be obtained by calculating the difference between students’ perceptions of the programme and their expectations, that is,  $Q=P-E$ , the quality of which can be expressed as a measure of

satisfaction (see Figure 1).

Figure 1

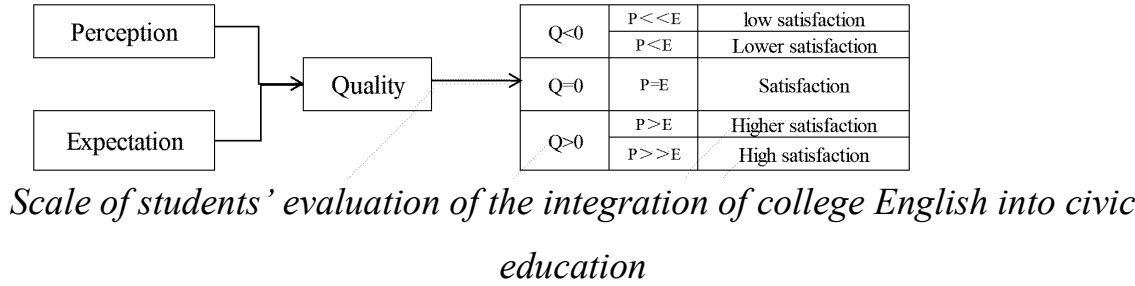


Figure 2

	2022(P-E) (Total Sample 956; Valid Sample 866)	Total 866	Male 672	Female 194
1	Chinese Characteristics	-0.15	-0.15	-0.16
2	Critical Thinking Skills	-0.23	-0.2	-0.35
3	Dedication	-0.17	-0.14	-0.27
4	Civilisation and public morality	-0.18	-0.18	-0.19
5	Integrity	-0.25	-0.24	-0.26
6	Equality and Friendship	-0.14	-0.12	-0.23
7	Awareness of serving the society	-0.08	-0.09	-0.06
8	Cultural Confidence	-0.2	-0.19	-0.24
9	Harmonious Coexistence	-0.08	-0.06	-0.14
10	Emotional Intelligence	-0.15	-0.14	-0.2
11	Time Efficiency Awareness	-0.03	-0.04	0.01
12	National Security Awareness	-0.27	-0.26	-0.31
13	Justice and Conscience	-0.12	-0.11	-0.13
14	Patriotic Sentiment	-0.04	-0.04	-0.04

*Results of students' evaluation of the integration of English into civic education at university (P-E)*

According to the model of students' evaluation of the quality of civic education training and the related calculation formula, the evaluation results are derived to form a statistical distribution chart of students' satisfaction evaluation of the quality of college English integration into civic education. Figure 2 shows the 14 elements of civic education in English for the four semesters of the 2022 undergraduates in our university, and the overall satisfaction of the students tends to be the same, but there are slight differences in the satisfaction of different groups. Specifically, with the exception of female students' satisfaction with "time efficiency awareness", students' expectations and actual feelings about the integration of college English into civic education are all negative. Generally, students' expectations are higher than their actual feelings, so it is normal that the Q value in the SERVQUAL evaluation model is negative. The key needs to find the gaps and deficiencies in the integration of college English into civic education on the basis of the gap comparison

and further improve the training model, so as to achieve the purpose of civic education comprehensively throughout college English education.

Overall, students' evaluation of the elements of civic education across college English teaching shows a big difference. A total of 11 elements has evaluation results below -0.2. Among them, the scores of time efficiency consciousness, patriotic sentiment, service society consciousness, and harmonious symbiosis consciousness are below -0.1, reflecting that the teachers' own quality, knowledge reserve, content supply and other aspects of the ability are high, and they can give students better value guidance, and the students' actual feelings are obvious. Students' actual feelings towards the remaining 8 elements are relatively average, of which 3 elements, namely, national security awareness, integrity awareness and critical thinking ability, are evaluated below -0.2, which indicates that contemporary college students have a strong sense of national security awareness and responsibility under the complicated and severe international situation. It also proves that college students have high expectations of integrity and hope to enhance their integrity awareness through learning and teaching activities. Teachers need to adjust the teaching programme and integrate the content of students' concerns into teaching to meet the higher expectations of students.

Figure 2 shows that male and female students are equally satisfied with "patriotic sentiment"; with the exception of "awareness of social service" and "awareness of time efficiency", female students are less satisfied than male students. With the progress of modern civilization, women's self-education is improving, their thinking about their own value is deepening, and the independence, competitiveness, selectivity and richness of women's development are obviously increasing. At the same time, women's expectations, demands, evaluations and desire for participation in social activities have become stronger. Teachers need to consider and pay attention to women's voices, and tap into women's materials and the relevant elements of women's discourse.

#### **4. Conclusion**

Civic education is related to the cultivation and moulding of students' healthy personality, and its importance is indisputable. College English teaching covers a wide range of areas, and the civic education cultivation mode based on teaching can provide a wider transmission channel for value leadership. Through the quality evaluation satisfaction survey, the weaknesses and deficiencies affecting the quality of cultivation will be found, and the cultivation mode will be revised and improved in a timely manner to ensure that civic education in college English teaching is feasible and effective, so as to promote the improvement of students' moral quality and cultural literacy.

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张毅

讲师

外国语学院

哈尔滨工程大学, 哈尔滨, 中国

### 公民教育在大学英语教学中的培养模式研究

大学英语课程强化公民教育是时代所需、是英语语言教学的必要补充。

本文构建公民教育在大学英语课程中的培养模式, 采用 SERVQUAL (服务质量) 评价模型对公民教育培养模式进行及时评价, 保证项目建设质量, 从而实现公民教育全面贯穿大学英语教育的目的。

**关键词:** 公民教育; 大学英语教学; 培养模式

## OUR AUTHORS

Chen Haixia – Master of American and British Literature, Associate Professor  
School of Foreign Studies, Harbin Engineering University, Harbin, China,  
haixiachen@163.com

Chen Li – Postgraduate, Harbin University of Science and Technology, Harbin,  
China, 450376889@qq.com

Chorny Oleksandr – Doctor of Philosophy (PhD), Department of Pedagogy, the  
State Institution “South Ukrainian National Pedagogical University named  
after K. D. Ushynsky”, Odesa, Ukraine, chornuisasha@gmail.com

Du Jingyi – Doctor of Philosophy (PhD), Department of Pedagogy, the State  
institution “South Ukrainian National Pedagogical University named  
after K. D. Ushynsky”, Odesa, Ukraine, jingyi.dy@pdpu.edu.ua

Fan Yingfang – MA, Associate Professor, School of Foreign Studies, Harbin  
Engineering University, Harbin, China, fanyf323@163.com

Gao Heyue – Postgraduate, School of Foreign Languages, Harbin Engineering  
University, Harbin, China, ritagaohe@163.com

Huang Chunyi – Undergraduate, International Organizations and Global  
Governance, Harbin Institute of Technology, Harbin, China,  
Huangchunyi0228@163.com

Huang Furong – Corresponding Author, Professor, School of Humanities and Social  
Sciences, Harbin Institute of Technology, Harbin, China, frhuang@hit.edu.cn

Hudanych Nataliia – Teacher of the Department of Preschool Education, State  
institution “South Ukrainian National Pedagogical University named after  
K. D. Ushynsky”, 26 Staroportofrankivska Str., Odesa, Ukraine  
Hudanych.NM@pdpu.edu.ua

Kang XiaoYun – Harbin University of Science and Technology, Harbin, China,  
3216745778@qq.com

Li Shangyu – Master’s Degree Candidate, School of Foreign Languages, Harbin  
Engineering University, Harbin, China, 3216745778@qq.com



Li Yuemeng – Postgraduate, School of Foreign Languages, Harbin Engineering University, Harbin, China, 2499738235@qq.com

Liu Dan – Lecturer, Harbin Engineering University, Harbin, China 25792063@qq.com

Liu Jiaxin – Graduate student, Harbin Engineering University, Harbin, China, 1253498947@qq.com

Lv Jiaying – Undergraduate, International Organizations and Global Governance, Harbin Institute of Technology, Harbin, China, 1596179360@qq.com

Lystopad Natalia – Candidate of Pedagogical Sciences, Teacher of Preschool Disciplines Municipal Institution «Odessa Pedagogical Professional College», 1 Hretska Str., Odesa, Ukraine, natasha.listopad@gmail.com

Lystopad Oleksii – Doctor of Pedagogical Sciences, Professor, Head of the Department of Preschool Education, State institution “South Ukrainian National Pedagogical University named after K. D. Ushynsky”, 26 Staroportofrankivska Str., Odesa, Ukraine, lystopad.oi@pdpu.edu.ua

Mardarova Iryna – Candidate of Pedagogical Sciences, Associate Professor at the Department of Preschool Education, State institution “South Ukrainian National Pedagogical University named after K. D. Ushynsky”, 26 Staroportofrankivska Str., Odesa, Ukraine, mardarova.ik@pdpu.edu.ua

Nie Yuhuan – Master’s Degree Candidate, School of Foreign Languages, Harbin Engineering University, Harbin, China, nieyuhuanbonnie@163.com

Popova Oleksandra – Doctor of Science in Pedagogy, Full Professor, the State institution “South Ukrainian National Pedagogical University named after K. D. Ushynsky” Odesa, Ukraine, alex-popova@ukr.net

Sun Yan – Lecturer, Harbin Engineering University, Harbin, China, michellesy@163.com

Wang Huan – M.A., Associate professor, School of Foreign Studies, Harbin Engineering University, Harbin, China, wanghuan0451@126.com

Wang Ying – PhD, Associate Professor, School of Foreign Studies, Harbin

Engineering University, Harbin, China, 6844272@qq.com

Wang Hui – Current postgraduate, Harbin Engineering University, Harbin, China, 14768200626@qq.com

Dan Liu – Master’s Degree& intermediate, lecturer&, School of Foreign Language Studies, Harbin Engineering University, China, 25792063@qq.com

Wu Xuan – Master of American and British Literature, Lecturer School of Foreign Studies, Harbin Engineering University, Harbin, China, 32166283@qq.com

Wu Yue – Party secretary of the School of Foreign Studies, Harbin Engineering University, Harbin, China, wuyue@hrbeu.edu.cn

Xue Heyu – M.A. Candidate of Foreign Languages and Literature, School of Foreign Studies, Harbin Engineering University, China, 15998164736@163.com

Yang Ziyi – Graduate student, Harbin Engineering University, Harbin, China, 383284282@qq.com

Yao Yiyi – Undergraduate, Harbin Institute of Technology, Harbin, China 2022112739@stu.hit.edu.cn

Yingbo Guan – Master’s Degree& intermediate, lecturer&, School of Foreign Language Studies, Harbin Engineering University, China, 729810697@qq.com

Zhang Junnan – Master of Arts, Associate Professor, School of Foreign Studies, Harbin Engineering University, Harbin, China, zhangjunnan@hrbeu.edu.cn

Zhang Xinyue – Master’s Degree Candidate, School of Foreign Languages, Harbin Engineering University, Harbin, China, zinnia020324@163.com

Zhang Yi – Master of American and British Literature, Lecturer, School of Foreign Studies, Harbin Engineering University, Harbin, China 49311534@qq.com

Zhang Yixin – Master’s Degree Candidate, School of Foreign Languages, Harbin Engineering University, Harbin, China, 13082353702@163.com

## 作者的信息

杜婧怡：《乌克兰高等教育机构未来美术教师的培养》

哲学博士（PhD），教育学系，乌克兰国家机构“以乌申斯基命名的南乌克兰国立师范大学”，乌克兰敖德萨

亚历山大·乔尔内：《当前教育发展阶段未来计算机科学教师培养的特点》

哲学博士（PhD），教育学系，乌克兰国家机构“以乌申斯基命名的南乌克兰国立师范大学”，乌克兰敖德萨

亚历山大·乔尔内（哲学博士（PhD），教育学系，乌克兰国家机构“以乌申斯基命名的南乌克兰国立师范大学”，乌克兰敖德萨，电子邮箱：  
chornuisasha@gmail.com

杜婧怡—哲学博士（PhD），教育学系，乌克兰国家机构“以乌申斯基命名的南乌克兰国立师范大学”，乌克兰敖德萨，电子邮箱：jingyi.dy@pdpu.edu.ua

陈海霞—副教授，外国语学院，哈尔滨工程大学，哈尔滨，中国，  
haixiachen@163.com

吴旋—讲师，外国语学院，哈尔滨工程大学，哈尔滨，中国，  
32166283@qq.com

范莹芳—文学硕士，副教授，哈尔滨工程大学外国语学院，哈尔滨，中国，  
fanyf323@163.com

郜荷月—硕士研究生，哈尔滨工程大学外国语学院，哈尔滨，中国，  
ritagaohe@163.com

李悦萌—硕士研究生，哈尔滨工程大学外国语学院，哈尔滨，中国，  
2499738235@qq.com

聂玉环—硕士研究生，哈尔滨工程大学外国语学院，哈尔滨，中国，  
nieyuhuanbonnie@163.com

孙岩—讲师，外国语学院，哈尔滨工程大学，哈尔滨，中国，  
michellesy@163.com

刘丹-讲师，外国语学院，哈尔滨工程大学，哈尔滨，中国，  
25792063@qq.com

张欣悦，硕士研究生，哈尔滨工程大学外国语学院，哈尔滨，中国，  
zinnia020324@163.com

张祎鑫，硕士研究生，外国语学院，哈尔滨工程大学，哈尔滨，中国，  
13082353702@163.com

王欢，硕士学位，副教授，外国语学院，哈尔滨工程大学，中国，  
wanghuan0451@126.com

薛贺予，外国语言文学研究生，外国语学院，哈尔滨工程大学，中国，  
15998164736@163.com

张俊南，文学硕士，副教授，哈尔滨工程大学外国语学院，哈尔滨，中国，  
zhangjunnan@hrbeu.edu.cn

陈丽，硕士研究生，哈尔滨理工大学，哈尔滨，中国，450376889@qq.com

康晓芸，教师，哈尔滨理工大学，哈尔滨，中国

李尚雨，硕士研究生，哈尔滨工程大学外国语学院，哈尔滨，中国，  
3216745778@qq.com

王盈，博士，副教授，外国语学院，哈尔滨工程大学，哈尔滨，中国，  
6844272@qq.com

王慧，在读硕士，外国语学院，哈尔滨工程大学，哈尔滨，中国，  
14768200626@qq.com

杨子怡，硕士研究生，哈尔滨工程大学，哈尔滨，中国，383284282@qq.com

黄纯懿，本科生，国际组织与全球治理，哈尔滨工业大学，哈尔滨，中国，  
Huangchunyi0228@163.com

吕佳颖，本科生，国际组织与全球治理，哈尔滨工业大学，哈尔滨，中国，  
1596179360@qq.com

黄芙蓉，通讯作者，教授，人文社科学部，哈尔滨工业大学，哈尔滨，中国，  
frhuang@hit.edu.cn

李斯托帕德·奥列克西, 教育学博士, 教授, 学前教育系主任, 乌克兰国立南方师范大学, 乌克兰敖德萨市老波尔托弗兰基夫斯卡街 26 号  
lystopad.oa@pdpu.edu.ua

马尔达罗娃·伊琳娜, 教育学副博士 (PhD), 学前教育系副教授, 乌克兰国立南方师范大学, 乌克兰敖德萨市老波尔托弗兰基夫斯卡街 26 号  
mardarova.ik@pdpu.edu.ua

李斯托帕德·娜塔莉亚, 教育学副博士 (PhD), 学前教育学科教师, 敖德萨市立教师进修学院, 乌克兰敖德萨市希腊街 1 号 natasha.listopad@gmail.com

古达尼奇·娜塔莉亚, 学前教育系教师, 乌克兰国立南方师范大学, 乌克兰敖德萨市老波尔托弗兰基夫斯卡街 26 号 Hudanych.NM@pdpu.edu.ua

刘佳昕, 硕士研究生, 哈尔滨工程大学, 哈尔滨, 中国, 1253498947@qq.com

波波娃·亚历山大, 教育学博士, 教授, 乌克兰国立南方师范大学 (乌克兰敖德萨) alex-popova@ukr.net

吴越, 哈尔滨工程大学外国语学院党委书记, 哈尔滨, 中国  
wuyue@hrbeu.edu.cn

姚怡伊, 本科生, 国际组织与全球治理专业, 哈尔滨工业大学, 哈尔滨, 中国, 2022112739@stu.hit.edu.cn

张毅, 讲师, 外国语学院, 哈尔滨工程大学, 哈尔滨, 中国, 49311534@qq.com

关英博, 讲师, 外国语学院, 哈尔滨工程大学, 哈尔滨, 中国,  
729810697@qq.com

刘丹, 讲师, 外国语学院, 哈尔滨工程大学, 哈尔滨, 中国,  
25792063@qq.com

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