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Preface

The 2nd International Conference on Interdisciplinary Humanities and Communication Studies (ICIHCS 2023) is an annual conference focusing on research areas including literary studies, art history, philosophy, sociology, communication, etc. It aims to establish a broad and interdisciplinary platform for experts, researchers, and students worldwide to present, exchange, and discuss the latest advance and development in all facets of literary studies, art history, philosophy, sociology, communication, etc.

This volume contains the papers of the 2nd International Conference on Interdisciplinary Humanities and Communication Studies (ICIHCS 2023). Each of these papers has gained a comprehensive review by the editorial team and professional reviewers. Each paper has been examined and evaluated for its theme, structure, method, content, language, and format.

Cooperating with prestigious universities, ICIHCS 2023 organized four workshops in Notre Dame, Newcastle, Urbino and Washington. Dr. Kurt Buhring chaired the workshop “Faith in Action”, which was held at Saint Mary's College. Dr. Nafhesa Ali chaired the workshop “The Lost Voices of Partition: Exploring Social and Historical Memory and the Impact on the Lived Life Course” at Northumbria University. Prof. Andrea Aguti chaired the workshop “Religious Sacrifice and Human Experience” at University of Urbino. Prof. David T. Mitchell chaired the workshop “CripQueer Body Care in the Writing of the Hawaiian Renaissance: Lois-Ann Yamanaka's ‘Blu's Hanging’” at George Washington University.

Besides these workshops, ICIHCS 2023 also held an online session. Eminent professors from top universities worldwide were invited to deliver keynote speeches in this online session, including Professor David T. Mitchell from George Washington University, Dr. Enrique Mallen from Sam Houston State University, Dr. Javier Cifuentes-Faura from University of Murcia, etc. They have given keynote speeches on related topics of literary studies, art history, philosophy, sociology, communication, etc.

On behalf of the committee, we would like to give sincere gratitude to all authors and speakers who have made their contributions to ICIHCS 2023, editors and reviewers who have guaranteed the quality of papers with their expertise, and the committee members who have devoted themselves to the success of ICIHCS 2023.

Professor Enrique Mallen

General Chair of Conference Committee

Workshop

Workshop – Notre Dame: Faith in Action

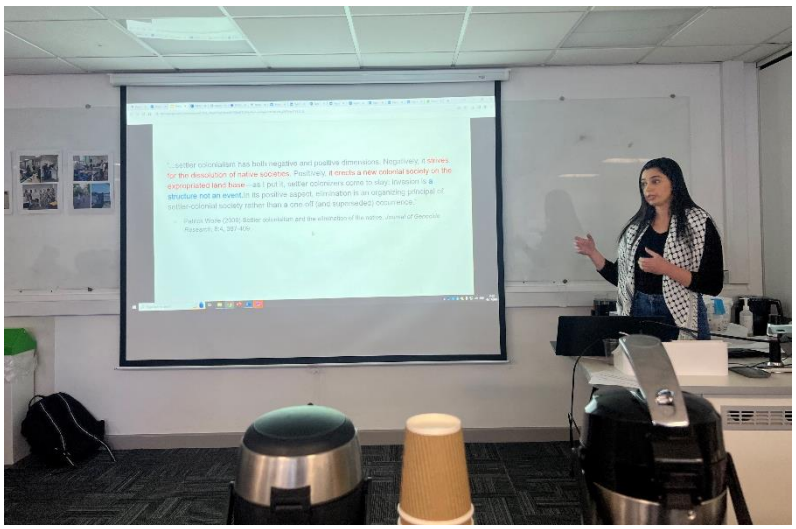


October 2nd, 2023 (CDT)

Department of Religious Studies and Theology, Saint Mary's College

Workshop Chair: Dr. Kurt Buhring, Associate Professor in Saint Mary's College

Workshop – Newcastle: The Lost Voices of Partition: Exploring Social and Historical Memory and the Impact on the Lived Life Course



November 13th, 2023 (GMT)

Sociology Department, Department of Social Science, Northumbria University

Workshop Chair: Dr. Nafhesa Ali, Lecturer in Northumbria University

Workshop – Urbino: Religious Sacrifice and Human Experience



October 17th, 2023 (CET)

Department of Economics, Society and Politics, University of Urbino

Workshop Chair: Prof. Andrea Aguti, Professor in University of Urbino

Workshop – Washington: CripQueer Body Care in the Writing of the Hawaiian Renaissance: Lois-Ann Yamanaka's "Blu's Hanging"



April 25th, 2023 (CDT)

Department of English, George Washington University

Workshop Chair: Prof. David T. Mitchell, Professor in George Washington University

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ICIHCS 2023

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Resistance or Compromise: A Comparison of Western Mainstream Painting Language Before and after the Invention of Photographic Technology

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Abstract: This paper focuses on the developmental changes in the language of drawing brought about by the invention of the camera. Therefore, this paper takes the time of camera invention as the node. First, we will analyze the common features of the painting language of the famous painting schools before this point in time and the common features of the painting language of the famous painting schools after this point in time. Then we will compare and analyze them to explore the development and evolution of the painting language. Current research on painting before and after the invention of the camera is mostly focused on aesthetic approaches, art criticism, and its influence on popular culture. It adds to the gap in research on the language of painting and provides some insights into the creation and development of today's photography and painting.

Keywords: early photography, painting language, influence, Western painting, element

1. Introduction

When we create or appreciate paintings, our judgment standards always seem intentionally or unintentionally close to the standard of "like or not like." This pursuit of realism, whether in the East or the West, has existed for quite a long time as a criterion for judging the quality of a work. However, with the development of technology, especially in the era of photography, artists had contradictory ideas when faced with absolutely realistic lenses. On the one hand, they showed concern about traditional painting. On the other hand, a whole new painting language began to develop. It is obvious that photography has enormous influence, but is photography the direct course of the change in painting language during this period? whether traditional painting models and languages be completely abandoned in the face of new technology? To gain a comprehensive understanding of the correlation between early photography and painting, it is imperative to analyze the progression of painting language throughout history thoroughly. Only by doing so can one gain profound insight into these complex matters. Since the research purpose is to compare the painting languages before and after the birth of the camera, the author will set the time when the Daguerreotype was published as the central point, that is, 1839, and focus on comparing the painting language of the mainstream Western painting school before and after this time.

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1.1. Definition of Main Concepts

This paper selects the main schools of Western painting from the Renaissance to 1914 as the research scope and takes 1839 as the middle node to analyze and compare the painting language of the main schools before and after it. The reason for choosing 1914 as the end of the research scope is that 1914 was the year of the beginning of the First World War, and it was necessary to exclude the influence of war on painting. Meanwhile, for the selection of painting school, for the period before the advent of photography, this paper chooses Neo-classicism, Romanticism, and early Realism as the main research objects; for the period after the advent of photography, this paper chooses Impressionism, post-Impressionism, and Fauvism as the main research objects. The reason for the choice is that the former is one of the most mainstream painting schools, while the latter is the mainstream painting school, which is also deeply influenced by photography.

For the definition of the painting language in this paper, this paper will follow Yue Jiang's description of painting language and the sense of form in the picture in his book *Study of Painting Language*. As the main element of the sense form of painting, painting language includes "constituent elements of the expression, compositional techniques for artwork, material textures used, visual psychological perception, the laws of aesthetics, sketch relationships and color relationships, etc.". Therefore, the paper will compare the painting language from the aspects of lines, colors, composition, texture, and other elements in the painting as well as the materials and techniques used by the artist in creation.

2. Literature Review

The relationship between painting and photography has attracted much attention since photography was invented in the 19th century, and many scholars have discussed it from different perspectives. For the research on this topic, the writer will analyze the existing relevant literature from the following perspectives.

In the field of the history of painting, *The Story of Art,* which was first published by Ernst Hans Josef Gombrich in 1950 while gives a comprehensive elaborate on the history of art development, it also explains the puzzle of "the generation and change of style"[1]. As the representative individual of Warburg School, in his book, he indicated, "The history of art is not, as is sometimes supposed, the history of an ever-increasing mastery of technical problems, but rather a history of changing ideas and requirements." [1]. In other words, the development of art is formed by artists in the process of constantly solving the problems generated by the collision between society and the art tradition, and it establishes the importance of studying the details and historical context of images in the process of art historical research. The book *Art History - An Introduction*, published in 2003 by Hans Belting, Hans Belting, Wolfgang Kemp [2], Willibald Sauerländer, and Martin Warnke, also emphasizes the importance of the research methodology from Warburg School for the study of art history. Such as using the details in an image to explain the connotation of the picture and the changing history behind the content. and this research methodology is also known as the iconographical research method. Meanwhile, the author also agrees with the status of Wolflin's stylistic analysis in the book. Thus, the stylistic analyses of the Viennese school, which emphasize the form, coupled with the iconographic analyses of the Warburg school, which emphasize the detail, constitute the basic line of thought in art historical research.

In painting techniques the writer found many books related to painting techniques. Cennino Cennini made collation and summarization of 14th-century Western art techniques in *The Craftsman's Handbook* in the early Renaissance [3], which is arguably the earliest book on the techniques of painting materials. The German scholar Max Doerner's book *The Materials of the Artist: Their Use in Painting with Notes on the Techniques of the old masters*, first published in 1921 (the English

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version was first published in 1933), which is regarded as the "bible of technique"[4]. This book is a reliable source of information on traditional European painting materials and techniques and an essential tool in American and European art schools. The book contains a comprehensive list of traditional European painting materials, such as the methods of making and using water-based and oil-based materials and different kinds of painting techniques in oil, tempera, and watercolor in traditional European painting. In this book, the author provides a detailed description of the painting techniques of the dominant schools of painting in Europe in the 14th and 18th centuries, recording the development of painting techniques and the differences in the use of techniques between the different schools. David Hockney's book *Secret Knowledge: Rediscovering the Lost Techniques of the Old Masters* (first published in 2001) points out that "In the early 15th century, a number of artists in the West began to use optical devices to create projections that helped them paint." [5]. In addition to painting techniques, the book also has a very profound discussion on the issue of "painting and representation." The author believes that if the hypothesis is true, the creation of paintings since the Renaissance has been somewhat limited by the use of optical instruments, which encouraged a focus on realistic representation. However, after the advent of photography technology in the 19th century, the market no longer needed realistic paintings. Painters did not have to rely on instruments to paint, and the painting language was liberated to some extent.

In photographic history, many books systematically organize the history of photography. Gu Zhen published *World Photographic History* in 2006, which recorded the technology basis before the birth of the camera and the condition of early photography. Also, the origin and characteristics of various schools of photography. For the evolution of photographic art, *A World History of Photography* (first published in 1997) by Naomi Rosenblum made an authoritative and comprehensive collation of the development history of photography according to the timeline. In addition to the technical nature of photography, Naomi Rosenblum emphasized the wide range of applications, the aesthetic value, and the range of social phenomena [6].

In the field of mutual influence of photography and painting, early research has provided a wide range of theoretical information. In 1963, Walter Benjamin discussed the question of the tendency of artistic development under the existing conditions of production through the perspective of the birth of the art of photography and cinema in his book *The Work of Art in the Age of Mechanical Reproduction*. In this book, the author introduces the concept of "Aura," which he explains as "a unique manifestation of a distance, however near it may be" [7]. However, the technological revolution of "mechanical reproduction" made it possible to make copies of artworks, for which Benjamin expressed his regret for the loss of the "Aura" of artworks in his book. But in general, the author takes an optimistic view of the future of artistic development and popular culture following the advent of photographic technology and mechanical reproduction. The author believes that technological development makes artworks reproducible, allowing the "exhibition value" of artworks to go beyond the "cult value," which will finally lead to the era of art belonging to the public with equality. John Berger published *Ways of Seeing* in 1990 based on Benjamin's theory. In the first chapter of this book [8], the author describes the impact of photography from the perspective of viewing styles. Traditional European painting was characterized by "perspective," meaning that things were observed with the naked eye of the viewer. However, the advent of photography changed the ways of seeing, destined to change the tradition of painting.

In addition to the books that have been published, there are also a considerable number of journal articles and dissertations discussing the interaction between photography and painting. Zhisheng Yan published a journal article, *Painting Strategies under Image Watching,* in 2019 [9]. The author discusses the influence of photography on painting, such as the record value of painting, which was very important previously, had receded into the background because of the emergence of photography from the perspective of viewing mode. As a result, painting was reformed under the pressure brought

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by photography, and many artists were exploring new painting strategies, which also promoted the development of modern art. The journal article *The Idiom in Photography as the Truth in Painting,* which was published by Rosemary Hawke in 2002, uses the works from the German artist Gerhard Richer's "photo-painting" to reveal the increasingly blurred line between painting and photography [10]. By analyzing Richer's blurred and unfocused images, the author explores whether photography, a medium that has been regarded as more objectively realistic than painting, is necessarily more realistic than painting. This reflects that people have begun to doubt the original assumptions of the media. In 2010, Xiaohui Liu's master's thesis, *The Liberation of the Image -from Classism to New Media Art* from China Central Academy of Fine Art, studied the transformation of artistic concepts at the birth of photography through time sequence and specific cases. To predict the impact that new technologies may have in the future. In 2016, Wei Lin's master's thesis, *The Different Ways but the Same Pursuit of Arts ——Researched the Synchronization between the early photography Arts and the development of Western painting* from Qilu University of Technology also discussed the process of the fusion between two sides in the early photography era, when the painting was trying to explore its new value and photography was trying to prove that it was part of art.

Most of the published books and journals focus on the impact of the invention of photography on art criticism, aesthetic methods, artistic styles, and popular culture. However, the proportion of specific research on painting language is not very large for all published articles, and the literature on the evolution of painting language over the years is also less.

3. Methodology

In this article, we will investigate through the following methods:

(1) Documentary research method. By searching the published books and journals at the domestic and international level about the language of painting and the relationship between photography and painting, as well as organizing and analyzing the theories provided by the references. This will create a reliable theoretical basis for the research in this paper.

(2) Photographic analysis method. Find the artworks of painters of the relevant schools through the Internet and publications, and analyze them after summarizing and analyzing them, highlighting the information in the paintings that relates to the language of the painting. After the analysis, the collected characteristics will be summarized to provide information for the analysis in the second half of the article.

Overall, the article will be divided into four sections. The first section is an introduction to the background of the research, the research methodology, the literature review, and the significance of the research. The second section is a systematic analysis of the artworks of the most representative schools of painting before and after the invention of the camera to identify their respective painting languages and to summarize the characteristics of the painting languages. The third part is a comparative analysis of the painting language of the two sides, and this step is to search for the differences between these two groups. In the fourth part, while describing the differences in the language of painting, the influence of photography on the language of painting will also be analyzed by combining the existing relevant theories.

4. Conclusion

Although photography has only existed for two hundred years, its impact on painting has been unprecedented. Due to the pursuit of realism in painting at that time, the absolute realism of photographs was destined to impact the painting style. Similarly, because of the common characteristic that photography and painting are static visual carriers, photography's tendency to converge with painting in some aspects is inevitable. When combing through Western discussions of

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painting and photography during the nineteenth-century period, it is not difficult to discover that people were not completely accepting or rejecting the new technology but rather displayed a complex range of sentiments. Perhaps it was the expectation of revolution, the fear and anxiety of new technologies, or the confusion about the future of traditional things, which all forced artists of the period to explore new paths in painting.

However, the shift in the language of painting did not happen suddenly after the birth of photography. When we carefully observe the paintings of the early photographic period, we will discover that although the language of painting has changed considerably, it still serves realism in essence. Impressionist paintings, for example, have more generalized brush strokes and brighter colors than their earlier counterparts. However, the logic behind them is still based on rigorous optical principles, and their painting languages are designed to reproduce the optical presence.

Through a comparative study of the painting language of the mainstream painting schools before and after the emergence of photography, we can comprehensively analyze the painting language of the mainstream painting schools in these most ups and downs, full of conflict and integration periods in the history of Western art. At the same time, we can get an in-depth understanding of the mutual influence of painting and photography in their development until they become symbiotic. Perhaps from this, we can also provide some inspiration for the present-day creation and development of photography and painting, as in the near future, we can have some new references when facing the challenges of new technologies.

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How Can China Overcome the Middle-income Trap?

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Abstract: China has experienced rapid economic development in the past few years and has become an upper-middle-income country. Becoming a high-income country is a difficult process. All middle-income countries should avoid falling into or overcome the middle-income trap. However, China inevitably fell into the middle-income trap. This work focuses on the methods of overcoming the middle-income trap in China. This work compares China and other countries that are facing or faced the same problem that China has met. Then, see if China can emulate other countries' solutions. The conclusion drawn from the work is that China needs to implement policies to overcome the middle-income trap, like enhanced technology introduction and financial support for emerging technology industries, increasing the minimum wage, etc. This work points out and analyzes some of the problems facing China today and lists some practical solutions or policies that could be feasible to help China become a high-income country.

Keywords: The middle-income trap, middle-income countries, China economy and society, economy growth, value-added

1. Introduction

The middle-income trap refers to a situation whereby a middle-income country is failing to transition to a high-income economy due to rising costs and declining competitiveness. This concept is from the World Bank [1]. At first glance, China had fast economic development in the past few years. However, in recent years, since 2020, especially in 2023, China's economic increase has apparently slowed down, and the demographic advantage is fading yearly. In this case, China needs to strengthen the introduction of technology, issue policies to encourage and support emerging industries, also reduce income inequality. Thus, to overcome the middle-income trap. In this research, this work examines other countries that have fallen into the middle-income trap and those that have crossed it. Plus the work then analyzes the policies those countries implemented.

2. China and South Korea

There are a few precedent countries that have already overcome the middle-income trap. One is South Korea, which could be a suitable example for China to emulate. However, here comes a problem: why South Korea but not Israel, Singapore, or other high-income countries? One reason is that Korea's economic composition is partially similar to China's economic composition. Let's take a look at the Figures.

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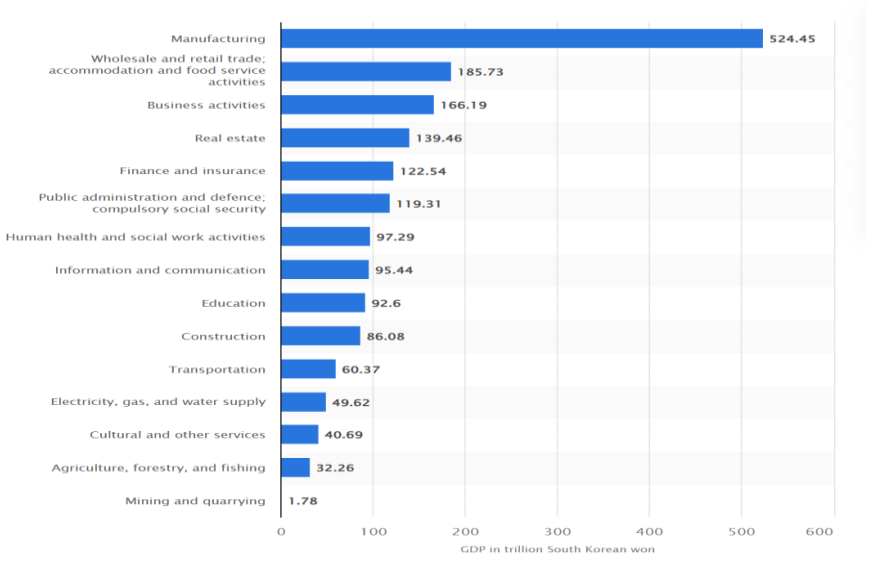


Figure 1: South Korea 2022 GDP composition [2].

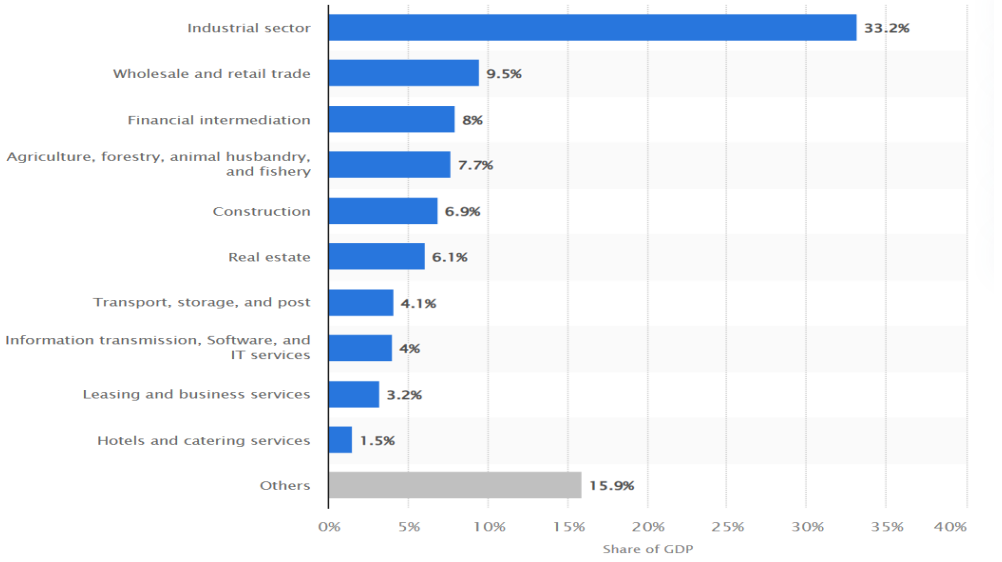


Figure 2: China 2022 GDP composition [3].

Figure 1 and 2 shows the GDP composition of South Korea and China separately. after analyzing Figures 1 and 2, this work shows that the main sources of GDP of both China and South Korea are basically the same. Which are both the industrial sector and wholesale and retail trade sector. Under this circumstance, China has similar industrial conditions to South Korea. It can be one of the conditions for China to emulate South Korea. Another reason could be that both South Korea and China are countries that have experienced post-war reconstruction. They have similar starting points in some way. However, South Korea has already become a high-income country. China, on the other hand, has fallen into the middle-income trap. Last, they both have the same geographic advantage, which is being near the sea. Finally, South Korea could be a suitable and appropriate example for China to emulate what they have done in the past few decades.

3. Introduction of advanced technology and re-examine state relations

In today's world, China is leading in some scientific research fields, like aerospace. Overall, the high-

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tech industries are so limited in China, and China also lacks many core technologies, for instance, chip technology, numerical control machines etc. It is vital for China to have these core technologies. Because here comes another concept, value-added. The concept of value added is that value-added products or services are worth more because they have been improved or had something added. From Cambridge Advanced Learner's Dictionary & Thesaurus [4]. Thus, if China can own more parts of the product, it means more profits. What's more, the core technology of the product is the part that can give the manufacturer the most profit. However, China has very limited technology for now. Introducing advanced technology could be a practical choice. Korea can be a successful precedent. From China's Development Observation, whether it is the labor-intensive industry dominated by light industry vigorously developed in the 60s of last century or the capital-intensive industry represented by heavy chemical industries such as steel, shipbuilding, and petrochemicals in the 70s, and the capital- -and technology-intensive industries such as automobiles, machinery, and electronics until the 80s, they were all developed on the basis of the introduction, imitation, absorption and digestion of advanced technologies from the United States and Japan [5]. It demonstrates the importance of introducing technology. China should increase the introduction of technology and pay attention to the countries' relations.

Under this circumstance, China should pay more attention to and improve its relations with developed countries. Back to the example of South Korea, from China's Development Observation, South Korea used economic aid and low-interest loans provided by Japan to compensate for the gap in construction funds for domestic economic development. Moreover, the normalization of relations between South Korea and Japan greatly promoted the trade exchanges between South Korea and Japan, which played a very important role in promoting the economic development and national strength of South Korea [6]. It demonstrates the importance of having a good relationship with a developed country and displays the benefits of collaboration. Re-examining relations with great powers is crucial to economic and technological development for China.

4. Being the "first mover" in emerging industry fields

As everyone knows, one of the reasons for China's rapid economic development in the past decade is its huge population. This huge population provides a large amount of cheap labor for many multinational companies. So many companies came and constructed their factories in China. It's a win-win situation. People in China have access to employment opportunities. Besides, the cost of the companies will also be reduced. With the arrival of more businesses, it also stimulates the market. However, in recent years, China's demographic advantage is shrinking. The New York Times wrote that Vietnam, which Apple had already earmarked for AirPods production in 2020, became a much-discussed option, one of the people said. Since then, Apple has started producing its watch in the country and moved some iPad manufacturing there. In Apple's most recent list of its top 200 suppliers, 20 use factories in Vietnam. By comparison, 155 companies operate factories in China [7]. So, China needs to find another way out. Back to the concept of value-added, the most profitable way is to have a brand of your own, and high-tech emerging industries are the most profitable. This work shows a very clear example, which is Tesla. Its boss, Elon Mask, is the pioneer of new energy vehicles. New energy vehicles are emerging industries in recent years, which bring huge profits. Besides, it also provides many jobs for people. According to the Figure 3:

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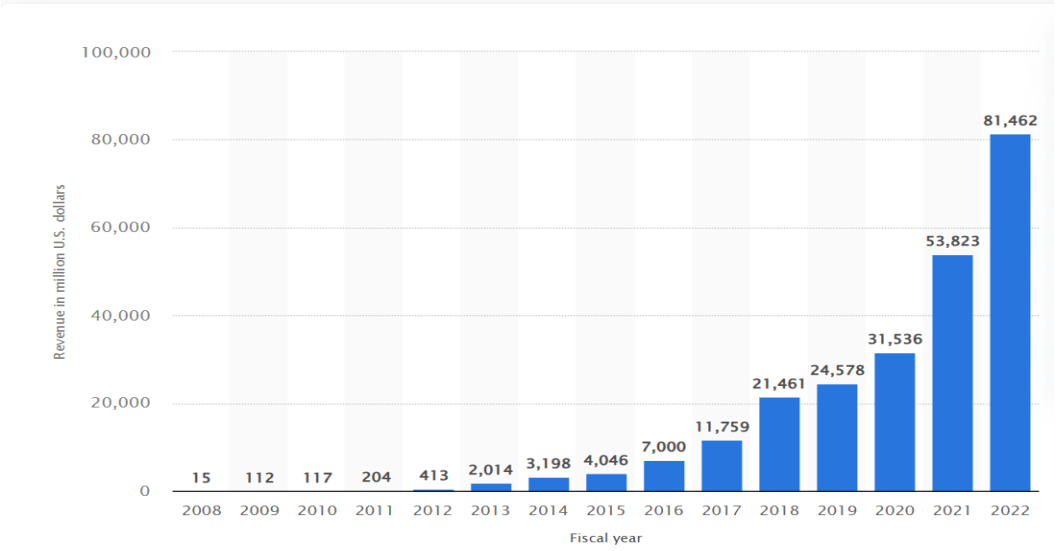


Figure 3: Tesla's annual revenue [8].

Since 2020, profits have grown significantly every year. Although at the beginning of the industry, there is no obvious profit. Once successful, it will bring huge profits. Especially the high-tech emerging industry. In today's world, many high-tech emerging industries are still developing. Thus, this would allow China to be the first mover in some specific emerging industries, like AI, genetic engineering, etc. In this case, China should Enact policies to support those emerging industries, like giving some financial support and providing top-notch technology and technical personnel. And it is better to focus on the industries that are still developing. Because there is not any monopoly and brand power impact. China can have a better chance to develop under these conditions. Another important point is to retain relevant technology talents. China should provide housing for them. Because in China, housing is a significant problem for most people. So this could be a big support for Core technicians.

5. Reducing the income inequality

There is a concept called the Gini coefficient, which measures the extent to which the distribution of income or consumption among individuals or households within an economy deviates from a perfectly equal distribution. A Gini index of 0 represents perfect equality, while an index of 100 implies perfect inequality [9]. When it comes to China. This work shows the Gini coefficient of China, according to the World Bank, is about 38.2 in 2019. However, compared to other countries, like South Korea, the Gini coefficient of South Korea, according to the World Bank, was about 31.4 in 2016. The result shows a huge difference between China and South Korea. The higher the Gini coefficient, the greater the wealth gap between people, which means serious income inequality. And this will cause some severe results. From the Causes and Consequences of Income Inequality, inequality dampens investment, and hence growth, by fueling economic, financial, and political instability, leading to financial crises, global imbalances, conflicts, and hampering poverty reduction [10].

The gap between the rich and the poor is too large. The rich have excess wealth, but the spending power is limited. Here is a very obvious example: three million RMB for a Bentley, 10 cars for each rich person. How many assembly lines they can run? The poor are the main force of consumption. Each family has a low-cost car of 30,000 RMB. The accumulation is millions or tens of millions of cars. Assembly lines and workers all have output and profit brought consumption, which is a positive cycle. However, if income inequality grows continuously, there will be a financial crisis. the great

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depression and “pouring milk” have never been overproduction. Still, the purchasing power of the rich was limited, and the vast number of poor people were too poor to afford it, which led to the economic depression and other series problems. To reduce income inequality, the Chinese government should increase the minimum wage. In this work, people can see in other countries, like Germany and America, the wages of manual workers are not low. Besides improving workers' rights and interests, supervising the enterprise to provide five social insurance and one housing fund for workers mandatorily. As the minimum wage slowly rises, income inequality slowly falls.

6. Conclusion

In conclusion, although China has fallen into the middle-income trap, it is possible for China to overcome the middle-income trap in the future. China should strengthen the introduction of technology and manage diplomatic relations, strengthen the development of high-tech new industries, and reduce domestic inequality of wealth, income, and region development. This work focuses on information from figures, tables, newspapers, and some reliable academic articles, which makes this work more credible. The work also analyzes the problems facing China today and then gives some appropriate policies and suggestions for China to overcome the middle-income trap. Further research will be focused on the collapse of the real estate economy in China nowadays.

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On the Enlightenment Movement: The Impact on Western Society and the Social Problems Brought by the Lack of Chinese Enlightenment

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Abstract: In his article "What is Enlightenment", Foucault once said, "By explaining it this way, people can discover a starting point for analysis, which is to describe people's so-called attitudes towards modernity.". The Enlightenment legitimized human rights, and with the Enlightenment as the boundary, humanity entered a stage of modernity. Modern human rights ideology was initially established, and Western social life underwent earth-shaking changes. It also impacted China as far away as the East, as the ideas of the Enlightenment formed the cornerstone of modern society and established the embryonic form of modern society. Although China has been affected by this, due to the lack of philosophical education, people only have a vague understanding of concepts such as human rights, democracy, freedom, and so on, without a profound understanding, which has led to some social problems in China being particularly prominent compared to the West. This article explores the issue of legalization in the Enlightenment by analyzing the ideological context before and after the Enlightenment, focusing specifically on human rights. It also attempts to categorize the concept of power during the Enlightenment period and explore several types of power in human society, discussing the impact of the Enlightenment from the above points. Afterward, this article attempts to analyze the impact of the Enlightenment on Western society, using the presence or absence of the Enlightenment as a variable. As a comparison, it analyzes some social problems in China caused by the lack of popularization of knowledge and philosophical education related to the Enlightenment.

Keywords: natural rights, Natural law, Social contract, Modernity, Legitimacy, human rights

1. Introduction

In an opulent or commercial society, besides, to think or reason comes to be, like every other employment, a particular business, which is carried on by a very few people, who furnish the public with all the thought and reason possessed by the vast multitudes that labor. Only a small part of any ordinary person's knowledge has resulted from personal observation or reflection. All the rest has been purchased, in the same manner as his shoes or his stockings, from those whose business it is to make up and prepare for the market that particular species of goods [1,2].

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Under the stubborn rule of feudal autocracy and religious rule that lasted for thousands of years, due to the development and progress of productive forces, as well as the emergence of capitalism, the trend of advocating rationality has caused a great uproar in society. In the 18th century, France was still a feudal country, with extravagant aristocrats and wealthy families in temples, resulting in an empty treasury. Farmers endured the heavy exploitation of feudal lords and churches in rural areas. In terms of culture, churches, and monarchies suppressed the sprouts of new ideas, attempting to implement a policy of foolishness and cultural hegemony [3]. The rise of the Enlightenment movement, viewed from a historical perspective, is a byproduct of the development of capitalism. The Enlightenment was a manifestation of the bourgeois revolution in terms of culture. Regarding this capitalist way of liberation, Marx believed that the bourgeois political revolution destroyed "all levels, guilds, guilds, and privileges, because these were numerous manifestations of the separation of the people from their own community. As a result, the political revolution eliminated the political nature of civil society." [4]. This revolution dissolved the solidity of people in social groups, and Individuals were liberated from the confinement of social organizations. On this basis, "public affairs themselves have instead become the universal affairs of each individual, and political functions have become their universal functions [4].

Many scholars have conducted more specific discussions on the social background of the Enlightenment movement. Historians such as Robert Darnton have studied publications that exploded during the Enlightenment period [5]. Scholars such as Roger Charter and Robert Muchembled have studied how Enlightenment ideas were spread from elite intellectuals to the working masses [6]. In addition, some scholars have studied the subtle impact of visual art on the intellectual revolution [7]. Many authors also indicate that during this period, many institutions and organizations of various sizes emerged throughout Europe, as well as many commercial and cultural activities where people exchanged ideas [8]. The generalization of reading is also reflected in this era. Fragmented reading has increased, and more people no longer spend a lot of time repeatedly studying religious classics but quickly scan novels and other reading materials and pass them on to others. By the end of the 18th century, the New England community seemed to have wisely abandoned its reliance on limited religious works and was almost submerged by new genres - novels, newspapers, children's books, travel, and natural history - each of which was greedily absorbed and then discarded [9]. Enlightenment relies on knowledge dissemination channels such as libraries, scientific journals, popular science reading materials, encyclopedias, etc [10, 11]. This knowledge dissemination during the Enlightenment era also shaped the establishment and development of modern academic and related institutions [12,13].

Kant's article "What is Enlightenment" mainly emphasizes two points: 1. Enlightenment is when humans resist authority and bravely use their rationality, and the premise of using rationality is the critique of rationality. 2. Enlightenment is the process of humans reaching adulthood and should be in the overall movement of purposeful history. Kant believed that the important and primary condition of enlightenment was freedom. Freedom encourages people to use their rationality to think. The use of rationality can be divided into two ways: public and private. In fact, this rough classification system is slightly outdated today, as with the continuous development of capitalism and the increasing degree of social division of labor, the multiplicity of individual identities has become increasingly prominent. Foucault used Baudelaire's words to explain modernity. Baudelaire believed that modernity is a heroic attitude towards reality, which is neither idealism detached from reality nor complete abandonment of ideals, but an attitude that respects reality and adheres to ideals. Foucault is committed to defamiliarizing enlightenment to discover the true meaning of enlightenment. On the one hand, he supported Kant's reverence for reason, and on the other hand, he denied the view of confusing enlightenment and rationalism. He believed that the legalization of reason should be considered, at least not confused with transcendental metaphysics. We should

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criticize reason because reason belongs to us, this historical subject, and therefore should also be the object of investigation. We should go beyond Kant's pure rational criticism to creatively analyze and construct the society and power of our thinking. At the same time, enlightenment cannot simply be equated with humanistic spirit. Humanism beautifies human nature in its subtext and attempts to prove the natural legitimation of human nature. This concept is not fundamentally philosophical but is more about history and religion. Moreover, he believes that enlightenment is determined by changes in the original relationship between "will," "authority," and "rational use" [1]. In different eras, different aspects of enlightenment were valued, and an enchanting concept of the times thwarted attempts to balance these three. Kant's resolute reform did not break out of the traditional mold but flowed from one mold to another, that is, the myth of rational centrism for reasoning. Foucault believed that Kant's actions were a philosophical problematization of the present. Kant raised a rather historical question, but he did not tend to explore historical, special questions but rather sought the commonalities of history, which were universal questions.

2. THE MAIN IDEAS OF THE ENLIGHTENMENT MOVEMENT

2.1. Power and Modernity

The concept of power is a typical modern term. If traditional society is characterized by virtue, then modern society is characterized by power. The mainstream power theory is divided into two factions, one focusing on social cooperation, one on social conflict, and another layer of power that is educational. Foucault and Rousseau, who focus on social cooperation, belong to the former. Foucault advocates analyzing power from a micro level, and power is not just a public tool of the state at the macro level. In our history, power has been overly simplistic. If power refers to a power that governs or influences others, then power does not only exist in the rule of the monarch or government over grassroots individuals but also permeates all aspects of social life. The most significant aspect is the control, selection, organization, and redistribution of discourse production in a society. The "literary prison" and cultural dictatorship and ideological monopoly are relatively easy to detect, and there are many more difficult-to-realize parts, such as scientific paradigms, industry rules, theoretical authority, personal qualifications, job qualifications, action plans, and political direction. Countless fields embody the discourse form and composition of power.

2.2. Development of human rights theory

In the Age of Enlightenment, a prominent feature was the rights transfer. "Natural human rights, sovereignty in the people" advocated for the return of human rights deprived by religion and monarchy to individuals. The theory of natural human rights advocated that human life, freedom, and property were enjoyed by everyone and were inalienable and unalienable rights. Freedom and equality were in line with human nature and were natural rights which were endowed by human nature. Western human rights theory has been sprouting since ancient Greece, from Plato and Aristotle's "innate privilege" to Stoicism's refutation of it. The Stoic school's claim has generally considered some important elements of human rights ideology, which is that humans should be equal regardless of race, identity, nationality, property, etc. In this sense, the natural law ideas of the Stoic school can be seen as the ideological source of human rights theory. If the Stoic school provided the ideological foundation for establishing human rights, then another important sprout of human rights thought is Christian thought. The Book of Galatians in the Bible declares, "By believing in Christ Jesus, you are all the sons of God. Those who were baptized into Christ are all clothed in Christ. There is no distinction between Jews, Greeks, free men, slaves, or men or women; for in Christ Jesus, you are all one." (3:28) This idea of Christianity poses a challenge to the hierarchical social ideology of ancient Rome, and it subtly influenced the laws of ancient Rome,

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ultimately forming a legal system of equality for all. Even when it comes to human rights ideology in later generations, Christianity has a significant influence that cannot be underestimated. Modern law, directly derived from the norms of religious law, largely inherits the Christian idea of 'equality before God'.

The modern theory of human rights originated from the Renaissance movement in the 14th to 16th centuries, but at that time, human rights thought was only a very simple sprout. Until the 18th century, the Enlightenment was vigorously carried out, and human rights ideology was inherited and developed among representatives of the Enlightenment. Thinkers such as Montesquieu and Rousseau further explored Locke's theory of natural rights, believing that human rights, as a fundamental right of human beings, were inherent and nontransferable. Because the fundamental rights of humans stem from natural law that predates human law, people only transfer their right to enforce natural law and self-jurisdiction to the constitutional state when entering contracts with the state, and their fundamental rights have never been and cannot be transferred. As Rousseau once said, "The main natural endowments of humanity, life, and freedom - these gifts that everyone can enjoy, are at least questionable as to whether they have the right to abandon them. If a person abandons freedom, they devalue their own existence; if they abandon life, they eliminate the existence of freedom... Therefore, abandoning life and freedom at any cost is against nature and rationality." (P137) [14]. Rousseau's human rights theory had a significant impact on the later practice of human rights in the West. From the human rights theories of Enlightenment thinkers, the human rights thoughts during the Enlightenment far exceeded the simple human rights thoughts of the Renaissance, forming a conscious and systematic theory, namely the theory of innate human rights.

The idea of innate human rights holds that human rights are natural rights granted to humans, emphasizing the natural attributes of human rights, which carry a worship of natural forces. People come into this world with the rights granted by nature, and in the process of participating in the formation of a country, they hand over their innate human rights to society and the state in the form of a contract, forming legal rights. This is a process of transferring rights. Moreover, people can withdraw the right to entrust themselves at any time.

As the epitome of the Enlightenment movement, Kant raised objections to the idea of innate human rights. From Kant's perspective, there was a shift from innate human rights to human rights. The legitimacy of morality and rights no longer stems from nature but from human practical rationality. Nature lost its sublimity here in Kant to give way to the law generated by common free will, with the moral law of the heart higher than the starry sky above. Morality belongs to the realm of human practical rationality and the realm of freedom that transcends external inevitability. The will establishes universal moral principles through self-legislation that states, 'You should act in this way to elevate your principles to universal law.' From this perspective, freedom is the foundation of rights. Kant established the position of freedom above nature by dividing the world into nature and freedom, and human nature is reflected in the freedom of self-legislation.

2.3. Limitation of Freedom

Kant's 'freedom to use reason openly' and 'freedom to use reason privately'[15]. The freedom to openly use reason is roughly equivalent to freedom of speech, publication, and other freedoms related to public opinion and the dissemination of ideas. The freedom to privately use reason is to use one's own reason to handle all matters that belong to one's own position. Kant believed that the freedom in the front should be infinite, while the freedom in the back must be restricted. He gave an example that an officer must obey and execute the orders of his superiors, but he also has the right to express his own opinions on the gains and losses of this order from the perspective of a scholar. A citizen must pay the prescribed tax amount, but as a scholar, he can also protest against the

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unfairness of this tax law. A pastor has the obligation to preach doctrine according to the requirements of the church, but also the right to collaborate with scholars in other fields to express their criticism of such doctrine. This inconsistency between words and actions is necessary for a legal society. However, if a scholar thinks that they have mastered the truth and can use their authority to promote their ideas, disregarding their social obligations or even treating the implementation of such personal opinions as their own obligation, then it is not only promoting enlightenment but also hindering it [16].

2.4. Reflection on Kant's Philosophy

Kant's criticism of reality is incomplete and has a compromising attitude towards the shortcomings of existing systems. Hegel also made a sharp critique of this: 'We have all kinds of commotion happening in and above our minds; but the German mind can still sit quietly in a nightcap, allowing the mind to freely move within.'

3. The Impact of the Enlightenment on Western Society

The Enlightenment had a profound impact on Western society, involving multiple fields such as ideology, politics, culture, and society. The Enlightenment emphasized individual freedom of thought and rights, which had a profound impact on later democratic systems and human rights laws. The section on human rights has already been discussed in the previous text. The American Declaration of Independence states that "all men are born equal and have certain inalienable rights" and manifests this ideology. At that time, thinkers advocated for the decentralization and supervision of political power, which laid the foundation for later modern constitutional systems, such as the US Constitution and the French Revolution. The popularization of education was considered important during this period, which directly promoted education reform. People believed that education was the key to cultivating free citizens, which led to the establishment of a modern education system. The Enlightenment also prompted people to reflect on the expansion of colonialism and slavery in Europe, which ultimately led to the movement of abolishing slavery and liberating colonies.

However, the results of the Enlightenment movement do not seem optimistic. After the Enlightenment, people believed that they were able to master the material world in a way that was free from illusions, myths, internal power, and worship. Anything that does not conform to scientific principles should be questioned. Every mental resistance it resists is just to enhance strength [17]. In fact, it can be said that Hokheimer and Adorno's articles have cast doubt on contemporary intellectuals' belief in self-awareness and subjectivity, as well as cast a long shadow over the debate on the social and political order established by this concept of subjectivity. The Enlightenment movement cannot resist the continuous threats of rationalization, mythology, and domination. Despite the efforts of the Enlightenment, its progressive goals have not yet been achieved: "In the most universal sense of progressive thought, the Enlightenment has always aimed to liberate people from fear and establish their sovereignty. However, the fully enlightened Earth is triumphantly emitting the light of disaster. "[18].

If we further consider this issue, we will find that there are still things worth comforting. Theodor Adorno once said, "Philosophy, once seemingly outdated, survived because it missed the moment to realize it. After the attempt to change the world failed, people simply judged that it was only intervening in the world, and in the face of reality, resigned to fate itself weakened the world, which became rational defeatism. After breaking the promise of integrating with reality or at the point of realization, philosophy had to mercilessly criticize itself [19]. The spirit of enlightenment can survive in self-criticism. At the end of the 18th century, romanticism replaced the

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Enlightenment spirit as the main trend of thought in the intellectual world [20]. Romanticism critically inherited and developed the spirit of Enlightenment. Romanticists believe that the Enlightenment overly emphasized rationality, and exploring nature may not necessarily lead to human happiness but may lead to another form of misfortune [21].

4. The Lack of Enlightenment Thought in the Modernization Process of Chinese Society

4.1. Historical Causes

4.1.1. The Development of Enlightenment Thought from the Late Qing Dynasty to the Founding of the People's Republic of China

Due to the influence of the feudal system, China has taken a dominant position, and the sprouts of capitalism have not developed well. Specifically, although China's feudal system is increasingly disintegrating and it difficult to achieve complete rule, it has become increasingly strict, with professions divided into three, six, and nine levels. At the grassroots level, agriculture has been promoted, while commerce has not been promoted, resulting in a slow development of capitalism. From a historical perspective, the feudal agricultural economy in the East and West of Europe, Asia, and Europe emphasized agriculture and suppressed commerce, both of which were self-sufficient economies that combined farming and weaving. However, the feudal agricultural economy in the West had its noteworthy characteristics. The shift from agriculture to commerce initially occurred in Western Europe, originating within the agricultural economy. Commerce and urban economy developed from being vassals of feudal agricultural economy to competing objects, ultimately reversing the primary and secondary relationships, and agriculture became vassals of the urban economy.

4.1.2. Two Enlightenment Movements in China

China has undergone two Enlightenment movements in modern history, and the common feature of these two Enlightenment movements is their short duration. Even though it was grand at the beginning, with the turning of the political situation, it soon became depressed and even criticized and forgotten in turn.

4.2. Current issues

996 refers to working 6 days a week from 9am to 9pm daily. Under the 996 working system, employees work 11 hours a day and 66 hours a week, which is clearly in violation of labor laws. In October 2016, Internet company 58 was reported to have implemented a "996" work system for all employees in the same city, working from 9am to 9pm, working six days a week without subsidies or overtime pay, and not allowed to take leave. In January 2019, it was revealed that "Hangzhou Youzan Technology" company would implement the "996" working system [22]. 996 instantly became a hot topic on the internet. A project called "996. ICU" has appeared on GitHub, listing companies implementing the 996 work system to resist it. This move received an immediate response from many programmers [23].

The 996 reflects a mentality of being eager for quick success and instant benefits, reflecting that the ideas of the Enlightenment movement have not been truly implemented in China. The two Enlightenment movements cannot be said to have ended in failure, but their core was a religious fervor for slogans, which fundamentally violated the spirit of the Enlightenment. The Enlightenment emphasized the need for continuous development, continuous criticism, and the constant use of one's own intelligence. However, the two Enlightenment movements that occurred

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in modern China were both a kind of guidance from the intellectual elite class, and these elites had a dictatorial attitude that they believed a theory was correct and wanted to eliminate all dissenting ideas, which precisely violated the spirit of the Enlightenment's continuous criticism. At the same time, their behavior reflects an attitude of being eager for quick success and instant benefits.

5. CONCLUSION

The Enlightenment was just a liberation of thought, eager to make it effective and immediately become a practical idea, which was too hasty. The result is that everyone's understanding of enlightenment is limited to the hope of having a so-called correct idea to immediately change society, using ready-made theories from Western society without hesitation, like a frenzied monsoon that leaves nothing behind after blowing away. If it is not for the recognition of the Enlightenment ideology itself but for the purpose of practical application, then when encountering more urgent matters for the development of society, the Enlightenment ideology, so-called human rights, and freedoms will immediately be abandoned like a clog and thrown aside. They have not realized or attempted to make others aware that the spirit of enlightenment is an important cornerstone of the human rights ideology that constitutes the bottom layer of modern society.

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Back to Divination Practice: Cross-Cultural Characteristics of Dunhuang Birdsong Divination Book IOLTibJ747

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Abstract: Divination, as an important component of Chinese philosophy, plays an important role in reflecting the complex historical background in history and folklore. Especially in the Dunhuang region, which has experience in cross-cultural communication, the divination books unearthed from it have high reference value for understanding the complex historical background of Dunhuang at that time. This article selects the Dunhuang Birdsong Divination Book IOLTibJ747 as the research object, and through text analysis and historical analysis, re-examines the living conditions of the Dunhuang people during the Tibetan rule and the influence reflected by cross-cultural experiences. On the one hand, this article believes that IOLTibJ747 has a multilingual nature and integrates folk tales born in various cultural backgrounds, as well as the cross-cultural experience of the Dunhuang region during Tibetan rule in terms of bird species selection. On the other hand, this article believes that IOLTibJ747's emphasis on the spatiotemporal coordinates of divination and the selection of divination themes both point to the historical fact that war was the main topic of people's life in the Dunhuang region during the Tibetan rule. This article has certain reference value for exploring academic approaches to cross-cultural research, international relations research, and social history research through Zi Xue academic literature.

Keywords: Dunhuang, Birdsong Divination Book, Cross-culture

1. Introduction

1.1. Origin and Development

Ornithomancy, often known as bird divination, is an age-old tradition that has been documented in several civilizations all over the globe. The practice seems to have a long and complex history in Dunhuang.

Along with other manuscripts like P.T.1045, the manuscript IOLTibJ747 provides insightful information on the evolution of bird divination in this area. These manuscripts, which show a fusion of Chinese, Tibetan, and other Central Asian elements, most likely belong to the Tang period (618–907 AD).

The emphasis on crows in particular, as shown in the passage, shows a relationship to older Chinese beliefs in which crows were seen as emblems of divine intervention[1]. As different behaviors and beliefs were incorporated into regional traditions, the development of these practices in the Dunhuang area probably mirrored the larger cultural interaction along the Silk Road[2].

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1.2. Cultural Significance

Bird divination seems to have had a variety of functions in everyday life at Dunhuang. On the one hand, it provided a way to foretell both unimportant and important future occurrences. However, it was also included into religious ceremonies, providing a link between human actions and heavenly influence.

The deep relationships between bird divination and regional religious customs are highlighted by the precise descriptions of ceremonies and gifts included in the manuscripts, such as the usage of milk, white mustard seeds, fresh meat, and flowers [3]. These relationships suggest a nuanced worldview in which divination was not only a superstitious belief but also a planned and important societal activity [4].

1.3. Connection with Religion and Philosophy

The writings demonstrate a tight connection between Dunhuang's many religious and philosophical traditions and bird divination. A fusion of Buddhist, Taoist, and indigenous belief systems is suggested by the presence of Tibetan inscriptions and the emphasis on certain rites, directions, and spatial characteristics [5].

Furthermore, these works' symbolism and vocabulary reveal an underlying philosophy that uses nature, particularly birds, as a window into the workings of the cosmos. Daoist beliefs in the harmony and interdependence of all things chime with the notion that bird cries and actions might be understood as prophecies or manifestations of divine intent [6].

2. Analysis of Manuscript IOLTibJ747

2.1. Physical Description

IOL. Tib J747 is the most complete of the 6 Dunhuang Tibetan and Uighur documents. This particular scroll is rare, consisting of 3 pages. The first page includes an introduction followed by two rows of divination tables; the second page consists entirely of a divination table; the third page includes two rows of divination tables and hexagram texts. The contents are divided into three parts: The first part is a poetic introduction in 9 lines and 29 sentences, primarily describing the divine crow Huoyang An Ya [7] as a messenger of the god's will, flying around in all directions and offering something called "Co" to the god, along with an explanation that different crow sounds symbolize different omens [8]. The second part is a divination table with 9 directions and 8 items used to ward off evil. The directions are: East, Southeast, South, Southwest, West, Northwest, North, Northeast, and the Sky. The items to ward off evil are: Milk, Mustard Seed, Pure Water, Fresh Meat, Flowers, Frankincense, Rice, and Sticky Rice. Vertically, there are 10 time periods representing different segments of the day. The cawing of the crow in these time periods and in different directions forms 90 hexagram omens.

The third part consists of 8 lines of more refined prose hexagrams, determining good and bad omens based on the direction and sequence of the crow's cawing and some references to specific places and incense. In IOL. Tib J747, the second part's divination table's time and direction names are identical to those in P.3988, and the hexagram texts in the table are mostly similar. The third part's prose hexagrams are relatively simple, whereas P.3988's are richer and organized according to the Chinese zodiac time system, with different hexagrams for each day. However, an overall analysis of the document shows that IOL. Tib J747's divination method and P.3988's "Uzhàn Lín Jué" likely stem from the same Han Chinese divination tradition, while each retains its own unique ethnic characteristics.

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2.2. Content Analysis

2.2.1. Poetic Preface

A lyrical preamble, a prominent element in early Chinese divination writings, opens the book. It establishes a connection between the human and the divine by outlining the cosmological framework within which divination functions. The crow is described in the preface's lyrical introduction as a representative of divine intent and a trustworthy advisor. This implies that the Tang Dynasty did not see divination as superstition but rather as an essential component of their worldview, which was influenced by Daoist and Buddhist ideas [9].

2.2.2. Prose Divinations

The prose portion of IOLTibJ747 provides a sequence of divinations after the lyrical prelude. The cries, movements, and actions of the crow are explained in great detail in connection to certain temporal and geographical situations in these divinations. The document develops a systematic method for bird divination by explaining the meaning of various directions, times of day, and particular noises. According to this systematization, bird divination was not a randomly chosen technique but rather a complex process with agreed-upon meanings [10].

2.2.3. Tibetan Inscriptions and Folk Stories

Tibetan inscriptions and folktales can be found in IOLTibJ747, which emphasizes the multiethnic nature of Tang Dynasty Dunhuang. The folktale and Tibetan letters that were inscribed in the text provide important new perspectives on the time's everyday life, customs, and social dynamics. These inscriptions also highlight how Chinese and Tibetan cultures coexisted and blended at Dunhuang, underscoring the city's significance as a Silk Road cultural crossroads [11].

2.3. Linguistic Features

Unique language characteristics of manuscript IOLTibJ747 indicate its historical setting and cultural significance:

The bilingual nature of the manuscript emphasizes the intercultural interchange that took place at Dunhuang during the Tang Dynasty by including passages in both Chinese and Tibetan. The use of two languages in one text alludes to a syncretic method of divination that combines Tibetan and Chinese traditions [12].

poetry and Prose Forms: IOLTibJ747 makes an intentional attempt to employ a variety of literary styles, as seen by the usage of both poetry and prose forms. The prose provides a clearer explanation of divination techniques, while the poetry prelude adds a lyrical tone in keeping with traditional Chinese aesthetics [13].

Rich symbolism and metaphor are used throughout the work, such as the crow serving as a messenger and certain noises standing in for various omens. The book is given a mystical character by the poetic language, which ties it to more general religious and philosophical ideas [14].

2.4. Comparison with Other Manuscripts (P.T.1045, P.T.1048, etc.)

Similarities in Content: The descriptions of the divination system in manuscripts P.T.1045, P.T.1048 and IOLTibJ747 are quite similar. A lyrical introduction may be found in both P.T.1045 and IOLTibJ747, indicating a shared literary tradition [15].

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While the substance of these manuscripts is identical, there are differences in the size and form of them. For instance, P.T.1045 is 32 x 88 cm as opposed to IOLTibJ747, which is 29.5 x 104 cm. These variances might be due to changes in the manuscripts' intended audience or usage [16].

Tibetan elements are present: IOLTibJ747 has Tibetan inscriptions and folktales, which are absent from P.T.1045 and P.T.1048. The fact that IOLTibJ747 is multilingual highlights the complex cultural backdrop of the species, and it may also imply a particular affinity for Tibetan populations or customs in Dunhuang [17].

Language and Syntax: A careful examination of the language and syntax utilized in these texts may show minute variances that indicate shifting linguistic conventions or geographical variations in divination techniques [18].

3. Historical Analysis: Divination Practices

3.1. Facing War

In ancient Dunhuang, offerings, ceremonies, and rituals played an indispensable role in both divination and societal harmony. The intricate texts from this region, like those found in the book describing divination techniques, emphasize the value of specific gifts corresponding to various compass points—such as milk for the east and fresh meat for the west [19]. These weren't merely symbolic actions; they formed a complex system of rituals that facilitated divination, ensuring social stability and establishing profound spiritual connections [20]. As Dunhuang was a crossroads of civilizations, the rituals reflected a syncretism of multiple cultural traditions, embodying a fusion where local customs were harmonized into a unified system of spiritual expression [21].

War, however, introduced a different dimension to this spiritual and cultural tapestry. While nomads could rely on their mobility to escape conflict, the agricultural community of Dunhuang, influenced by their sedentary lifestyle, often turned to their deep-seated rituals to navigate the threat of war. Manuscript IOLTibJ747 highlights this reliance on the spiritual, revealing practices like the torma ceremony from the Tibetan tradition, wherein sacrifices were offered to crows to invoke good fortune and repel misfortune. The reasons for such spiritual recourse during wartime are multifaceted. The settlers from the Central Plains carried with them the mindset of an agricultural society. Moreover, during the Tubo rule over Dunhuang, strict regulations were enforced, preventing escape and even influencing divinatory methods. Lastly, Dunhuang's identity as a pivotal transportation hub, built upon the foundation of population movement, meant that even the upheavals of war could not easily sway them from their homeland.

Together, these insights paint a vivid picture of a society where rituals were deeply woven into the fabric of daily life, connecting the spiritual, cultural, and social spheres of ancient Dunhuang.

3.2. Approximate Time and Highlight Direction

The use of time and space in Manuscript IOLTibJ747 presents a unique juxtaposition against the backdrop of traditional Chinese cultural symbols, particularly in the context of Dunhuang's historical significance as a cultural crossroads. While the intricacies of Chinese symbols often represent time through the 12 Chinese zodiac signs, this manuscript offers a refreshing perspective. Unlike the intricate symbolization of time in Chinese traditions, IOLTibJ747 exhibits meticulous historical accuracy, highlighting time's cyclical nature and its pertinence to human fate. This is done by linking specific omens or events to certain times of the day, demonstrating a more pragmatic comprehension of time, where hours are associated more with tangible events than symbolic representations [22].

Furthermore, potential influences from Tibetan or Central Asian beliefs suggest that the absence of detailed symbolism might result from Dunhuang's exposure to a diverse set of cultural traditions [23]. The relationship between time and directions in the manuscript possibly indicates a connection

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to Chinese cosmology, emphasizing a nuanced method of understanding and interpreting the cosmos [24].

However, where the manuscript departs from a focus on time, it deeply delves into spatial features. Dunhuang's strategic position at the Silk Road's intersection is intricately woven into the text, highlighting its multifaceted role as a nexus of commerce, religion, and culture. Rather than tethering rituals like the "Doma ceremony" to time coordinates, they are described in spatial terms, showcasing a belief that challenges to Dunhuang's populace were more tied to direction than to time or season [25]. This emphasis on spatial elements perhaps reflects Dunhuang's identity as a community molded by migratory movements, acknowledging the tangible challenges of a settlement located at a pivotal crossroads. Here, threats weren't just symbolic but were real, intertwined with the dynamics of trade, warfare, and diplomacy.

In addition, the manuscript's instructions, connected to distinct directions, might have served dual purposes: addressing spiritual beliefs while also catering to practical concerns like warfare or trade [26]. Such spatial correlations in IOLTibJ747 could indicate geographical variations in divination techniques, potentially reflecting regional customs or the amalgamation of different cultural influences. The text's profound emphasis on topographical nuances doesn't just suggest a cultural blend but emphasizes Dunhuang's monumental role in trade and the region's development [27].

In conclusion, Manuscript IOLTibJ747 stands as a testament to a sophisticated understanding of time and space, setting itself apart from traditional Chinese conceptions while simultaneously shedding light on the rich cultural mosaic of ancient Dunhuang.

3.3. Predominantly War-Related Predictions

The prevalence of war-related prophecies in Manuscript IOLTibJ747 isn't merely an idiosyncratic theme; it provides essential insights into the historical backdrop of Dunhuang, especially during the Tang Dynasty. The text frequently addresses war and armed struggle, signifying a time when both foreign and domestic threats were prevalent. Several examples within the text, particularly within the tabulated sections, illuminate how divination revolved around warfare.

For instance, the mention of obtaining tiger skin as a reward stands out as an allusion to Tibetan tradition, where such a reward was bestowed upon valiant warriors. This connection between a widely recognized symbol of bravery and a specific form of divination highlights the intertwining of cultural values and military objectives. Another revealing aspect is found in the term "coming of thieves" used in the divination tables. Upon closer examination, this term does not simply refer to commonplace theft but alludes to invasion or an imminent attack by enemy forces. The use of this seemingly mundane phrase to symbolize a profound and dire circumstance underscores the acute awareness of military threats and the code-like language used in the divination processes.

This emphasis on combat indicates a society that must learn the art of war in order to survive in a setting of regular military encounters. The narrative reveals how divination evolved from a mere cultural interest to a crucial component of military strategy and decision-making, serving as a spiritual compass in perilous times [28]. Additionally, the war predictions provide a vivid image of the larger social and political milieu, which is characterized by underlying anxieties and concerns, as well as the cultural upheaval it sparked.

A mirror reflecting the intricacies of a time when the echoes of battle resound through its pages, IOLTibJ747 transcends the status of a historical artifact. The literature offers an intimate look into the human experience of ancient Dunhuang by delving into the minutiae of its divination techniques, such as the instances described, and showing the goals, difficulties, and complexity of a long-ago past [29]. It emphasizes the text's place as a contemporary representation of a society's attitude to conflict and its efforts to comprehend and manage it via spiritual means rather than solely as a historical record.

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3.4. Types of Birds, Their Meanings, and Interpretation of Omens and Symbols

Manuscript IOLTibJ747's symbolism of the crow is noteworthy because it reveals how the ancient Dunhuang people saw birds and offers a unique viewpoint on how to interpret omens and symbols. Both a typical bird and a sage messenger from the supernatural world are depicted as the crow. The many applications of the crow as a way finder and a symbol are congruent with this in-depth justification [30].

Crows are used as symbols in the divination practices of Dunhuang, an uncommon synthesis of components from Tibetan, Central Chinese, and Indian traditions. The Dunhuang crow sculpture might be seen as a continuation of the spiritual notion that ravens have unique locations to visit and are often associated with magical traits in Tibetan beliefs. This correlation between the material and spiritual worlds may represent a more in-depth understanding of the cosmos and a belief in the mystical powers of birds, mimicking Tibetan links between them. The Dunhuang people may have understood it as sage advice since the crow is regarded in Central Chinese culture as a symbol of wisdom and insight. This demonstrates a connection to more fundamental Chinese ideas, where symbolism extends beyond straightforward representation to penetrate ordinary thought. Crows are, nevertheless, often regarded as ancestral spirits in Indian mythology, and their cries are considered to be significant omens or messages. Due to its association with old wisdom, rites, and ceremonies, the crow's symbolic importance at Dunhuang may have been further heightened by this viewpoint. The incorporation of these cultural strands into the symbolism of the crow in Dunhuang not only reflects the region's unique geographic position as a meeting place of various civilizations, but it also serves as an example of how symbols and beliefs can cross boundaries and come together to form a coherent system that resonates with different cultural traditions. The people of Dunhuang were able to weave a complex and sophisticated tapestry that mirrored their own cultural identity by fusing many spiritual threads.

In Dunhuang, different crow cries are utilized as metaphors to express a range of events and situations, including as success or failure, joy or grief [31]. This is an illustration of the profundity of the language, where even the most basic natural elements carry significant spiritual and philosophical overtones. This cultural practice indicates a rigorous approach to understanding omens by going beyond basic superstition and portraying nature as a conduit for heavenly messages [32].

The poem's symbols and their meanings may also relate to cultural inequalities present in Dunhuang's multicultural environment. With the combination of Tibetan, Central Chinese, and Indian influences, these symbols provide a complex tapestry of ideas on the relationship between nature, technology, and cultural identity [33].

The narrative offers a glimpse into a world where magic and regular life coexist. Through the eyes of the crow, the sculpture offers a glimpse into the dynamic and reflecting cultural milieu of ancient Dunhuang. It also shows how the people who lived there developed a complex system of beliefs that were tailored to their unique fusion of cultural traditions.

4. Conclusion

Divination, in its essence, served as a vital guide for survival in the lives of ancient people. It held an importance that went beyond mere superstition or ritual; it was a systematic approach to understanding the world, predicting outcomes, and navigating complex life situations. In certain eras, especially in regions ruled by ethnic groups deeply adhering to divination, the value of this practice could be equated to modern-day big data and algorithm systems, such as those found in smartphone apps.

The analogy between divination and contemporary data-driven technologies underscores its role as an intellectual and spiritual tool. It wasn't merely a mystical practice but a methodological way to

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approach problems, make decisions, and guide actions. Like the algorithmic predictions we rely on today, divination attempts to predict and interpret the patterns of life, be it in warfare, commerce, or everyday decision-making.

By analyzing the divination text of Manuscript IOLTibJ747 from Dunhuang, we can reconstruct the historical face of the region during Tibetan rule. The richness of the text, with its intricate combination of symbols, cultural nuances, and detailed predictions related to war and spatial orientation, offers a multifaceted insight into the life and beliefs of the people of Dunhuang. It provides not just a glimpse into a bygone era but forms a complementary and harmonious relationship with other historical documents and literary artifacts.

The manuscript thus stands as a testament to the adaptive and inventive human spirit, capable of weaving spiritual beliefs, cultural values, and practical needs into a sophisticated system of understanding and guiding life. It serves as a fascinating reminder of our timeless quest to make sense of the world around us and how methods might change, but the underlying human curiosity and the drive to interpret and respond to our environment remains a constant.

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Research on the Lasting "Legacies" of Enlightenment: A Double-edged Sword to Modern Society

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Abstract: It is already common sense that the Enlightenment has brought huge improvement to human society both ideologically and physically and numerous scholars have discussed it before. However, the main aim of this article is to discover the real contributions of the Enlightenment and explore its limitations to our modern life. Think about what can be learned from the Enlightenment and what needs to be avoided in future political movements. The article will discuss the 'lasting legacies' of Enlightenment in three aspects: Arts, Economics, and Women's Rights and then focus on the negative sides of Enlightenment at the end. This essay may not cover all the political philosophers during the Enlightenment, so there are some limitations to the conclusions. Moreover, since political movements have developed differently in different eras, some of these conclusions may not apply to today's society, but it can provide some references for scholars to study.

Keywords: Enlightenment, Art, Economics, Women's Rights

1. Introduction

Before starting the main paragraphs, it is crucial to introduce readers to the concept of 'Enlightenment'. From the middle of the seventeenth century to the eighteenth century, for nearly a hundred years, an ideological revolution took place on the European continent with France as the center, which is the "Enlightenment". Before that, France was still a feudal monarchy in the eighteenth century, and the social life and thinking of the people were still controlled by the Catholic Church. The royal aristocracy is extravagant, and the national reserves are exhausted. At the same time, the Catholic Church and the feudal monarchs were still colluding with each other and killing people with different beliefs and progressive ideas. In sharp contrast to the current state of serious corruption in the monarchical church was the growth of the new bourgeoisie, which refused to continue to accept the monarchical system and the church's text of violence and strongly demanded a break from the old system in all aspects of bondage and repression. The Enlightenment is an ideological movement set off by the new bourgeoisie. The increasingly powerful emerging bourgeoisie was dissatisfied with the oppression of the feudal monarchy and church, and carried out a series of struggles. For the

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development of society, the Enlightenment had a different impact in different areas, and these areas are the next focus of this article.

2. The Artistic Legacies of Enlightenment and its Influence to Modern Art

2.1. Artistic legacies after Enlightenment

As mentioned in the previous paragraph, the Enlightenment was an intellectual movement in 18th century Europe, and exploring its lasting impact on the development of art was of great significance. This section provides an overview of the three main art schools divided after the Enlightenment: Neoclassicism, Romanticism, and Realism. The section will explain their background, main ideas, representative figures, and influence. These three art schools were also a reflection of the social atmosphere, social movements, social trends, and current social conditions at that time, and were important components of gradually promoting social progress. This section supplements readers' knowledge to understand the influence s that Enlightenment brought to contemporary arts in a later section.

Firstly, the Neoclassical Art after the Enlightenment. Neoclassicism emerged after the Enlightenment and was a powerful weapon for the bourgeoisie to hold high its ideological opposition to feudal monarchy and church superstition, in order to call on and organize the masses to dedicate themselves to the struggle of the bourgeoisie against feudalism. Therefore, what the bourgeoisie, for example, the bourgeoisie in France, recognizes and highly praises is the individual heroism of ancient Greece and Rome. Compared to classicism, the background of the emergence of neoclassicism is vastly different. On this basis, neoclassicism pays more attention to painting major historical themes; Influenced by the Enlightenment movement, they placed more emphasis on rationality rather than creating based on feelings. The emphasis on the composition should not be altered, and its completeness should still be emphasized; Pay attention to the completeness and outline of the sketch. But just like classicism, there is still not enough emphasis on color recognition, and the "sauce and oil color" of the classicism period has still been passed down. As mentioned earlier, Jacques Louis David, as a spiritual defender of classicism and one of the representative figures of neoclassicism, his work The Death of Mara is also one of the representative paintings of neoclassicism [1].

Secondly, romanticism. The rise of the Romantic literary movement in Europe was around the end of the 18th century to the first half of the 19th century, and the birth of romanticism was closely related to neoclassicism. After the French Revolution, due to the incomplete revolution, the Bourbon dynasty was restored, which was a rational kingdom advocated by the Enlightenment movement. It was early and had serious doubts, leading to disappointment. At this point, many staunch supporters of the Enlightenment movement felt disappointed and oppressed. Romantic living was born from this. The artistic expression of romanticism is personalized, emphasizing the transmission of strong emotional colors. It uses strong lighting effects, colorful contrasts, bold brushstrokes, and dynamic composition as the main means of expressing passion. The representative figure of Romantic art is the French painter Delacroix. As mentioned earlier, his masterpiece "Freedom Guide" reflects the real society of France at that time and praises the revolutionary spirit of Paris citizens who fought for freedom against tyranny. This work cleverly combines freehand brushwork with realism in a romantic way, using rich and intense colors and contrasting light and dark. It is full of dynamic composition, bold brushstrokes, and compact structure, expressing revolutionary enthusiasm and praising the July Revolution with the working class, bourgeoisie, and intellectuals as the main body [1].

Finally, realism. Realism became the mainstream painting school in society after neoclassical and romantic art, but its origin can be traced back to 1789 and was born in the same era as neoclassical and romantic art. The popularity of realism was due to the failure of the bourgeois-led French Revolution at that time, which forced the French people to abandon their fantasies and face reality.

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Subsequently, influenced by the "February Revolution", the previously prevalent romanticism did not conform to the harsh social background at that time. Therefore, some supporters of the original romanticism have raised questions, reflections, and discussions. The concept that "artistic creation should be based on real practical life, should be for the people, and art for life" is gradually emerging in society, gradually leading to the democratization of art. This also creates a strong disagreement between the realism that the people hope for and the romanticism supported by bourgeois rulers. Due to this, the reason why the bourgeoisie strongly resists realism is that realism has a strong critical nature. In the 19th century, the bourgeois rulers of France used the art of illusory and beautiful reality to make the laboring masses praise and support him. Realistic art, on the contrary, depicts the starving and cold living conditions of people at the bottom of society and the dark social background, which completely contradicts the expectations of the bourgeoisie. Realistic art is not just about drawing what you see, let alone making it up at will. It has real ideas, opposes indiscriminate and false character ideas, and depicts the most authentic side, including the inner world. Miller is the practitioner of this statement and a representative painter of realism. Realistic art emphasizes the authenticity of content and emphasizes real life, especially the lives and activities of low-level characters. His representative work "Picking up the Ears" and "Evening Prayer" well prove this viewpoint. Its visuals have nothing to do with grandeur at all, only plain and unpretentious scenes of fields. Realist artists have found the most sincere soul in their hearts through this peaceful and simple artistic style. This is a different realm from the quaint and solemn neoclassicism and the passionate and unrestrained romanticism [2].

To sum up, Neoclassicism promoted the spiritual art of rational heroism after the Enlightenment. On the basis of classicism, most of the paintings were based on ancient Greece and Rome, and the character images in the paintings also presented Hellenization, pursuing classical artistic conception. Romanticism breaks through the dogmatic and academic tendencies of neoclassicism, focusing on depicting historical events of national struggle and magnificent natural environments as themes, expressing the pursuit of an ideal world and passionate emotions, reflecting the essence of Romanticism's freedom, innovation, and unruly nature; The final realism is a basin of cold water that is slightly fanatical about the first two. Some artists have emerged from the strange circle of 'art for the sake of art', focusing not only on national righteousness, national development, and the imagined state of an ideal country but also on the hardworking people living at the bottom of society and the largest number of people. The significance of art is not just a means of appreciation and bourgeois propaganda, which gradually leads to the democratization of art. Becoming a culture that serves the public has had a profound impact on Impressionism and Modernism, driving the development process of history [3].

2.2. The Influence of Enlightenment on Modern Arts

It is not enough in terms of academic significance to only discuss the heritage brought by the Enlightenment. As mentioned in the introduction, the main purpose of this whole paper is to bring references to later scholars. Therefore, this section mainly focuses on the influence of the Enlightenment to modern art, so that modern artists can make certain references.

As mentioned earlier, the significance of the Enlightenment to the development of art is extraordinary and has undergone significant legacies. It had a profound impact on the development of human art. Until now, contemporary works of art also contain many remnants of the Enlightenment era.

First of all, the Enlightenment emphasized the importance of rational thinking and realism, which had a positive impact on the development of modern art. In the early stages of the Enlightenment, artists began to pursue authenticity and objectivity, no longer just decorative or religious themes. They began to observe and depict the world from a realistic perspective, emphasizing the authenticity of images and the accuracy of details. The influence of this realistic style is particularly evident in

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French painting, such as the famous French painter Jean Baptiste Greuze (1725-1805) and his work Broken Eggs (Figure 1). He was born into a poor family, and his father was a bricklayer who repaired houses. Greuze showed exceptional talent in painting from a young age, but his family did not have the financial means to send him to study. Later, with the support of his grandfather, he had the opportunity to learn painting and successfully enrolled in the Lyon School of Fine Arts. After graduation, he went to Paris to continue his studies at the Academy of Fine Arts. His paintings mainly focus on portraits and genre paintings, with realistic and vivid character images. The brief Salon career of Greuze opened in 1757 with Broken Eggs. Much had been said in praise of Broken Eggs and the work achieved singular success. Greuze presented the human encounters with which he mainly concerned himself in domestic interiors such as the one depicted in Figure 1: a bare timbered room, rather dark, but with focused light, and the minimum of serviceable furnishings. Into the space he introduced sometimes one but more often three or more people wearing the clean, tidy equivalent of peasant costume. The participants vary in age and engage in different, highly charged, and often confrontational behaviors, while from time to time one of them offers a commentary on the activities of the others. In Figure 1, the behavior of the blond boy in the lower right corner elucidates the event. His elliptical expression (for what can so young a child know?) encourages the viewer to think darkly about the connection between the pretty girl, the remonstrating crone, and the dominant young male.



Figure 1: Jean Baptiste Greuze, Broken Eggs, 1757

With a napkin, the boy clutches the shell of a broken egg, the contents of which trickle in a liquid stream to the ground. The malefactions of the man with respect to the woman are thus suggested, because presumably she has lost her virginity, although it is not clear that she is unhappy about it. The artist’s tales and the way he relates them were derived in part from earlier Dutch genre scenes, which were admired and collected in Paris at the time. They may also have reflected aspects of his life, though the subject here is universal. In the 1750s, the audience for Salon exhibitions was increasingly numerous, diverse, and admiring of narratives of this kind [4]. Overall, Greuze’s Egg Broken is a very good example of realism in the era of Enlightenment, it reflects the most simple life style of people in that era, and the popularity of this work at that time also reflects the higher acceptance of realistic works by people in the Enlightenment era, rather than just pursuing ethereal elements. But the conclusion about whether Greuze's Brooken Egg was influenced by Enlightenment ideology cannot be confirmed. As mentioned in the previous introduction to Greuze, his family conditions are not good. Is there any possibility that Greuze's own family conditions may have led to his later creation of realistic style, rather than the ideological guidance of the era. Although this cannot be confirmed, a large number of realistic art works emerged at the time, such as another famous French painter Jacques Louis David, he was borned into a hardware merchant family in Paris, his works have solemn colors and rigorous composition. Even though his family condition was better

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than Greuze, his work like The Death of Marat and The Coronation Ceremony of Napoleon I, were all laid emphasis on realistic elements. However, David could be an exception, as most of the artists painted in realism were from lower class, for instance Bruegel Pieter who painted similar scenes as Greuze like Peasant Wedding, who came from a peasant family, spent all his work on realism.



Figure 2: Eugene Delacroix, Freedom Leading the People,1830

Moreover, the Enlightenment movement advocated for human freedom and equality, which had a profound impact on the themes and forms of later art. The thinkers of the Enlightenment emphasized the individual's independence and free will, which is reflected in art. Artists have begun to pay attention to the universal values and dignity of humanity, expressing their pursuit of human rights and freedom through their works of art. The famous painter Eugene Delacroix's Freedom Leading the People (Figure 2) is a symbol of human freedom and equality. The work is based on the July Revolution in France in 1803, showcasing a smoky street battle battlefield. The main character is a symbol of the Statue of Liberty, who is healthy, powerful, resolute, beautiful, and simple. In Figure 2 she holds a tricolor flag high, leading the revolutionary team of workers, intellectuals, and the petty bourgeoisie forward. The picture adopts a towering composition. The bodies lying on the ground, the warriors in battle, and the woman holding the French tricolor flag (red, white, and blue) form a stable and dynamic triangle. The picture is majestic, with fiery colors and unrestrained brushstrokes, possessing a strong infectious power [5]. Overall, the entire work showcases a revolutionary ideology that despite the setbacks of the revolution, the dark clouds are rolling over Europe, firmly believing that the revolution will surely triumph and that freedom will eventually come. However, critically speaking, based on the background of this painting, the author created it to commemorate the July Revolution in France in 1830. Therefore, it is highly likely that this painting does not adequately reflect the ideological impact of the Enlightenment movement on his artistic works. On the contrary, it may contain many uncertain political factors, and due to words limit, this article will not discuss them in detail here. Overall, there is still a lot of uncertainty regarding this statement.

2.3. The General Attitudes of Enlightenment political philosophers towards Art and Denis Diderot’s view of Arts at the time

It is not enough to have a broad understanding of the artistic influence of the Enlightenment. It is necessary to have a detailed interpretation of the interaction between the Enlightenment political philosophers and arts, their attitude and influence in the filed of art was a turning point on human artistic development. This enables readers to have a deeper understanding of why the Enlightenment brought such artistic influence mentioned above. And this section will introduce one specific

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Enlightenment philosopher Denis Diderot ‘s attitude towards art as an instance to help the readers understand more concretely.

The attitude of the Enlightenment towards art is consistent with their views on nature and society. In the field of art, from the perspective of posterity, Enlightenment can be said to be a movement against neoclassicism that emerged after Enlightenment. Neoclassicists were both singers and reflectors of Louis XIV's authoritarian monarchy, while Enlightenment activists were spokespersons on the ideological front of the rising bourgeoisie, so their dissatisfaction with neoclassicism is natural. But their ideas are also not consistent in this regard. Overall, their opposition to neoclassicism is far less clear and resolute than their opposition to feudal rule and church authority. They want to use literature and art to promote the Enlightenment movement and better serve the rising bourgeoisie. They sometimes feel constrained by the types of neoclassical literature and art (such as epics, tragedies, comedies, etc.), themes (mostly based on the great deeds of ancient heroes), language forms (such as the strict Alexander style), and traditional "rules" (such as the Three Unifications), which require integration with real life and greater freedom. They were inspired by the British example, and to some extent felt that Milton, like Shakespeare, disregarded classical rules, used biblical themes like that, combined with modern life's sentimental prose novels like Regardson's "Clarissa," as well as mixed dramas and "sentimental dramas" that portray civic life, all had their own uniqueness and were worth learning from. However, most of them are still pleased with the achievements of neoclassical writers, as if it is difficult to break out of their circle. Voltaire believed that Gaunai and Racine were even more brilliant than Greek tragedies, and Moliere was even more brilliant than the "Joker Aristophane" [6]. Most of them also believe that the classical "rules" are necessary, and they have said many things to defend the three unifications. Da Lambert's words can well represent their attitude towards "rules": "A poet is a person who is required to wear shackles and walk gracefully: he should be allowed to sway slightly at times." The basic problem is that most of the Enlightenment still believed in the universal human nature advocated by neoclassicists. They say, "The basic rules of aesthetic taste are the same in all eras because they come from some unchanging attributes in the human spirit." While believing in universal human nature, they often emphasize the continuous progress of humanity (Condorce said, "The perfectibility of human beings is infinite"), as well as the changes in aesthetic taste with time, ethnicity, and human customs. They said, "In the two centuries that connect, there are sometimes significant differences in literary and artistic situations. Is this due to material reasons? Is it because material reasons drive spiritual reasons?" "The changes in the customs and habits of a nation's political system will inevitably cause a change in their aesthetic taste". It is obvious that the correct perspective on historical development has emerged. But how does this reconcile with the universal and eternal view of human nature? Voltaire once tried to reconcile this contradiction. He said in On Epic: “... You may ask me: Isn't there any kind of beauty in terms of aesthetic taste that all ethnic groups can love? Of course, there are, and there are many. Since the Renaissance, people have regarded ancient writers as models, such as Homer, Demosthenes, Virgil, and Cicero, as if they had unified all the ethnic groups in Europe under their rule, forming a single literary republic. However, in general coordination, the customs and habits of each ethnic group also create a special aesthetic taste.” He saw the contradiction between the universality and particularity of artistic ambiguity, as well as the fact that this contradiction is unified. However, he did not clearly state how and why it can be unified.

After introducing the general attitude of Enlightenment philosophers towards art, the following paragraph will introduce one specific political philosopher’s attitude during Enlightenment in more details, so that the readers could have a richer understanding. Among the three leaders of the Enlightenment Voltaire (1694-1778), Jean Jacques Rousseau (1712-1778), and Denis Diderot (1713-1784), Diderot's position in the development of art is unique. This paragraph will focus on introducing Diderot's general literary theory and aesthetic views since his attitude towards art is the most open

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and broadest since among the three leading enlighteners, with accompanying descriptions of his views on painting.

Diderot's interest in art is extremely broad, and he talks about almost every category of art, but he mainly focuses on three aspects. Firstly, there is drama, in which his intention is to break the boundaries of neoclassical tragedy and comedy, and establish a serious comedy or civic drama that meets the needs of the bourgeoisie. The main works on theatrical art include "The Conversation with Dowall on" The illegitimate Son "(1757)," On Dramatic Poetry "(1758) attached to the script of" The Lord of a Family ", and" The Dialogue on Actors "(written in his later years and published in 1830 after his death). Secondly, there is plastic arts, in which his intention is to reverse the trend of French painting, shifting it from the flashy and delicate "mother-of-pearl" style of neoclassicism represented by Bouchcr to a vivid and profound style with a romantic tendency that is more in line with the requirements of the bourgeoisie represented by Greuze. Important theoretical works in this field include Les Salons and The Theory of Painting (1765), which reviewed and introduced various Paris art carving exhibitions from 1759 to 1781. The third is aesthetics. Diderot's aesthetic views are scattered in many of his works, with a systematic treatise being his lengthy essay "On Beauty" published in the Encyclopedia (1750). Diderot's dialectical views are also reflected in his views on the relationship between nature and art. On the one hand, he always insists that art should imitate nature, and on the other hand, he repeatedly emphasizes that art does not equal nature, and imitation does not mean being plagiarized. When he sees beauty, it must be real at the same time, but not everything that is real is beautiful. Beauty also has its own depth and depth. He said, "Sometimes nature is dull, but art can never be dull." Therefore, art should first have a choice for nature. Imitating nature is not enough, we should imitate beautiful nature. There is a dialogue in Talking about Actors: “B: ‘But it should have a natural reality inside!’ A: ‘Just like a sculptor faithfully carving a statue from an ugly model, there is also a natural reality inside. People praise this authenticity, but find the entire work poor and annoying.’ ”Diderot's main point here is that although beauty and truth are the same, there are differences after all, and that art should pay attention to the principle that content cannot solely rely on expressive techniques. In his evaluation of the 1767 Paris Art Exhibition in The Salon and in his dialogue with Talking about Actors, Diderot repeatedly praised the so-called "ideal beauty" and its distinction from "realistic beauty". Ideal beauty first requires the selection of materials, but more importantly, it requires the idealization, centralization, and typification of real materials. In "The Actor", he questioned opponents of art's modification of nature and said, "If rough nature and accidental arrangement are better than artistic creation, artistic processing will inevitably damage it. May the authors ask: What is the magic of art that people praise? Don't you admit that humans can beautify nature It is obvious that "beautifying nature" requires "accidental arrangements that damage the rough nature". The result of this' beautification 'is a work of art, which is no longer natural. Diderot used sculpture as an example to illustrate this principle: "Sculpture first imitates the first model it encounters, and later discovers that some other models are better than the first, so many of these models are modified. First, major problems are corrected, and then minor problems are corrected. After repeated modifications and a series of work, it finally creates an image that is no longer natural, Diderot's viewpoint is that art should be based on nature while surpassing it. Artistic beauty is an ideal beauty, which is the result of artists' "craftsmanship" and processing on nature.

3. The Economic Legacies of Enlightenment

“When the body of the people is possessed of the supreme power, it is called a democracy.” [7]. The Enlightenment, with its eternal theme of peace and democracy, also showed its characteristics in economic terms. As the Enlightenment progressed, the concepts of various terminologies changed as people awakened to their consciousness. This essay will discuss how the development of the economy during the Enlightenment influenced and provided the theoretical basis for the subsequent revolutions,

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as well as the enlightenment it brought to the functioning of modern society. In keeping with the title, it will begin with an analysis of the Enlightenment and its significance, as well as its connection to the economic aspects. Then, the authors will show the positive economic development brought about by the free trade policies of the European Enlightenment, and then, from the cultural perspective of the Enlightenment, the authors will illustrate the different understandings of "capitalism" and "entrepreneurship" at different times. Finally, the authors will explain the generalization and popularization of science and technology education in the Enlightenment and its impact on the Industrial Revolution.

3.1. The Definition, Significance of the Enlightenment, and Relationship of the Enlightenment to Economics

Mathew White, a philosopher, has a very brief understanding of the Enlightenment. He defined the Enlightenment as "the period of rigorous scientific, political, and philosophical discourse that characterized European society" [8] while John Robertson, who is also known for his philosophical ideas and concepts, perceived it as "the light which carrying with religious connotation and represents the knowledge of true" [9]. The Enlightenment, in which the political philosophers proposed the fundamental economic theories for today's economic system, is considered one of the most revolutionary and well-known intellectual reforms in the European countries during the eighteenth century. It has made an outstanding contribution to the development of all aspects of our humanity and has left us many "legacies" in various dimensions like culture, religion, governance, and economics of thought.

The Enlightenment has always been talked about because of its profound impacts. In the eighteenth century, after the collapse of the Western Roman Empire, many feudal principalities and kingdoms were established that restricted most important trade and goods for their own sake. the civilians from these countries struggled with the restrictive barriers to entering the market. The situation did not improve until the eighteenth century when a different economic policy was advocated by famous political philosophers such as François Quesnay and Adam Smith. They called for free domestic and international markets to develop the domestic economy and promote economic growth. It was here that the curtain was lifted on the Enlightenment and, with it, from the dimension of economics, the Enlightenment provides economic theories as a foundation for the coming events, and they still underpin today's economic system [10,11].

3.2. The Development of Free Trade, Market, and Commerce in Europe

A nation had to increase its overall wealth in contrast to other nations during the late sixteenth and early seventeenth century if it wanted to better its current economic situation. This results in the domestic government with massive regulation of laws for more trade surplus in order to gain more. The method above which dominated almost the entire seventeenth and eighteenth centuries is known as "mercantilism" which was first proposed in 1763 by Mirabeau, the figure of the early stages of the French Revolution [12]. As every single country wanted to improve its status, the competition began. On the one hand, the competition among several countries did improve their economy, but on the other hand, they imposed relatively high tariffs on imported products to achieve this, which caused unbalanced trade, fewer imports, and discontent among civilians. It brought them great inconveniences in life and lowered their quality of life.

Adam Smith, the father of political economy until now and a philosopher, disagreed with the notion of mercantilism. He argues in his famous political and economic work "The Wealth of Nations" that "mercantile stock is... barren and unproductive... It only perpetuates the existence of its

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own value, without producing any new value". To explain, the mercantile system in his opinion cannot produce any worthy value or meaning but as a form of completion [13].

He also introduced his view on the importance of labor when it comes to the stock of capital. From Smith's point of view, labor was the original medium of exchange for all commodities, and it continues to be the only ideal and valid yardstick by which the worth of all goods can be contrasted. Labor is important, while he noted that the labor itself cannot always be the same, and the hours of labor that are put into the production of an object could tell us how much effort is put into the process, and it states its own value. Furthermore, he stated that free trade can increase a nation's wealth as it creates more opportunities for labor, which as a consequence multiplies national wealth [14].

At the same time, since the development and improvement of the competition during the eighteenth century, more voices were appearing in favor of "free trade, market, and commerce" as the carrying out of the Enlightenment. Under the control of the old regimes, it is very difficult to tackle tricky problems and make feasible proposals. Adding the pressure of protectors and those export restrictions related to the mercantile system, makes it even harder to take steps. But eventually, policies and regulations for freer trade were gradually relaxed [14].

The advice finally worked due to the large amount of votes and most importantly the impact of Smith's points in terms of free markets. He first introduced the word "laissez-faire", which in French means "allow to do", also associated with the policy of minimal governmental intervention in the economic affairs of individuals and society, to describe the ideal of free trade. He introduced the role of the government of 'natural liberty' advocating the power of the market itself instead of the interference of the power of the government. People should be free to pursue their own interests and to engage in new competitions with others as long as they do not violate laws.

Second, as noted above, he added that the theory of "division of labor" breaks down huge jobs into smaller pieces of components to save both time and money by eliminating the need for workers to switch tasks during production. However, Smith realized the potential problem that forcing individuals to perform repetitive tasks would result in an ununiformed, discontented workplace which would then reduce efficiency.

To sort it out, he said the prerequisite for this is that the workers or the laborers themselves like the task itself and they would be assigned with the most suitable work.

On the condition of the mentioned factors, all of which played an essential role in the development of free markets, the prosperity of the economies of European countries would be brought. Furthermore, when free trade was still able to exist for a very brief time without interference from either the government or the mercantilists, it significantly increased society's economic growth, provided more meaningful competition among nations, leveled the playing field, and demonstrated the value of fairer rules.

3.3. The Sprouting of the Concept of Entrepreneur

Secondly, the concept of the modern general economic system, which today is also called "capitalism", emerged in most European countries mainly in the 18th century during the Enlightenment.

Since the Enlightenment was centered around and aimed at the pursuit of freedom and liberty, people placed an intensely important place for democracy. Some philosophers, such as Voltaire and Jean-Jacques Rousseau established democratic principles and argued for a new civic order. With democracy came its opposite, capitalism. It is undeniable that democracy and capitalism need one another to survive, according to Cohen. They are two sides of the same coin, mutually reinforcing trends. Free trade and the free market generally work well together, building on the success of free commerce in the eighteenth century. Capitalism can also foster an environment that is conducive to democracy, allowing it to weather upheaval and volatility, even when democracy's very survival is occasionally questioned. As the American economist Stiglitz said in his work "The Price of

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Inequality", "The movement from a closed to an open society is a very big change", the importance of capitalism was placed while protecting society from turmoil due to the movement [15].

It was also during this period that entrepreneurs began to emerge. It was also during this period that the basic wealth for the emergence of capitalists was accumulated. The word 'entrepreneur' varied all the time, and during that period it was distinguished from the definition we have today. It is more like a venture capitalist today due to the more and more industrialized world back then. The group of people who dealt with the government and made large numbers of profits from the large price contract and supplied products or commodities were primarily called 'entrepreneurs', and the prosperity and the policy of free trade gave people opportunities to be in contrast with the government and make their own profit. The better they worked, the more they had.

Giving an example, a person named Charles Willson Peale entered the museum business in 1778 which is right about the time of the Enlightenment. People were keen on new knowledge and scientific research, so the museum would surely be the best place to go to. He had no experience, but once he started the business, it was a great success. He earned a lot, and the story was told a thousand times. No matter what strategy he used, the point is that he caught people's eyes at the right time, and the wealth he had made him an early entrepreneur.

As for the 'capitalist', which was also initially introduced by Richard Cantillon, a merchant banker and speculator who had made an enormous fortune in 1719-20, in his book The Essay on the Nature of Trade in General. He lived at a time when the first major business cycle occurred. He consisted that the markets were in charge of the variation of prices according to supply and demand. The book had been out of print for approximately 20 years, but when it was finally reprinted in 1755 in Paris, it was hailed as a wonderful work that helped define the field of political economy [16].

3.4. The Enlightenment and the European Industrial Revolution

The European industrial revolution would not have been possible without the popularization of science and technology education during the Enlightenment, which laid the foundation for later research and development. With the successful processing of the Enlightenment, it is clear that there was a surge of scientific research and also, the popularization of technological education. They triggered people to reorientate the development of commerce, society, governance, religion, and technology.

As David Hume alleged "the minds of men, being once roused from their lethargy, and put into a fermentation, turn themselves on all sides, and carry improvements into every art and science." So to say, people were no longer judging right and wrong and explaining principles on the basis of their own subjective assumptions, but were proving them by means of scientific research. Joel Mokyr argued that enlightenment philosophy exacerbated the industrial revolution by switching the British political system, as well as putting a stop to some aspects of mercantilism and reviving a vibrant and quick-responded economic system. The Enlightenment, in a certain way, prompted the beginning of the industrial revolution as it also provided indigenous dwellers with more job opportunities and new cities to live in [15].

4. The Legacies of Enlightenment in Terms of Women's Rights

I will be outlining how enlightenment ideals transformed the lifestyle of women as observed until the Industrial Revolution. The transformation that is discussed here alludes to the shift in what defines the significance of women in society. Women's roles in society evolved from their long-standing, traditional domestic standard to their emerging entry into the workforce and generating income. This shift in the female lifestyle is rooted in an ideological evolution, wherein women's identity emancipated itself from their former confinement within familial units, becoming distinct entities

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defined by their gender; this transformation was facilitated by the growing recognition of women's indispensable role within society, a recognition notably amplified by the Industrial Revolution.

The inception of the Enlightenment, marking the beginning of rational thought, triggered widespread contemplation on the concept of women. It was during this juncture that deliberations concerning women's place in the societal framework commenced. the authors will examine the works of two eminent figures of the time-- "A Vindication of the Rights of Women" by Mary Wollstonecraft and "Emile, or on Education" by Jean-Jacques Rousseau to depict divergent perspectives on the intrinsic nature and societal functions of women.

Building upon the foundation established earlier, the subsequent section will delineate the transition into the Industrial Revolution, elucidating the catalysts that propelled this change and the subsequent ramifications for women's lives. Within this context, the authors will introduce the technological marvels of the era and present data highlighting the working conditions endured by women during this period of transformation.

The final thread of this paper weaves together the insights pondered before to illustrate the ideological shift in the concept of womanhood and to provide context to the notion of female passivity alluded to in the writings of both Wollstonecraft and Rousseau. This synthesis will be achieved through an examination of the trajectory of the women's suffrage movement in the United Kingdom, tracing its progression from earlier philosophies to its culmination as a pivotal force in advocating for gender equality.

In essence, this research topic is significant as it underscores the often-overlooked significance of economic engagement in realizing gender equality for women. Moreover, it offers a nuanced perspective on the persistent struggle for women's equitable rights, providing insights that could illuminate ongoing efforts towards achieving gender parity.

4.1. The Debate

The Enlightenment is a period that nurtured a spirit of rationalism, guiding individuals away from a reliance on their religious institutions for definitive answers. While the immediate transformation of women's lifestyles did not transpire as a direct outcome of this intellectual exploration into the subject of women, it served as the beginning of a gradual metamorphosis in the societal status of women, which would undergo a drastic transformation in the subsequent Industrial Revolution.

The Enlightenment, in its wake, ignited intense and impassioned debates surrounding the enigmatic "woman question"[17]— a discourse entailing contemplations on the essence of women, their entitlements, and their societal functions. Societal voices regarding the "woman question" could be split into two opposing camps—feminists that advocated for the equal treatment of men and women in society and anti-feminists that adhered to the traditional view that deemed women innately inferior to men. To contextualize those two opposing viewpoints, two literary works representatives of these ideas will be studied.

4.2. A Vindication of the Rights of Women

In "A Vindication of the Rights of Women," Mary Wollstonecraft takes a firm stance against the notion of innate differences between men and women justifying restrictions on women's lifestyles. She asserts that however the nature of the woman is, it should not be used to relegate women to inferior positions. The book examines the societal processes that gradually mold women into subservient roles, and it advocates for the abandonment of gender-based considerations when evaluating an individual's character.

This directly opposes Rosseau's objectifying romanticization of the vitality of women in stabilizing society through sustaining their current subordinate roles to men. Wollstonecraft points

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out that the only virtue prized in woman is being “absolute in loveliness” [18], echoing what Rosseau argues in Emile, “…that woman is especially constituted to please man” [19]. This loveliness corresponds to obedience to the status quo, the preservation of chastity, and the fulfillment of maternal roles. These qualities, however, predominantly serve in men's interests, enabling them to enjoy the domestic services provided by women.

"A Vindication of the Rights of Women" challenges these conventions by advocating for women's contributions to extend beyond the domestic sphere through equal access to education. It contends that an individual's behavior should be guided by standards of morality relative to their own character, rather than dictated by prescribed gender roles. This perspective fundamentally questions and challenges the established norms that limited women's potential to the confines of traditional roles.

4.3. Emile, Or Treatise on Education

"Emile, Or Treatise on Education" is written by the French Enlightenment philosopher Jean-Jacques Rousseau as a guide on the education of children. Rousseau's perspective is rooted in the idea that effective education should nurture an individual's natural abilities. For women, this primarily entails cultivating their caregiving nature. Mary Wollstonecraft, on the other hand, aligns with Rousseau in recognizing the importance of educating women to enhance their empathetic talents. However, she vehemently opposes Rousseau's belief that women's education should solely prepare them for their future roles as pleasers of men.

Rousseau asserts that men and women possess inherent differences. According to him, men are the stronger sex, characterized by innate activeness, while women embody innate passiveness. Despite this distinction, Rousseau contends that the relationship between the sexes is complementary, with each reliant on the other. Rousseau's assertion that a "woman is worth more as a woman, but less as a man" [19] highlights his belief that biology dictates societal roles. He argues that women’s role is to utilize their compassionate nature to nurture children and to unlock their men’s potentials, thus “they ought not to have the same education” [19].

Contrarily, Wollstonecraft challenges this notion. She attributes women's perceived inferiority to the limitations imposed by their education. She argues that an individual's sex should not determine their abilities, emphasizing that restricting women's education confines them to an unequal status.

4.4. What Changed?

The Enlightenment era sparked a reevaluation of traditional practices, paving the way for innovations that would reshape the economic landscape, leading up to the Industrial Revolution. The Industrial Revolution was a period of revolutionary technological advancements that shifted agrarian economies into industrialized, factory-based economies. Innovations such as the steam engine, mechanized textile production, and the later advent of electricity paved the way for mechanization and automation. These technological marvels transformed industries, allowing for faster and more efficient production processes. Factories replaced traditional artisanal workshops, marking a seismic shift in the way goods were manufactured. As a result, economies transitioned from agrarian and handcraft-based systems to factory-driven models, giving rise to mass production and increased productivity. Before the Industrial Revolution, women's roles were largely confined to the domestic sphere. Their responsibilities centered around managing households. However, the advent of mechanization and the rise of factories during the Industrial Revolution necessitated the mass participation of women within the workforce, signifying a momentous departure from these traditional roles.

During the seventeenth and eighteenth centuries, the higher proportion of women marrying after 30 or not all presented to employers a pool of cheap labor [20]. This resulted in women’s mass integration into the workforce alongside men. As occupations were segregated by gender, women

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were commonly paid wages accounting only one-half or one-third of those of men [20]. Given the abominable conditions of the working women, it is clear that materialistically, the Industrial Revolution was no hallmark in improving the lifestyle of women. However, the ideological alternation regarding the significance of women changed radically as women's involvement in the infrastructure is now an essential component to supporting their society's economy.

4.5. Women's Passive March Towards Equality

I will delve into the unfolding of the women's suffrage movement in the United Kingdom as a case study, capturing the ideological transformation in women's significance within society, and contextualizing the notion of women's passive disposition as espoused by both Wollstonecraft and Rousseau in their works.

Before the outbreak of the First World War, several feminist initiatives in the United Kingdom had advanced women's rights in education and employment. However, the right to vote remained elusive, as English society staunchly resisted its concession to women [21]. A pivotal distinction lies between rights related to work and the right to vote: while the work-related rights can be manipulated and constrained, with key positions remaining in the hands of men, the right to vote is black and white, carrying unequivocal weight. The absence of women's suffrage mirrored the prevalent perception in English society at the time — that women were intrinsically less capable than men, with contributions deemed less important, rendering them ineligible to participate in shaping a nation's political destiny.

The advent of World War I and the United Kingdom's active engagement in it brought about a profound demographic shift. The vast majority of English men were mobilized to the battlefield, leading to women taking on roles once solely occupied by men, while continuing to shoulder their domestic responsibilities. The nation's eventual triumph in the war spotlighted women's instrumental role in stabilizing the country, thereby eroding entrenched biases. This shift laid a firm foundation for women to assert their right to vote, with women finally given the right by the Equal Franchise Act to vote on equal terms as their male counterparts in 1928 in the United Kingdoms.

The path through which women secured their voting rights embodies the guiding principle of the Women's Social and Political Union (WSPU): "deeds not words." Women's remarkable performance in upholding societal equilibrium also aligns with prevalent theories that underscore their passive and peace-seeking nature. The evolving societal landscape necessitated women's passive assimilation into erstwhile male-dominated roles, fostering stability amidst the turbulence of warfare. In fact, this action-driven approach, rather than mere rhetoric, yielded enhanced gender equality by garnering social acknowledgment. This accentuates the often-overlooked importance of economic participation in realizing women's parity. Notably, women's status progressed in tandem with the growing realization of their indispensable contribution to the foundational infrastructure of society

5. The Unravelling Ideals: Exploring the Failure of Enlightenment

The term "legacy" refers to the historical figures, movements, or events that have left behind a lasting impression, effect, or inheritance [22]. This influence, which may shape future developments, attitudes, and results, can be either beneficial or bad. Contributions that encourage development, advance wellbeing, and have a beneficial influence on culture or society constitute a positive legacy. A bad legacy, on the other hand, includes outcomes that have negative repercussions, obstruct development, or sustain unfavorable patterns in society or culture.

The objectives of the Enlightenment were not, however, fully realized, as history has demonstrated. Despite having high aspirations and a strong mind, the movement had a difficult time turning its vision into real and lasting cultural change [23]. Famous political philosophers have posed compelling challenges to the victorious story of Enlightenment ideals and the practical implementation of its

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ideas, including Horkheimer and Adorno, Robert Darnton, Jacob L. Talmon , and Hannah Arendt. Their observations highlight the contradictions in the Enlightenment's embrace of individuality and reason, and they offer light on how these values have frequently failed to address the complex problems of human civilization.

By examining the viewpoints of these significant political philosophers, we shall investigate the complex critique of the Enlightenment goal in this article. By dissecting these claims, we may learn more about the flaws and shortcomings of the utopian vision of the Enlightenment and how these criticisms still have relevance in today's debates about the functions of reason, authority, and group action in forming contemporary societies. We will reveal the difficulties that contradict the unqualified celebration of Enlightenment ideas via their critical perspectives, as well as the complicated terrain of socio-political transformation that exists beyond the idealised narrative.

By learning important lessons about the difficulties of societal change and the limitations of even the most persuasive and progressive ideas by analyzing the flaws of the Enlightenment. This essay explores the demise of reason, the emergence of totalitarianism, and the maintenance of racial hierarchies as three crucial factors that led to the downfall of the Enlightenment.

5.1. Reason and Its Paradoxes: The Unintended Consequences of Rationalism

When taking into account significant works like "Dialectic of Enlightenment" by Max Horkheimer and Theodor Adorno (1947), it becomes glaringly obvious that the Enlightenment's reliance on reason as a guiding principle failed. The Enlightenment's elevation of reason to a mythical pedestal has a serious defect, as this ground-breaking work of social theory and cultural critique reveals. According to Horkheimer and Adorno, the "enlightenment" as a school of thought is characterised by instrumental rationality, in which reason is used as a tool to achieve a goal, frequently dehumanising people and turning knowledge into a commodity. Contrarily, this utilitarian mentality promotes a climate that is favourable for the establishment of totalitarian governments, which ultimately leads to the disastrous advent of fascism. This viewpoint emphasises how the high pursuit of reason during the Enlightenment can have unanticipated and disastrous results.

In a similar spirit, "George Washington's False Teeth: An Unconventional Guide to the Eighteenth Century" by Robert Darnton (1997) provides more insight into the limitations of the Enlightenment's reliance in reason. Darnton contends that the Enlightenment was ill-prepared to deal with illogical events and irrational human behaviours because of its overconfidence in the power of reason. As a result of the Enlightenment's embrace of reason as a cure and the erroneous notion that progress was unavoidable, mankind was unable to deal with the horrors of the 20th century. The Enlightenment's inability to handle the myriad problems of the human experience was hampered by its ignorance of the intricate interplay between rationality and irrationality.

In conclusion, the Enlightenment's obsession with reason as a compass exhibits a serious flaw that undercut its ultimate objectives of society change and development. Works like "George Washington's False Teeth" and "Dialectic of Enlightenment" highlight the negative effects of this narrow focus by showing how an unbalanced emphasis on reason can paradoxically result in authoritarianism, dehumanisation, and a failure to address the irrational forces that shape human history. We should think about a more nuanced strategy for societal transformation—one that acknowledges the complex interaction between reason and irrationality—in light of the Enlightenment's failure to reconcile the complexities of human nature with its idealistic vision of reason.

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5.2. Totalitarian Temptations: From Liberation to Tyranny

The aberration totalitarianism, which is frequently connected to the 20th century, stands for a glaring failure of the Enlightenment values. The Origins of Totalitarianism Democracy, a seminal work by Jacob L. Talmon published in 1952, introduced the idea of "Totalitarianism Democracy," which refers to a system in which elected officials exercise governmental authority while nominally upholding the integrity of the nation-state. This contradictory expression, in which conventional democratic mechanisms conceal [24] a lack of meaningful public participation, calls into question the entire foundation of Enlightenment ideals that promoted reason, individual rights, and mass empowerment.

This shortcoming is further enlightened by Hannah Arendt's "The Origins of Totalitarianism" (1951), which charts the route from the Enlightenment to totalitarianism. According to Arendt, the Enlightenment unintentionally created the conditions for totalitarian governments [25], such as the Reign of Terror during the French Revolution, by fostering a political climate characterised by a lack of respect for human dignity and the encouragement of widespread violence. 'George Washington's False Teeth: An Unconventional Guide to the Eighteenth Century' by Robert Darnton, published in 1997, emphasises how the Enlightenment principles, while supporting development, also harboured seeds of authoritarianism. The Enlightenment sowed the seeds of authoritarianism and dehumanising individualism while simultaneously advancing science, business, and governance.

In his 1996 book "What is Enlightenment? : Eighteenth-Century Answers and Twentieth-Century Questions," James Schmidt highlights the several dangers associated with Enlightenment philosophy. This includes the development of antagonistic attitudes towards otherness, the maintenance of racism and sexism, and the idea that humans have control over nature. Meta-narratives that gave rise to oppressive ideologies are also included. The tale illustrates a significant departure from the goals of the Enlightenment by contrasting its ideals of liberty, equality, and progress with the bleakness of totalitarianism [26].

In conclusion, the phenomena of totalitarianism, which is frequently linked to the 20th century, glaringly exposes a serious failure of principles from the Enlightenment. The "Totalitarianism Democracy" theory developed by Jacob L. Talmon reveals how true public participation is eroding even in institutions that appear to support democratic principles. This contradiction runs counter to the fundamental tenets of the Enlightenment, which promoted reason, individual liberties, and group empowerment. Hannah Arendt's examination of the transition from Enlightenment to totalitarianism [27] highlights the unexpected effects of the political atmosphere of the Enlightenment, including the diminution of human dignity and the spread of violence. Robert Darnton's study emphasises yet again how the Enlightenment not only sowed the seeds of progress but also of authoritarianism and a dehumanising individualism.

James Schmidt's critique highlights the dangers of Enlightenment thought, including its ability to encourage unfettered power over nature, develop polarising views, and perpetuate inequality. Such meta-narratives' rise of repressive ideologies is a profound departure from the Enlightenment's ideals of liberty, equality, and advancement. The history of totalitarianism is a sobering reminder that even the highest ideals may be corrupted, producing results that are completely at odds with their initial goals. The aberration of totalitarianism ultimately serves as a cautionary tale, encouraging us to critically consider the nuanced interaction between Enlightenment ideas and the problems they may unintentionally engender.

5.3. Race and the Dark Underbelly of Enlightenment Thought

Through the critical viewpoints provided by academics like John Grey, Ian Buruma, and Robert Darnton, it becomes glaringly obvious how the Enlightenment failed to address concerns of race. John Gray's "Enlightenment's Wake" (1995) offers a scathing critique of the Enlightenment's

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universalist goals, contending that the movement fundamentally represents a type of Western cultural imperialism despite its claims to universal emancipation and civilisation. Grey argues that rather than bringing about the promised progress, the Enlightenment's pursuit of a single "Enlightenment programme" has resulted in the erasing of cultural distinctions. This viewpoint emphasises how the supposed values of reason and liberty promoted by the Enlightenment have frequently been disproved by their actual implementation [28].

The idea of "white culture" and its connection to Enlightenment ideals serve as another evidence that racial issues have not been adequately addressed [29]. Ian Buruma argues against assuming that liberalism and small government are inherently associated with being male, white, or European. Without using racial or identitarian frameworks, he stresses the necessity to reexamine the liberal tradition. Buruma argues that prejudices against people of European ancestry and those who are white have moulded the stereotype of the citizen and the idea of civilization, which are essential to Enlightenment ideas. This in turn has emphasised how the ideals of the Enlightenment have been entwined with racial prejudices, perpetuating a restricted understanding of what constitutes progress and legitimacy.

The 1997 book "George Washington's False Teeth: An Unconventional Guide to the Eighteenth Century" by Robert Darnton explores the subtle difficulties of universalism throughout the Enlightenment. Darnton contends that Western predominance was frequently concealed by the alleged universality of Enlightenment ideas. Despite being hailed as a foundation for equality and prosperity, human rights were also used as an excuse for the enslavement and destruction of other civilizations. According to Darnton, the greater rationality of the Enlightenment was frequently used as an instrument of cultural imperialism, giving Europeans a self-declared "civilising mission" and enabling them to depict indigenous peoples as quiet and passive beings. This viewpoint demonstrates how the Enlightenment's universalist overtones frequently went unnoticed and undermined its claimed dedication to equality and freedom.

In conclusion, the analysis of these critical viewpoints reveals the egregious inability of the Enlightenment to resolve racial conflicts. Together, John Gray's critique of cultural imperialism, Ian Buruma's study of prejudices in "white culture," and Robert Darnton's perceptions of the covert operations of Western hegemony show how the goals of the Enlightenment were undermined by racial prejudices and power relationships. The constraints and paradoxes that have hampered the Enlightenment's attempts to achieve universal liberty and development may be seen via the lens provided by these viewpoints, which also provide helpful insights into the Enlightenment's failings with regard to issues of race and cultural variety [30].

6. Conclusion

This part will summarize all the sections in this paper respectively and then provide an overall summary at the end. In conclusion, this article analysis the legacies of Enlightenment in terms of arts, economics and women's rights, and then the paper evaluates the undesirable heritage at the end.

As for arts, the Enlightenment had a significant impact on art. It left great artistic legacies nowadays such as Neoclassicism, Romanticism and Realism. The emergence of the Enlightenment also has led many artists to use the ideas of the Enlightenment movement to create artistic works, thereby liberating the minds of artists and promoting the development of art. This can be seen from one of the Enlightenment philosophers Denis Diderot mentioned above. Overall, Enlightenment contributes to artistic development to a very large extent.

Moving on to economics, in conclusion, this paper sought to study the political and economic thoughts and policies in medieval European countries throughout their development. The European Enlightenment was a period of thought and development from a variety of perspectives, and at a deeper level, while it developed democratization as mentioned at the start, its most central idea was

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that human beings answer the doubts of their lives through rational thought and evidence. Throughout the whole essay, there are still many issues that have not involved. the authors have focused on the economic policies of the Enlightenment and their impact on the Industrial Revolution of the 18th century, but the authors have neglected to consider the impact of the "legacy" on the development of contemporary society and the functioning of the economic system. This focus has resulted in a narrower scope of the article. In future research, the authors will continue to examine the legacy of the Enlightenment in today's society under the influence of the Enlightenment, focusing on Cantillon's and others' research on the relevance of Enlightenment money to today. As we look back on history, many of the political and economic ideas of the Enlightenment allow us to reflect on today's responses.

And for women's rights, to sum up, this paper in conclusion, delved into the transformative journey ignited by Enlightenment ideals, navigating the evolution of women's societal roles up until the Industrial Revolution. The shift in women's significance from domestic stabilizers to active contributors in the workforce, intertwined with their emerging independent identity, finds its roots in the Enlightenment's rationalist nature. This ideological transformation gained momentum in the backdrop of the Industrial Revolution, with technological leaps propelling societal change. In this narrative, the enduring thread is the recognition of women's integral role in societal progress. The overlooked realm of economic participation emerged as a cornerstone for gender equality, while the enigma of women's passive disposition found expression in their pragmatic pursuit of change. As we reflect on this history, it illuminates the ongoing journey towards women's rights and the pivotal role of economic empowerment in reshaping societal paradigms.

Finally, in conclusion, the legacy of the Enlightenment is a complex fabric of ongoing impact, characterised by both outstanding accomplishments and serious flaws. While the Enlightenment's good contributions to modern society and its enormous influence on moulding contemporary political thinking cannot be denied, its legacy is inextricably linked to its dual character. Intellectual progress, rationality, individual rights, and the Enlightenment's influence on significant historical occurrences like the French Revolution all undoubtedly represent advantages for mankind that will endure. The direction of contemporary political and social discourse is still being influenced by its focus on critical thinking, liberty, and development.

To be clear, the Enlightenment was not exempt from criticism or complexity, just like any other historical era. The contradictory character of the Enlightenment, which simultaneously repeats racial prejudice and cultural imperialism while championing emancipation and reason, highlights its inconsistencies. Sometimes, the very principles that aimed to elevate mankind were tainted by the methods in which they were put into practise. Even while the legacy of the Enlightenment cannot be entirely rejected, it is crucial to have thoughtful conversations that take into account all of its implications.

Political philosophers of today continue to traverse the Enlightenment's legacy as they look for methods to create a society that is more just and equal while being cognizant of its benefits and drawbacks. The influence of the Enlightenment leads researchers to critically examine how ideals and reality collide, challenging both its accomplishments and faults. Modern thinkers may gain priceless insights that direct the continued quest of development, fairness, and human happiness by appreciating the dual character of the Enlightenment. The legacy of the Enlightenment is therefore still a witness to the complexity of human thinking and desire, providing future generations with a rich source of inspiration and warning.

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How East Asian Culture Influences the Personality Traits of Its Residents: An Exploration of Cultural Characteristics and the Emphasis on Interdependence

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Abstract: East Asia, a region that includes China, Japan, Korea, and Taiwan, is home to a diverse mosaic of cultural practices, traditions, and philosophies that have developed over millennia. This paper examines the profound impact of East Asian culture on the personality traits of its inhabitants, concentrating on the region's emphasis on interdependence. The research investigates how ancient philosophies such as Confucianism and cultural norms anchored in collectivism influence individual behaviors, cognitive processes, and interpersonal interactions. The paper explores the contrast between East Asian interdependence and Western individualism in greater detail, emphasizing the nuances of high-context communication, holistic thinking, and adaptability prevalent in East Asian societies. Through a comprehensive analysis, the study highlights the significance of understanding cultural complexities in our increasingly globalized world, highlighting the central role East Asian cultural traits play in molding individual personalities and behaviors. This exploration provides valuable insights for academicians, policymakers, and anyone seeking a deeper understanding of the intricate relationship between culture and personality in East Asia.

Keywords: East Asian Culture, Personality Traits, Cultural Characteristics

1. Introduction

East Asia, which includes China, Japan, Korea, and Taiwan, is renowned for its diverse history, traditions, and cultural practices. These cultural elements, which are profoundly rooted in millennia of shared experiences and philosophies, have unquestionably influenced the personalities and behaviors of its inhabitants. One of the most distinguishing characteristics of East Asian culture is its emphasis on interdependence, which contrasts starkly with the individualistic tendencies prevalent in many Western cultures [1].

East Asian culture is intricately interwoven with Confucianism, Taoism, Buddhism, and other indigenous philosophies. These philosophies, particularly Confucianism, have shaped societal norms, values, and behaviors [2]. For example, Confucian teachings emphasize the significance of familial piety, reverence for elders, and relationship harmony. Such teachings have fostered a group-oriented mentality in which the group's welfare frequently takes precedence over individual desires and aspirations.

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In East Asian societies, the concept of "face" or maintaining one's reputation and dignity is paramount. This frequently results in indirect communication styles and an aversion to confrontational situations as individuals endeavor to maintain harmony and avoid embarrassing or upsetting others [3]. Additionally, the region's emphasis on education, which is frequently propelled by a combination of societal expectations and Confucian values, has produced a competitive academic environment in which success is frequently equated with personal and familial honor [4].

Another intriguing aspect of East Asian culture is its holistic approach to worldview. According to research, people from this region are more likely to perceive the world holistically, taking into account the interdependence and relationships between various elements [5]. This holistic perspective is not just limited to comprehending the natural world but extends to interpersonal relationships and societal structures.

As globalization has bridged the divide between East and West in recent decades, there has been a growing interest in the nuances of East Asian culture and its influence on personality traits. Academics have delved deeply into the region's cultural, historical, and philosophical foundations in order to decipher the complexities of its social fabric and the resulting behavioral patterns of its inhabitants.

2. East Asian Cultural Characteristics

With its rich tapestry of traditions, philosophies, and values, East Asia provides a unique lens through which to comprehend the complex interplay between culture and personality. Ancient philosophies, societal norms, and shared historical experiences have collectively shaped the behavioral patterns and personality traits of this region's inhabitants.

2.1. Confucianism

Confucianism, a foundational philosophy in East Asian cultures, is based on the teachings of the ancient Chinese sage Confucius. The emphasis on familial piety, which emphasizes the significance of family ties and the responsibilities they entail, is central to this philosophy. Respect for elders, a central tenet of Confucian philosophy, is not merely a matter of tradition, but is also regarded as a moral imperative. This deep-seated respect manifests itself in a variety of ways, including seeking advice in personal matters and deferring to the wisdom of elder generations in community decision-making.

Additionally, Confucianism places a strong emphasis on maintaining harmonious relationships. This extends to alliances, professional relationships, and community interactions in addition to familial ties. The concept is that harmony in relationships leads to a balanced and peaceful society, which reflects the Confucian ideal of social harmony.

The promotion of values such as duty, responsibility, and loyalty is another important aspect of Confucian teachings. Individuals are taught from a young age the significance of upholding their responsibilities, whether it be a child's duty to their parents or a citizen's obligation to their community. This sense of duty, coupled with the values of responsibility and loyalty, forms the bedrock of personal and societal ethics in East Asian cultures influenced by Confucianism.

Families and societies are governed by the hierarchical nature of their relationships, as emphasized by Confucianism. Understanding and adhering to one's assigned duty is essential to the effective operation of societal and familial structures. This emphasis on hierarchy and clearly defined roles has significantly influenced the collective mentality of East Asian societies, promoting unity, respect, and mutual understanding [2].

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2.2. Collectivism

In East Asian societies, collectivism is the predominant cultural orientation, in striking contrast to the individualism prevalent in many Western cultures. Individualism emphasizes personal rights and liberties, whereas collectivism emphasizes the importance of the group, whether it be the family, community, or nation. In East Asian contexts, the collective often takes precedence, and the well-being of the group is seen as paramount.

This emphasis on the collective fosters in individuals a profound sense of belonging. Individuals are socialized to view themselves as integral parts of a larger whole beginning in early infancy. This sense of belonging fosters profound unity and interdependence among community members. This mentality is viewed as a manifestation of a person's dedication to the collective good, as opposed to merely conforming to social norms.

Prioritizing group harmony is an additional collectivist characteristic. Consensus is frequently sought in decision-making processes, whether within families or organizations. The objective is to ensure that decisions reflect the collective will and do not accidentally disturb societal harmony. This emphasis on consensus often requires individuals to sacrifice their own desires or ambitions for the greater good, ensuring that the needs of the group are met [6].

Moreover, the collectivist perspective has substantial implications for interpersonal interactions. Rather than confrontation, conflicts are typically resolved through dialogue and compromise. The objective is always to preserve harmony and equilibrium within the group.

2.3. Face-saving

In East Asian cultures, the concept of "face" transcends mundane reputation; it represents an individual's honor, dignity, and social standing in the community. Personal and professional interactions are profoundly affected by this deeply entrenched cultural concept. The preservation of dignity becomes a guiding principle in a variety of situations, frequently taking precedence over direct communication or confrontation.

To maintain face, individuals in East Asian societies often employ indirect communication styles. Instead of directly addressing issues, they may use subtlety, nuance, and implication to ensure that the underlying message is communicated without causing embarrassment or loss of dignity for any party involved. This indirectness is not an indication of evasion; rather, it reflects the cultural emphasis on tact and diplomacy.

Additionally, the avoidance of confrontational situations is attached to the concept of face-saving. Because confrontations can result in potential loss of dignity for one or both parties, they are typically avoided in favor of more amicable solutions. This strategy is evident in a variety of contexts, including business negotiations in which both parties pursue win-win outcomes and personal relationships in which conflicts are resolved through mutual understanding and compromise.

The intricate dance of face-saving, with its emphasis on harmony, respect, and indirect communication, exemplifies the complexity and profundity of East Asian cultural values [7]. It functions as a reminder of the complex ways cultural concepts influence interpersonal dynamics in the region.

2.4. Holistic Thinking

A holistic understanding of the universe and one's place in it is a defining characteristic of East Asian cultures. This perspective, which is rooted in ancient philosophies and traditions, views the world as a network of interconnected entities in which each element, no matter how minor, plays a vital role in the grand scheme of things. It is an outlook that prioritizes the whole over the sum of its elements.

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In numerous aspects of East Asian societies, this holistic worldview is evident. In problem-solving, for instance, individuals may evaluate the implications of a decision on the community, the environment, and future generations in addition to the immediate consequences. This is in stark contrast to the linear and compartmentalized thinking prevalent in many Western contexts.

Additionally, the holistic approach fosters a profound sense of empathy and understanding in interpersonal relationships. Individuals are more likely to perceive others holistically, taking into account their emotions, histories, and circumstances, as opposed to merely their actions and words. This results in interactions that are more compassionate and harmonious [8].

2.5. Adaptability and Flexibility

East Asian cultures are deeply ingrained with adaptability and flexibility, which are primarily influenced by the region's historical, social, and philosophical foundations. East Asia has experienced numerous dynastic changes, invasions, and socioeconomic transformations over the centuries. To navigate through these turbulent times required resiliency and the capacity to adapt to new circumstances while maintaining cultural values.

This flexibility transcends mere survival. It's about harmonizing with the environment, comprehending the ebb and flow of situations, and making adjustments accordingly. In the context of interpersonal relationships, this entails recognizing and accommodating divergent perspectives, pursuing common ground, and avoiding conflict.

The rapid transformation of East Asia into a center of innovation as a result of technological advancements underscores this adaptability. Instead of resisting change, East Asian societies frequently embrace it, fusing modern innovations with traditional customs in distinctive ways.

Furthermore, the prevalent philosophical teachings in the region, such as Taoism, emphasize the importance of flowing with rather than against the currents of life. This philosophy promotes a worldview in which adaptability and flexibility are not merely reactive responses to life's challenges, but proactive approaches that ensure harmony, balance, and continued development.

The cultural traits of East Asia, which are profoundly rooted in ancient philosophies and shared experiences, provide a rich tapestry of values, norms, and behaviors. Understanding these subtleties provides invaluable insight into the character traits and behavioral patterns of East Asian residents.

3. The Emphasis on Interdependence

Interdependence, a central tenet of East Asian culture, has profound roots in the region's history, society, and economy. This emphasis on mutual dependence and interdependence contrasts starkly with the individualistic tendencies observed in many Western societies. The origins, manifestations, and implications of this emphasis on interdependence in East Asia are multifaceted and intricately entwined with the region's distinctive cultural and historical context.

3.1. Historical Context

Geographical and climatic conditions in East Asia have historically necessitated communal efforts for survival. Whether in agriculture, where cooperative cultivation was necessary to maximize yield, or in defense against external threats, cooperation and mutual reliance were of the utmost importance [9]. This historical context set the groundwork for a societal structure in which interdependence was not only valued but considered essential for survival and prosperity.

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3.2. Social Structures

In East Asia, the family unit, which is frequently extended, is the primary social unit. Elders are revered, and junior members are expected to demonstrate respect and obedience within this structure. This hierarchical structure, firmly rooted in Confucian teachings, emphasizes the importance of each member's role in maintaining the harmony and well-being of the family unit [10]. Such a structure naturally fosters a sense of interdependence, where individual aspirations are frequently subordinate to the collective welfare of the family.

3.3. Economic Factors

Recent decades of rapid economic development in East Asian nations can be partially attributed to the region's emphasis on interdependence. The success tales of East Asia, from village cooperatives to modern conglomerates, demonstrate the importance of collaboration, mutual reliance, and a shared vision. The economic miracles of nations such as Japan, South Korea, and Taiwan attest to the efficacy of collaborative effort and interdependent economic structures.

3.4. Cultural Norms and Values

East Asian cultures place a premium on harmony, equilibrium, and cohesion. The societal norms that reflect these values emphasize group consensus, collective decision-making, and conflict avoidance. The Japanese concept of "wa," which translates to harmony, embodies this emphasis on tranquil coexistence and mutual regard. These cultural norms foster a natural sense of interdependence among individuals, organizations, and even nations [9].

3.5. Regional Cooperation

Regional cooperation initiatives such as ASEAN place a strong emphasis on interdependence on a broader scale. ASEAN, which was established to promote stability and cooperation in the region, emphasizes the significance of mutual reliance and shared objectives among its member nations. The principles of the organization, which emphasize non-intervention, respect for sovereignty, and a shared cultural and historical heritage, reflect the broader East Asian emphasis on interdependence [9].

East Asia's emphasis on interdependence reflects the region's unique historical, cultural, and economic context. This emphasis has influenced societal structures, economic models, and even regional cooperation initiatives, highlighting its centrality in the East Asian worldview.

4. Implications for Personality Traits

The complex tapestry of East Asian culture, with its emphasis on interdependence and collectivism, has profound effects on the characteristics of its inhabitants. The cultural norms, values, and societal structures of this region have distinct effects on individual behaviors, cognitive processes, and interpersonal interactions.

4.1. High Context Communication

Communication styles in East Asian cultures are characterized by their emphasis on context. This means that context, nonverbal cues, and the relationship between communicators contribute significantly more to the meaning of interpersonal interactions than do explicit verbal statements. This communication style has its origins in the region's emphasis on harmony, face-saving, and

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indirectness [11]. Individuals are frequently instructed to read between the lines and comprehend the underlying sentiments without explicit articulation.

4.2. Holistic Thinking

As stated previously, East Asian cultures encourage a holistic worldview. This perspective encompasses cognitive processes and approaches to problem-solving. Individuals from this region are more likely to contemplate the interdependence and relationships between various elements, resulting in a more holistic understanding of situations. This is in contrast to the more analytical and compartmentalized thinking that is typically observed in Western cultures [12].

4.3. Adaptive and Flexible

In East Asian cultures, the emphasis on group harmony and consensus fosters individuals' adaptability and flexibility. They are frequently conditioned to adapt their behaviors, opinions, and roles to the group's or situation's requirements. This adaptability is viewed as a virtue, reflecting an individual's ability to maintain harmony and equilibrium in a variety of situations.

4.4. Respect for Authority and Elders

In East Asian cultures, respect for authority figures and elders is deeply rooted in Confucian teachings. Respect manifests itself in interpersonal interactions, decision-making procedures, and societal structures. Individuals are frequently conditioned to seek advice from elders and authority figures and to respect their decisions.

4.5. Group Orientation

Due to the collectivist character of East Asian societies, individuals frequently define their identities in relation to their group affiliations, be they familial, communal, or organizational. This group orientation influences self-perception, decision-making, and interpersonal relationships. Manifestations of this orientation include group loyalty, conformity to group norms, and the prioritization of group objectives over individual ambitions.

The cultural characteristics of East Asia, with their emphasis on interdependence, harmony, and collectivism, have profound implications for the personality traits of its residents. These characteristics, influenced by millennia of shared experiences, values, and philosophies, provide a unique lens for understanding the behaviors, motivations, and worldviews of people from this region.

5. Conclusion

With its rich cultural heritage and millennia-old traditions, East Asia offers a distinctive perspective on the complex relationship between culture and personality. The region's emphasis on interdependence, which is profoundly rooted in its historical, social, and philosophical fabric, contrasts starkly with the individualistic tendencies prevalent in many Western societies. This emphasis has profound implications for East Asian residents' personality traits, behaviors, and worldviews.

East Asian cultural norms and values, shaped by ancient philosophies such as Confucianism, Taoism, and Buddhism, have nurtured a collective mindset in which the group's well-being frequently takes precedence over individual desires. This collectivist orientation, combined with the region's emphasis on harmony, reverence for authority, and face-saving, has produced individuals who are adaptable, holistic in their thinking, and acutely attuned to the subtleties of interpersonal interactions.

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In addition, the region's communication style, which is characterized by indirectness and reliance on nonverbal signals, reflects its emphasis on maintaining harmony and avoiding confrontational situations. This style of communication, while often perplexing to those from cultures with minimal context, highlights the importance of understanding and respecting cultural differences in our increasingly globalized society.

It's also worth noting that while East Asian cultures share many commonalities, there are also significant distinctions within the region. Despite their shared cultural heritage, countries such as China, Japan, Korea, and Taiwan have distinct histories, languages, and social structures. These distinctions enrich the cultural tapestry of East Asia and add complexity to our comprehension of the region's influence on personality traits.

In an era of increasing global interconnectedness, it is more important than ever to comprehend cultural nuances and their implications for personality traits. As East Asia continues to play a central role in global affairs, both economically and politically, knowledge of the region's cultural characteristics and their influence on individual behavior can promote mutual understanding, respect, and cooperation.

With its emphasis on interdependence, harmony, and collectivism, East Asian culture provides invaluable insights into the interaction between culture and personality. As the world continues to diminish and cultures continue to intersect, such insights are not only academically fascinating but also essential for promoting global harmony and comprehension.

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Luxury Brand's Success: Dior as an Example

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Abstract: Luxury goods continue to captivate the aspirations of today's youth, with each brand boasting a distinctive history and unparalleled style. Dior, a renowned luxury brand with nearly a century of heritage, stands as an iconic example. While the name Dior is synonymous with fashion, the profound reasons behind its enduring status as a high-end luxury brand remain relatively unexplored. This article delves into the three enigmatic secrets of Dior's success, a source of inspiration for those who aspire to make their mark on the fashion world, and for anyone who appreciates the art and craftsmanship of luxury brands. First, central to Dior's triumph is its lineage of visionary creators. Christian Dior, the brand's illustrious founder, And other creative luminaries like Marc Bohan, Gianfranco Ferre, and John Galliano's innovations ensured Dior's perpetual allure and global influence. Secondly, Dior's ascendancy owes much to shrewd marketing and branding strategies. And finally,superlative craftsmanship is the cornerstone of Dior's enduring success. The commitment to detail, perfection, ensures Dior's reputation for unparalleled quality. The brand's enduring allure serves as a testament to the enduring values of hard work, innovation, and a genuine passion for the craft. Just as Dior's legacy continues, so can individuals and brands thrive by staying grounded, working diligently, and nurturing a deep love for their art.

Keywords: Luxury, Dior, Success, high-end brand

1. Introduction

Luxury goods attract people from all over the world, luxury goods drive the economy and luxury goods influence the aesthetic trend of the whole world, and Dior, as one of the famous luxury goods brands, has a history of nearly one hundred years. While Dior enjoys considerable recognition within the sphere of fashion enthusiasts, there exists a notable paucity of scholarly investigations that have systematically delved into the underpinnings of its sustained eminence as a preeminent luxury brand. This article undertakes the task of scrutinizing the latent factors contributing to Dior's enduring success, encompassing the notable achievements of its visionary progenitor and the multifaceted contributions of the proficient designers within its purview. Furthermore, it assesses Dior's perspicacious marketing stratagems and its unwavering commitment to the gravitas inherent in its sartorial and product offerings. It is incumbent to elucidate that the insights garnered from this discourse bear significant pedagogical import, meriting scholarly consideration for their potential to elucidate broader paradigms pertinent to luxury brand sustainability and their pertinence in contemporary fashion discourse.

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2. Visionary designers

As everybody knows, the success of a brand is only as good as the people behind it. First and foremost is Christian Dior, the founder of Dior, whose innovative designs, attention to detail, and pursuit of elegance laid the foundation for the brand's success. On 12 February 1947, Christian Dior, who trained under legendary designers Robert Piguet and Lucien Lelong, presented an impressive 90-piece collection to magazine editors at his Parisian townhouse on Avenue Montaigne, appropriately titled ‘New Look’. During the war years this image of lush femininity was essentially "put on ice;" it was only after the war that the freeze melted and the rhythm of fashion burst out again in the work of many designers, of whom Dior was only the most famous.[1].

A sense of femininity and luxury was reintroduced. When the New Look first burst onto the scene, it was the exact opposite of the fashion that had come before it, in which shoulders had been squared off, hats had been adorned with flowers and fruit, and shoes had heavy platforms. In contrast, Dior's collection was breathtaking in its pared-back silhouette. The neatly rounded shoulders, curved waist and flared, elegant skirts were fluid yet structured, exquisitely tailored yet flattering and easy to wear[2]. Christian Dior once said, "of course, fashion is a transient, egotistical indulgence, yet in an era as somber as ours, luxury must be defended centimeter by centimeter” [3].

The gorgeous clothes were quickly embraced by many women at the time, and even celebrities such as Ava Gardner, Margot Fonteyn, and Rita Hayworth flocked to Christian Dior. The "New Look" collection was so influential and popular that the brand quickly grew and consolidated its position as one of the most iconic brands in the history of fashion and then went global.

Although Mr. Dior passed away at 52, the brand did not decay. Many talented and creative designers have continued to support Dior. Marc Bohan gave the brand a more modern twist on its original concept. His ready-to-wear and baby clothes brought Dior closer to the public, and more people bought and knew Dior. Gianfranco Ferre took Dior to a new level by creating Dior Haute Couture.

Apart from this, there is another person who has contributed immensely to Dior, John Galliano, the great British designer. His tenure at Dior, defined by his tenure at Dior, defined by its spectacular runway shows and wild fashion moments, created a golden age for the house. When Princess Diana wore one of his first couture gowns, he was instantly noticed by the fashion world and the press. John Gallinao also designed Dior's most iconic saddle bag, with a repeat logo motif that made the design so distinctive that it quickly became a global phenomenon. Furthermore, it is imperative to underscore the exhibitions he curated. There were two shows that attracted me the most, the first one was Dior fall/winter 1997, and the destination was Shanghai, The models were dressed in traditional Chinese style clothes such as qipao, and then John's own design skills and aesthetics were adjusted and improved the clothes, and expressed them in a lascivious way. In an interview about the show, John Galliano said, "That collection was inspired by Chinese pinups, Shanghai calendar girls of the 1930s. discovered these wonderful advertisements for cigarettes, toilet water, and other beauty products featuring beautiful women in tightly fitting qipaos. They were so inspiring. The qipao is already a very sensual garment, but it is important to heighten its sensuality further by cutting it on the bias, which exaggerates the woman's contours." This quote is indicative of John's love of fashion, as he has always been attracted to beautiful things and garments, and he has his own unique creativity and ideas for design. Another show, Dior spring/summer 1998, is the show that introduced me to the brand. The models, with their unique tailored clothes, delicate makeup, and sparkling jewelry, walked down the steps with elegance, mysterious and alluring, beautiful and enchanting. The ambiance transported guests to a lavish soirée reminiscent of the Great Gatsby era. Backless velvet gowns, mink opera coats, lace-fitted dresses, and rose-print bowler hats adorned attendees. Butterfly-shaped

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confetti cascaded from above, enveloping the scene in a splendid flurry. These timeless designs continue to captivate and inspire, a testament to their enduring appeal.

It is with these talented designers that Dior has remained so popular and successful. From its humble beginnings as the "New Look " to ready-to-wear to haute couture, Dior has gained global recognition and continues to evolve, leading the way in fashion and having a global influence.

3. Effective strategies

Dior's success is also due to its shrewd as well as effective marketing and branding strategies. Christian Dior has used various marketing strategies to maintain its prominence and appeal in the luxury fashion market. Firstly, Dior has developed its own unique brand image, which is synonymous with elegance, luxury, and femininity, and has positioned itself as a symbol of timeless sophistication and couture craftsmanship. Secondly, Dior has diversified its offerings beyond fashion into accessories, beauty, and fragrances, enabling the brand to cater to a wider range of consumer preferences and lifestyles.

Dior understands the mentality and needs of today's youth, the main consumer group. Their carefully selected ambassadors, who embody their values, are admired and loved by countless young people, as most of them are popular celebrities with strong influence and popularity, representing Dior at various events and increasing media exposure. Take Jisoo, a member of the famous Korean girl group BlackPink, for example: Because Jisoo has been chosen as a brand ambassador, Korean women in their 20s to 30s reportedly favor and choose Dior items. As a result, Dior intends to raise the price by around 5% in order to boost profit [4]. As a result, Dior intends to raise the price by around 5% in order to boost profit. This also shows Dior's unique vision in choosing people. Not only that, but Dior works with influential people from various industries, such as film, art, and music, to create engaging campaigns and collaborations that resonate with its target audience. The association of these individuals with the Dior brand increases its visibility and credibility and also connects the brand with creativity, innovation, and cultural relevance.

Fashion shows and events also play a crucial role in its marketing strategy. These events generated media attention, giving Dior significant exposure and creating a buzz around its designs. Through well-planned, memorable presentations, Dior enhanced its brand image and made a sense of uniqueness for its products.

Additionally, Dior recognizes the importance of digital marketing and social media in reaching a wider audience and engaging with consumers. It remains active on various digital platforms, including its official website and social media channels like Instagram, Facebook, and YouTube. Dior utilizes these channels to showcase their latest collections, interesting behind-the-scenes content, fashion films, and collaborations to stay in touch with consumers in real-time. These Dior accounts often collaborate with department stores and online platforms to create exclusive partnerships and flash mob experiences. These collaborations allow Dior to reach new audiences, enter different markets, and create unique brand experiences that enhance the connection between the brand and its customers. Take an example, the revival was achieved not only through a campaign waged by the French fashion-trade organizations but also through the efforts of the American press after the war, which trumpeted Dior's "New Look" [5].

Dior's global penetration has been achieved through various means, including creating unique brand identities, collaborations with appropriate brand ambassadors, offline fashion events, and connecting with people through the Internet. Good marketing strategies have allowed Dior to stay in the media and the spotlight of people worldwide.

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4. Excellence handcraft

Last but not least, Dior's superb and exceptional craftsmanship is the key to its ongoing success. The artisans in the atelier at 30 Avenue Montaigne in Paris are highly skilled couturiers and privileged witnesses, carrying on ancestral expertise.

"Ateliers are the decoders of hieroglyphs", Christian Dior wrote in his autobiography. On Dior's website, people can learn about the process by which the artisans make Haute Couture. First, after receiving the drawings from the design studio, the craftsmen start making the mock-ups. At least three assemblies are required to achieve perfect results. Fabrics, embroidery, and other elements needed to make the piece are allocated to the toile following the fittings. The different aspects of a dress or suit are now assembled and arranged on a wooden dummy. Here, the craftsmen use an intricate and traditional hand-stitching technique that involves sewing inside the collar and lapels of the jacket to create all the supports essential to the garment so that it fits well: "You cannot hide bad tailoring. cannot hide bad tailoring. It needs to be meticulous so that it's perfect." This is the philosophy of Dior's craftsmen [6]. For the Dior haute couture spring/summer 2022, 380 artisans worked 280,000 hours to finish the pieces, using embroidery to put the different pieces together. Dior has always been so dedicated to making beautiful garments like this, without exception. Dior has always taken such care to create beautiful clothes without exception.

Take another example of a perfume made by Dior. "It all begins with the raw materials," explains François Demachy. Continuing a long tradition of excellence, the exclusive Dior Perfumer-Creator has made exceptional ingredients the distinctive mark of his creations. Dior places its quality at the heart of each stage of producing its perfumes.

François Demachy, the founder of Dior's perfumers, traveled the world in search of flowers to create his own fragrances and met the best producers worldwide. Raw materials are essential to Dior's fragrances, and the Dior factory has a cellar where nearly 600 ingredients are stored. In the perfume creation laboratory, the ingredients are weighed in small quantities in the desired proportions, then mixed with alcohol, and the perfume is returned to François Demachy. After numerous modifications, the process of finalizing the recipe can take months to years, as each stage is rigorously monitored to ensure the olfactory quality of the product and its consistency. It is also essential to ensure the aesthetics of its bottling and packaging at the end of the process. The look of each bottle is unique; craftsmen master forgotten manual skills, particularly the secret to tying the 'poignard' bow adorning every bottle of Miss Dior perfume extract, the signature of Dior's first fragrance. craftsmen master forgotten manual skills, particularly the secret to tying the 'poignard' bow adorning the bottle, the signature of Dior's excellence. Artisans position the label by hand to ensure it follows the curve of the bottle, representing Dior's excellence. Whether it is clothing or perfume, even cosmetics and jewelry, Dior has maintained its excellent craftsmanship and raw materials. The key to Dior's success is the good quality of its products, which is the reason for its good reputation and the increasing number of returned customers.

5. Conclusion

The reasons behind the success of each brand are worth thinking about. Excellent designers, effective marketing and branding strategies, and superior craftsmanship are the core reasons why Dior has always been a high-end fashion brand. It has not gotten carried away after its initial burst of success but has continued to evolve one step at a time, attracting people in innovative ways. If a successful brand is the same, then people should be the same. Want to succeed is often not the surface look out so simple, hard, down-to-earth, do things with heart is the right way.

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The Impact of the French Revolution to the Great Reform Act

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Abstract: This study delves into the intricate relationship between the French Revolution and the Reform Act of 1832, exploring how revolutionary ideals of liberty and equality, evolving class dynamics, and shifting socio-political contexts shaped political reform in early 19th-century Britain. The passage focuses on two main questions. Firstly, on an ideological level, how did the shock of the French Revolution impact the attitudes of various political powers in the UK towards democratic reforms? Secondly, how did the French Revolution influence the attitudes of different social classes in the UK? By examining the attitudes of different social classes, contentious debates over voting procedures, and various forces for change, this research illuminates the multifaceted impact of the French Revolution on Britain's path to reform.

Keywords: The Great Reform Act, The French Revolution, History, Class Struggle

1. Introduction

The French Revolution of 1789 was a groundbreaking upheaval that shook the foundations of monarchical authority and feudal order. Its profound impact extended not only to France but also to the entire European continent, transcending national borders. One of the countries profoundly affected by the unfolding events in France was Britain, a nation renowned for its steadfast monarchy and deeply entrenched aristocracy. The resonances of the French Revolution found their way into British society and politics, ultimately playing a pivotal role in the passage of the Reform Act of 1832.

This paper embarks on a journey to unravel the intricate relationship between the French Revolution and the watershed moment in British history - the Reform Act of 1832. It seeks to elucidate how the revolutionary ideals of liberty and equality, the shifting sands of class dynamics, and the evolving socio-political contexts catalyzed and shaped the trajectory of political reform in early 19th-century Britain. Through an examination of the attitudes of different social classes, the heated debates over voting procedures, and the diverse forces for change, this study illuminates the multifaceted impact of the French Revolution on Britain's road to reform. As we navigate the labyrinthine paths of historical events and societal progress, we shall discern how the resounding echoes of the French Revolution across the English Channel contributed to the evolution of political representation and power distribution in Britain, a transformation that would forever alter the course of its history.

While studying, we've noticed that there are numerous research papers on the Reform Act of 1832, but very few that connect it to the French Revolution. The French Revolution took place in 1789,

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relatively close to the time when the Reform Act was proposed. Therefore, we speculate that the French Revolution might have influenced the enactment of the Reform Act of 1832. We have refined our questions into three aspects. Firstly, on an ideological level, how did the shock of the French Revolution impact the attitudes of various political powers in the UK towards democratic reforms? Secondly, how did the French Revolution influence the attitudes of different social classes in the UK?

2. The Shock that the French Revolution Brings to Britain

In a country that had been thought to have the strongest monarchy in existence, the absolute monarchy had collapsed. And perhaps most unexpectedly, the priesthood gave up its religious rights under coercion while the aristocracy grudgingly gave up a significant portion of their feudal claims. The Declaration of the Rights of Men and Citizens upheld citizens' unalienable rights and encouraged men's equality.

For the British, especially for the people who had seem the French revolution in 1789, the revolution encouraged who wanted to have in change. For the reformers in Britain, they believed that the French Revolution had advanced a system that they felt was long overdue for reform. Paradoxically, despite the "Glorious Revolution" in Britain, which was intended to bestow civil and religious freedoms, a full century later, English Protestants are still enduring a lack of acceptance. British reformers believed that the French Parliament's tolerance and near-universal suffrage would expedite the process of parliamentary reforms, including the elimination of corrupt boroughs and the promotion of greater equality. Moreover, from 1787 to 1789, they continued to call on Parliament to abolish the Tests and Corporations Act and to give equal rights to Protestants. The dissidents' calls for equal rights failed.

The French Revolution began in July 1789, which originally increased British national confidence. Some Britons welcomed it because they thought unrest would undermine their main European rival. Many others, like Mary Wollstonecraft, William Godwin, Samuel Taylor Coleridge, and William Wordsworth, had faith that revolutionary France would develop into a modern nation and that this development would hasten political, theological, and social transformation in Britain [1]. In Britain, the French Revolution's beginning in 1789 was simultaneously feared and welcomed [2]. Initially, certain political personalities in France cheered the end of the absolute monarchy. People like Edmund Burke thought that Europe would see a wave of change and that Britain would follow with its long overdue political reforms [3]. At the beginning of the French revolution, many Englishmen would have been dismayed at the early bloodshed, but they felt that it was the way to go if France was to be completely reformed. This opinion started to gradually shift as the violence persisted intermittently throughout the summer and into the fall and Englishmen started to express concerns about the direction of events in France via the news. A government publication called The World questioned if Frenchmen knew how to use their newfound freedom for the good of everyone [4].

The doubt among conservative Britons escalated when the Parisian populace assaulted Louis XVI and his family at Versailles in October 1789. Numerous English sources within France furnished accurate accounts of the attack, and the English press extensively reported on the events over a span of several days. Appalled by the death of Louis, both the government and the Whig Opposition utilized the media to express disapproval of the Convention party's choice. According to The Morning Chronicle, "The murderers have achieved victory at the expense of all principles, rationality, order, justice, strategy, and humanity." [5].

Following the October Days, there was less bloodshed in France, and Britain followed the Constituent Assembly's efforts to draft a constitution for France with interest. As the Assembly implemented changes to France's economy, administration and court, 1790 was a relatively peaceful year. Through their press, the English underlined their desire for France to become a constitutional monarchy in line with their example. The British government believed that a constitutional monarchy

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would thwart France's developing republicanism. The Assembly's repression of republican tendencies and the return of some administrative authority to Louis XVI when he reluctantly agreed to sign the Constitution of 1791 were supported by both the Government and the Opposition.6

After a year, the opposing sides of the Revolutionary War discussion were further outlined by Louis XVI's failed effort to flee to Varennes in June 1791 and his subsequent virtual captivity. Louis's flight to Varennes demonstrated how the party loyalty gap among the BritiMi populace and press had grown more obvious and discernible [6]. In general, the Government press had more sympathy for the monarch's situation than the Opposition press did. With just a few exceptions, the opposition press kept up its support for the Revolution.

Before the 1832 Reform Act, Tory Prime Minister Arthur Wellesley, First Duke of Wellington, passionately opposed legislative reform. However, support for minor reform was growing within his party, mostly because substantially extending the franchise would allow for the exploitation of the influence and resources of Britain's growing middle class. First Duke of Wellington Arthur Wellesley vehemently resisted parliamentary change in 1830 on behalf of the Tony party. However, support for minor reform was growing within his party, mostly because substantially extending the franchise would allow for the exploitation of the influence and resources of Britain's growing middle class. After the Tory government was ousted later in 1830, Whig Earl Grey was named prime minister and pledged to enact legislative change. Despite the fact that two of the Whig Party's reform plans were turned down by Parliament, the third one was approved and received Royal Assent in 1832 [7].

Regarding the reform itself, it effectively addressed longstanding issues in the UK, including the unequal distribution of parliamentary seats, the expansion of voting rights, and the elimination of "rotten boroughs." Additionally, another change introduced by the 1832 Reform Act was the legal prohibition of women's participation in Parliamentary elections, as the Act specifically defined a voter as a male individual. Prior to 1832, women infrequently, though rarely, exercised their right to vote.

3. The Similar Class Power behind the French Revolution and the Great Reform Act

3.1. Introduction

Marxists might argue: Class struggle is the driving force behind human societal progress. Historical materialism believes that the contradictory movement within the evolution of the mode of production serve as the primary driving factor behind the advancement of human society. Within these internal contradictions, the productive forces play a pivotal role in shaping the relations of production and various aspects of social life, ultimately serving as the decisive force that propels societal progress [8]. To a certain extent, these viewpoints are correct, as class dynamics indeed play a significant role in driving historical events. The stance of a social class is linked to their collective interests. When a majority of society supports a particular law, that law is inevitably aligned with the majority's interests. It will be upheld until it no longer serves the majority's interests. Hence, while major reform laws are passed in parliaments to explore the more fundamental driving forces, an in-depth investigation into the ideological changes and interrelations among various classes within society is also essential. For this point, we will talk about how the French Revolution has great impact on these changes.

3.2. The Brief Analysis of the Attitudes of Different Classes

Firstly, the French Revolution was the largest and most comprehensive revolution in modern world history. It dismantled France's monarchical authoritarian system, shook the feudal order across the European continent, and had profound global repercussions for the advancement of liberal democratic ideas [9]. Undoubtedly, these outcomes were not welcomed by the upper echelons of nobility and clergy. For them, a constitutional monarchy formed the foundation of their privileges. Overthrowing the monarchy would mean losing everything they possessed. Given the lessons from France, the

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aristocratic class would likely compromise to some extent in order to maintain their privileges. Hence, we can speculate that the upper class and clergy had reserved or even supportive attitudes toward reform.

Secondly, with the development of British capitalism, workers, peasants, and some small bourgeoisie gradually realized the extreme inequality in the existing electoral system. The property requirements effectively excluded the proletarian and lower-middle-class segments from participation. The democratic rights of the working and peasant classes were far inferior to those of the nobility and clergy. Before the Great Reform Act in Britain, only property owners with a permanent interest worth at least forty shillings in a county had the right to vote [10]. The majority of the proletariat and lower-middle class had no voting rights. After its enactment, the act granted voting rights to small landowners, tenant farmers, shopkeepers, homeowners paying annual rent of £10 or more, and some tenants. This expanded the voter base from around 400,000 to 650,000, enabling about one-fifth of adult males to qualify for voting [11]. Hence, as direct beneficiaries of the reform, the impact of the French Revolution on the demands of the proletariat and lower-middle class is also significant.

3.3. Similar Socio-Political Contexts Before the French Revolution

In 1978, when King Louis XVI decided to convene the Estates-General once again, there was uncertainty regarding the voting procedure to be followed by the parliament. The question was whether to continue with the old procedure used in the Estates-General of 1614, known as "vote by order," or to adopt a new one. The first and second estates strongly advocated for the use of the old procedure because, under the old system, the first and second estates, which held the majority of the country's wealth, could easily outvote the third estate. Unsurprisingly, the third estate vehemently opposed this proposal and put forward two alternatives: "voting by head" and "doubling the Third."

Eventually, on January 24th, 1789, Louis XVI issued another edict that provided instructions for electing deputies to the Estates-General, which represented a compromise between the competing proposals [12]. Some nobles, such as members of the political club known as the Society of Thirty, began advocating for a voting procedure that could better represent everyone as well. With the lifting of the ban on political clubs, they began giving speeches to promote the views of the third estate. The "privileged classes" found themselves facing suspicion and hostility from the citizens. Gradually, a consensus emerged nationwide in favor of "doubling the third" and voting by head [13].

It became evident that these debates among the estates were, in fact, reflective of class struggles. The first and second estates represented the nobility and clergy of the old regime, comprising only about 3% of the national population. It is worth noting that the third estate was more representative of the bourgeoisie rather than the proletariat. Among the 610 representatives, more than half held some form of venal office, and 80 representatives were industrial and artisanal factory owners. There were no representatives from the working-class professions [14].

Essentially, the debate over the French voting process is a reflection of class contradictions. The Third Estate, representing the proletariat and the bourgeoisie, comprises the majority of the population but possesses very limited political rights. This imbalance of political rights and political power inevitably leads to a system evolving towards equilibrium. The same logic applies to the United Kingdom, albeit with slightly different dynamics. In the UK, the reform is driven by even stronger and more complex class forces.

One of these forces includes the proletariat and the petite bourgeoisie, which mainly consist of landless peasants, small farmers, workers, and small shopkeepers and artisans. According to regulations passed in 1430 and 1432 during the reign of Henry VI, most of the proletariat and petite bourgeoisie did not have the right to vote due to their limited assets. In contrast, although never implemented, France had already guaranteed universal suffrage for French men in its constitution of 1792. In the Charter of 1814, the right to suffrage was granted to men at least 30 years of age, with

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the electorate being considered as a social function. Clearly, in France, the voting rights of the proletariat and petite bourgeoisie had already been to some extent acknowledged and guaranteed. In the UK, however, the previous voting boundaries persisted.

The second force for change in the UK is the bourgeoisie. While they also sought change, their demands were different. The proletariat and petite bourgeoisie wanted to secure their voting rights, while the bourgeoisie believed that their wealth was seriously disproportionate to their political power. They considered the existing constituency boundaries to be imperfect and unable to fully represent their interests. The administrative divisions in the UK are highly varied, ranging from large cities to small villages. This is due to the historical evolution of administrative divisions in the UK, which was initially determined by county sheriffs in the Middle Ages. Subsequent administrative boundaries changed very little. This sometimes results in equal rights for representatives of large cities and villages, even though the economic influence they represent is significantly imbalanced. The existing division of MPs does not adequately represent the population. There is even a phenomenon called “pocket boroughs”. The large landowners used their local wealth and prestige to win the support of the borough. A large number of parliamentarians were in the hands of aristocrats and religious figures. The bourgeoisie had to compete for the few MPs in the towns and cities. Therefore, the bourgeoisie in the UK also became one of the class forces pushing for the enactment of reform bills [15].

4. Conclusion

There is no doubt that the French Revolution of 1789 had a profound impact on a country once known for its powerful monarchy. It led to the collapse of the absolute monarchy, the renunciation of religious rights by the clergy and the abandonment of feudal claims by the nobility under duress.

Firstly, by further studying the reaction of the British community to the French Revolution, we confirm that the French Revolution had a profound impact on the electoral sphere in Britain. The Declaration of the Rights of Man inspired British reformers who had long sought political change, hoping to emulate the French ideals of tolerance and universal suffrage. As violence escalated in France, conservative Britons became increasingly suspicious, especially after the attack on Louis XVI and his family at Versailles in 1789. Despite initial optimism, the British government and opposition eventually disagreed over their support for the revolution. In the years that followed, British politics was sharply divided over the War of Independence, with some sympathizing with the monarchy and others supporting the revolution. In the end, the final passage of the Reform Act 1832 resolved long-standing problems in the UK, such as the unequal distribution of parliamentary seats, the extension of franchises and the elimination of "corrupt boroughs". However, it also explicitly excluded women from the right to vote, although women did occasionally participate in elections before 1832.

Second, it is clear that class forces have played a key role in driving social progress. The French Revolution, which led to the collapse of the French monarchy and the challenge to feudal privileges, greatly influenced the thinking and actions of various classes in England. The English upper classes and clergy reluctantly supported the reform in order to safeguard their own interests. At the same time, the middle and lower classes in Britain recognized the inequities in the electoral system and sought greater democratic rights, with the French Revolution serving as an influential precedent. Furthermore, there were similar class contradictions and struggles before the French Revolution and the British Reform Act, which indirectly or directly led to the occurrence of these two events. In France, the third estate represents the majority but has limited political power. Similarly, in England, because of the inequality of political rights and power and the imperfection of economic interests, the class forces, including the proletariat, the petty bourgeoisie and the bourgeoisie, pushed for reform. This historical context underscores the role of class dynamics in shaping political change and the pursuit of a more equitable society.

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Incomplete Representation of Cultural Heritages in Scenic Spot: Shanghai Tianzifang

---The Neglection of Intangible Cultural Heritages

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Abstract: This paper focused on understanding the lack of intangible cultural heritage in heritage tourism attractions in Shanghai. There was already past literature illustrated the significance of intangible cultural heritage and the problem of not giving enough attention to those heritages. This research, different from past literatures, aimed to understand this problem on a smaller scale. The research is based on Shanghai, China, specifically. The case study on Tianzifang was made aiming to reveal defects in the scenic spot.A survey will then be released to investigate Shanghainese. This survey could directly understand which heritage site and element respondents mainly values. Indirectly the survey also implied the amount of attention respondents pay to intangible cultural heritage. This paper is not committed to providing tourists with the "best" plan to travel to Shanghai. Instead, based on Shanghai, this paper attempted to sort out hidden problems in Shanghai heritage tourism attractions. At last, this paper will propose an imagination of tourism attraction that provides more substantial cultural experiences to tourists to vigorously promote local heritage.

Keywords: Cultural heritage, tourism, Shanghai

1. Introduction

The definition of culture remained debatable while all cultural anthropology works based on this term. Some believe that it's tangible. Others claim that culture is conceptual. However, the ambiguity of the definition didn't decrease the value of cultural heritages. Cultural heritages showed significant economic and social values which led to the rapid development of cultural heritage tourism. This research aims to explore the potential defects in the cultural heritage tourism system by analyzing a specific case —— tourism attraction Tianzifang in Shanghai. The purpose of the research is to reconsider the harm that tourist attraction will bring to cultural heritage sites and to encourage rethinking the balance between the preservation of heritage and the profit that tourism can bring.

2. Literature Review

The tourism industry existed mainly for educational or recreational purposes in the early world. Moreover, historical evidence also proved that journeys originated from luxury lifestyles and searched for amusement [1].

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Although traveling as an entertainment might only reserve for nobles back then, it's recently opened to a wider population. The World Tourism Organization (WTO) suggested that in 2007 there was a total of 903 million tourists that spent 625 billion USD [2]. Besides, the tourism industry provided roughly 100 million employees globally. In short, the tourism industry already became one of the prominent drivers of economic growth. Tourism could classify into numerous types. It could include urban tourism, cultural tourism, religious tourism, seaside tourism, and more [3]. Among them, cultural heritage as "one of the most important and ubiquitous tourism resources in the world" made heritage tourism a notable form of tourism [4]. Defining heritage could be extremely complicated. People today generally agreed that heritage is what humankind inherits from the past and utilizes in the present [5,6]. The vague definition leaves room for misunderstanding. For instance, heritages are not always old [7] and tangible. Though architecture and other materialized heritage have a remarkable position in heritage tourism, intangible tourism is also worth receiving attention. Language, music, dance, religion, folklore, art forms, traditional knowledge, gastronomical traditions, social relations, rituals, hunting methods, and ceremonies, all those components together formed a complete heritage of a specific culture [8-10].

Such false assumption of heritage thus caused the focus of promotion and consumption to be clearly on tangible heritage in tourism destinations [11]."limited interest has been shown by academics in the relationship between tourism and intangible cultural heritage" [2].

Traditional tourism entrepreneurship and development today was burning the cultural heritage of a region in exchange for high profit. Traditional tourism entrepreneurship and development take a capitalist approach, resulting in lower benefits for host communities [12]. The flourishing tourism industry raised local housing prices, due to a serious upgrade of the city aiming to attract more tourists. Inhabitants, unable to afford growing housing prices, either passively or actively left their hometown. The host communities are the ones who inherited those intangible cultural heritages. Gentrification of local inhabitants leads to the slow vanishing of regional cultural identity [13].

However, intangible cultural heritage is still an indispensable part of heritage tourism. "According to some estimates, between 50 and 80 percent of all domestic and international travel involves some element of culture such as visiting museums and historic sites, enjoying music and arts, or being immersed in the living culture of a destination." [14]

Past literature already realized the plight intangible culture heritages are currently facing. In the paper "Planning for intangible cultural heritage in Tourism: challenges and Implications" Esfehani made a detailed description of difficulties intangible cultural heritage faced. A well-constructed envision of binding intangible heritages into recent tourism was proposed in there as well. However, the paper's discussion was more generalized to the entire heritage tourism industry. This paper will follow the conclusions Esfehani made to understand intangible cultural heritage's situation in attractions in Shanghai.

3. Methodology

This paper will combine a survey with a case discussion of Tianzifang to argue the defects of Shanghai heritage tourism attractions.

3.1. Why Shanghai

Shanghai is the region studied in this paper due to its unique characteristics. Shanghai as a heritage tourism destination attracted millions of travelers each year. Those travelers are either attracted by the modernity of this grand city or by the city's unique cultural heritage. During the 20th century, Shanghai was segregated into different districts that reigned directly under Western powers. This unique historical background fostered the assimilation between Western and Eastern cultures.

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However, in the 21st century, Shanghai was also one of China's most prominent trading centers. "This was a result of a series of reforms in the city including industrial restructuring, housing reform, and infrastructure rebuilding. To keep up with the time, many parts of the infrastructure system need to be repaired, particularly in the old central city" [15].

In general, Shanghai is a prototype of a city that needs to balance its modern features and historical and cultural imprints.

3.2. Why Tianzifang



Figure 1: The map for the entire Tianzifang

Tianzifang is a series of commercialized old alleys in Shanghai known for its 20th-century Shikumen housing style. There are also several prominent factories of fragrance and cigarettes. Such architectural style was a combination of Western Chinese and English architectural styles. These alleys today are transformed into a shopping center with outstanding cultural characteristics. They claimed that those alleys are a perfect spot for travelers to experience the charm of life in 20th-century Shanghai.

Tianzifang is explicitly analyzed due to its fame and its typicality.

The analysis of Tianzifang will base on first-hand graphic records I took and personal observations.

3.3. Survey design

The survey was designed with careful consideration of stratification. It requires respondent to name at least one place or thing in Shanghai that they believe best represents the cultural heritage of this place. This survey aimed not to find a travel checklist full of locations that were “recommended by local inhabitants”, but to analyze the similarities between all answers and get some of the most prominent heritage elements that Shanghainese valued.

The time it takes to understand and blend into a culture varies between people. In this survey, only the answer of residents who lived in Shanghai for over 8 years will be analyzed. This is intended to gain a more representative sample of how Shanghainese understand their hometown.

The survey also collected basic information such as gender and income level. Both factors could greatly impact a person’s understanding of this city. For instance, income level could determine where a person lives and where they carry out their daily activities. Thus, asking these questions is supposed to prevent answers to the survey from misrepresenting extra populations.

Finally, within just a few decades, Shanghai has undergone drastic changes, both physical reconstruction of the city and a wide mental revolution. Hence the survey particularly asked where the place embody 19th/20th-century Shanghai heritage and where the site represent modern Shanghai heritage. This separation should break the misassumption of heritage attractions that must be old.

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The entire survey will attach to this paper at appendix.

4. Look Close into Tianzifang

Tianzifang was a typical example of the creative recreation of historical accommodation blocks. By pure observation, there are three main problems I noticed in my journey in those alleys:

- The exploitation and further damage of historical buildings
- The disruption of local inhabitant's life
- The lack of intangible heritage within the alleys

4.1. The exploitation of historical buildings



Figure 2: An alley in Tianzifang where the façade of the hisotrical building was altered

Tianzifang, as it claimed, is worth noticing due to its well-protected Shikumen architectural style. However, the façade of lots of buildings in the alley were already redecorated or changed into another style. Shops repaint the lower half of the building. European style storefront was common and attracted numerous young tourists to leave their photos in front of it. Such transformations might make individual shops more desirable to tourists but damaged the harmony of the style of the entire block.

As a site that displayed Shanghai architectural style to tourists, Tianzifang even acquiesces in reconstructing and destroying ancient buildings.

4.2. Disruption of local inhabitant's life



Figure 3: Signs of real residents living in Tianzifang

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Even today Tianzifang was already intensely commercialized. There are still around a hundred families living in those alleys. Flooding tourists unquestionably brought inconvenience to residents. Since Shikumen was a Chinese version of an English lane house, the inner space of each building was minimal. At the same time, usually several (two to four) families will share a building. Also, the lighting condition in buildings is poor. Hence, in the past, inhabitants in those buildings spent a large portion of life outdoors. However, today thousands of tourists forced residents to stay within the buildings and occupied almost every square meter of those alleys. Several warning signs (the picture at the lower left corner) are also painted on the wall asking tourists not to take pictures of those private buildings where inhabitants still lived in. The privacy of local inhabitants is widely invaded. The noise from tourism activity in the block also greatly impacted people's daily lives.

4.3. Lack of intangible heritage

Tangible heritage such as architecture still left traces in Tianzifang. Whereas intangible cultural heritage entirely disappeared in those alleys. Tianzifang introduced itself as a place where Western and Eastern cultures integrated. Culture did mix thoroughly in those alleys. Tourists could find representative cuisine from all around China, including Chengdu Chuanchuan(up-right of the pic) and Changsha stinky tofu.

Moreover, Western fast food such as cheese hotdogs, French fries (up-left of the pic), and beer also win high popularity in Tianzifang. There's even a tiny alley with a strong Europe style. Numerous small pubs are selling "Spanish" beer (the lower one of the pic) to foreign travelers who visit to experience Shanghai heritage.



Figure 4: Shops with cultural characteristics of other regions

Based on those observations, the word culture invasion might be more appropriate instead of claiming Tianzifang as a center of cultural integration.

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5. Survey answer analysis

In total seventeen responses were received. Only one of the responses is from someone who lived in Shanghai for three years or even less. The other sixteen responses are all from people who lived in Shanghai for over 10 years. The survey asked respondents how representative Tianzifang is to the Shanghai heritage. On a scale of 1 to 10, the average score of all 16 answers is 4.56. This score means that these sixteen respondents didn't agree that Tianzifang adequately represented Shanghai's cultural heritage.

Analyzing all 16 answers, the multicultural heritage that Shanghai embodied was mentioned repeatedly. In response no.17, the respondent reckoned that only walking on the streets of Shanghai could allow a tourist to experience a harmonious blend of old and new culture in Shanghai. Respondent 16 directly gave out two streets that she believed well displayed the diverse cultural heritage mutually existing within the city.

In all 16 responses, this survey's most nominated heritage site was still the famous building complex at the Bund (Waitan). On one hand, this once again proves the importance of tangible cultural heritage in heritage tourism. On the other hand, intangible cultural heritages in Shanghai is once again forgotten even by the people who inherited them.

6. Conclusion

Shanghai has a rich cultural heritage, both tangible and intangible. Yet many intangible cultural heritages did not receive promotion and protection like some tangible heritage. Tianzifang is an example of how scenic spots mistreat local inhabitants, ignoring that inhabitants are the core of preserving and performing intangible heritages. On the other hand, the survey showed how residents failed to realize their importance to local cultural heritage.

Though the problems of Shanghai heritage tourism attractions are obvious, there's still possible solutions. There's lots of streets mentioned by respondents when they are asked which place in shanghai tourist could sense the most Shanghai heritages. City walk, which means people would travel a region by purely walking on public streets, recently received increase attention online. Maybe encouraging tourists to really walk into city, into blocks where people lived their live and spent their time is a good way to introduce intangible cultural heritage. Dialects people use on street and traditional restaurant standing in the corner could all help newcomers to peek into a normal routine of a day in Shanghai.

Also, perhaps Tianzifang as a scenic spot, didn't completely failed to carry its purpose. When walking in those alleys, I met a tourist come from Milan, Italy. Out of curiosity, I asked him whether he could sense unique shanghai heritage from those alleys. That tourist told me that he's completely new to the building structure and the narrow alley in Tianzifang. He said that he had a great experience in it. This short conversation made me wonder that whether it's me who's too skeptical toward Shanghai heritage site.

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Survey

Your age:

- Under 11
- Under 27
- Under 42
- Under 58
- Under 73
- Above 74

Your gender

- Male
- Female
- Other

Did you born in Shanghai?

- Yes
- No

How long you've lived in Shanghai?

- 3 years or under
- 5 years or under
- 8 years or under
- 10 years or under
- 15 years or under
- 16 years or above

Where did you live/work?

- Huangpu district
- Xuhui district
- Changning district

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- Jingan district
- Putuo district
- Hongkou district
- Yangpu district
- Minhang district
- Baoshan district
- Jiading district
- Pudong district
- Songjiang district
- Qingpu district
- Fengxian district
- Chongming district

(Open-ended questions)
the place in Shanghai that best represents the life and culture of Shanghai people?
Where in Shanghai can best embody old Shanghai and Shanghai-style Shanghai culture? (Why?)
If foreigners come to Shanghai, where would you recommend them to visit?
In your opinion, how representative of the local culture is Tianzifang, a famous tourist attraction in Shanghai representing old Shanghai culture? Scale 1-10
What is the most important thing about traveling for you?
Your(or your family's) income level?

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Spacial Choices of Queer Urban Space: A Look into Queer Nightlife Establishments in China

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Abstract: This study examines the dynamics of queer public space in Chengdu, a major Chinese city. Considering the availability of access to different queer public spaces in China, we focus on Chengdu's night venue, entertainment, and digital public space and investigate their significance in creating queer community and sense of belonging. Observation, interviews, case studies, and document review is used to explore the queer space in Chengdu and reveal the obstacles queer community face when constituting safe queer space under the relatively oppressive ideology of the country. Investigating the problems through the lens of multi-disciplines such as urban sociology and gender studies, we take a view of the queer public space itself from an urban planning perspective which examines its design rationality as pure space constitution and analyzes the driving force for such design in gender studies perspective which involves discussion of intersectionality and analysis of patriarchal society. The queer urban space serves a critical function for the queer community by gathering the scattered population and providing a safe space to express their identities. By investigating the contemporary queer public space in Chengdu and making comparisons with that in other countries, this study uncovers the struggle and efforts of the queer community to establish their safe public space in combat with the heteronormative society.

Keywords: urban space, queer studies, Night Venue

1. Introduction

Modern day Chinese society is deeply influenced by Confucian and patriarchal ideas. As a result, LGBTQ+ people have been marginalized. Queerness is not even allowed to be seen by the public, with media (e.g., texts, movies) and activities (e.g., parades, bars) associated with it deemed indecent and censored. Motivated by this phenomenon, this paper has investigated the queer bar and explored how it, as one of the few spaces where LGBTQ+ people gather, is established and kept largely invisible/concealed within the structure of Chinese society. This paper focuses on the queer bars in Chengdu, Sichuan Province, China, visiting several representative queer clear bars (a kind of Pub) and nightclubs in the area. This paper will examine the state of LGBTQ+ people in Chinese society through the lenses of urban studies, gender studies, and queer studies by organizing the results of related literature and discussing evidence collected from the visitation to the clear bars and nightclubs. It is necessary to attempt to understand and analyze the current situation of queer urban spaces under

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the social structure of contemporary China by examining spaces queer bars, which are regarded as important places for coming out.[1]

2. Background

The state of Queerness in China

2.1. Social views

It is challenging to conduct LGBTQ+ research in China. As shown in Figure 1, there is a low level of acceptance of LGBTQ+ people in China. This is the cause of the discreetness of their presence. However, this does not mean that there is no space for LGBTQ+ people in more "invisible" places. One such space is online digital space. In today's digital era, new technologies have emerged. They have developed rapidly, with online forums, social networking sites, live streaming, short videos, and many other forms of new media emerging and subsequently plunging Chinese society into an era of semi-multicultural coexistence. This space gave LGBTQ+ people a relatively safe place to express non-traditional sexual and gender identities. Here, in an example. Figure 2 is an online digital map on which LGBTQ+ people can record what happens to them as LGBTQ+ people in a way that is visible to others. However, such online spaces are not always accessible. For example, queer bars' advertisements publicized on the web are soft-banned because of the explicitly queer language used. It will be discussed in more detail later in the discussion of queer bars. Perhaps literature, books, or movies offer more possibilities for identity in a virtual space.[1] Historically, this has not been the case. In Chinese cinemas, superhero movies are full of masculinity and people can also experience sweet heterosexual romances; but when people think of Chinese films that portray homosexuality, only old films such as *Farewell My Concubine* [2] and *Lan Yu* [3] come to mind. None of these films were ever released in cinemas in Mainland China and people continue to miss out on more recent releases that feature homosexuality. The internet has failed to remedy this because with the exception of some pirating websites, all of these films are still nowhere to be found in virtual spaces. Censorship continues, and it has simply changed its form. From these examples, it can say that public spaces, including online ones, created under the Chinese social structure have a set of strict codes that are deeply influenced by patriarchal ideals and heterosexism that leave no room for LGBTQ+ people to truly "come out".

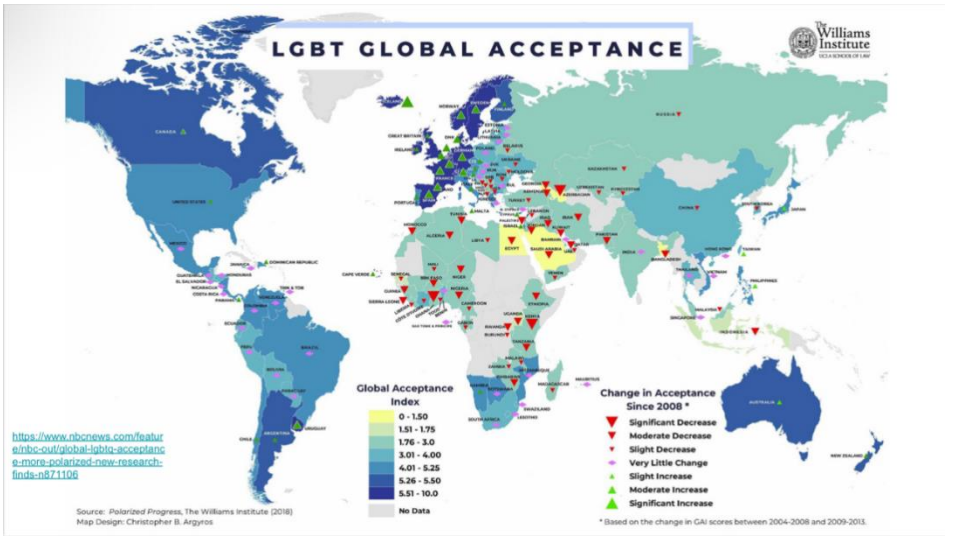


Figure 1: LGBT Global Acceptance [4].

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Figure 2: Queering The Map [5].

2.2. Queer Bars

There aren't many spaces that belong to LGBTQ+ people. Among those that do belong to them, bars are some of the most well-known. To put in a bit of thought, what role do bars play in people's lives? Bars have been a quintessential commonplace in modern society. In this space, people can communicate, entertain and socialize. People have the right to go to a bar to celebrate, dance, play cards, watch shows, and meet new people. It can be said that it is a joyful place with relaxation, festivity, and communication.

On the other hand, in the past related studies, Frable, Wortman and Joseph [6], Harper and Schneider [7], and Riggle [8] have reached a consensus. They suggested that in the festival scene, LGBTQ+ people form social circles and perform related activities. Such community organizations can be extremely beneficial for those involved. Often, they can help queer people consolidate their identities by providing information, resources, opportunities, a sense of community, and collective self-esteem. A great example of this is that a sense of self-belonging and self-efficacy are what often draws queer people to participate in LGBTQ+ lead parades.[9][10] Festivals and events that include LGBTQ+ parades are seen as celebrating and pushing the individuals in such communities to resist their inner insecurities, sense of unworthiness and alienation.[11] However, in China, events as parades are challenging to organize. In the absence of more public showings of queerness, this paper turned attention to how a fixed and confined space such as a queer bar, which is also characterized by a festival atmosphere, is established. This paper attempts to understand how they solicit business, maintain operations, and especially what difficulties encountered in the process.

2.3. Why is this research important

LGBTQ+ people are still marginalized in China. There are very few queer bars, and it is hard to run them for an extended period of time. Business for them is difficult due to a multitude of barriers including but not limited to the aforementioned soft ban on advertising. Through this research, this paper intends to understand and bring attention to the dilemmas faced by a marginalized community.

Another reason for doing this research is that there is still a lack of understanding of gender and sexuality. This paper intends to expand the tools that can be used to further understandings of them. The word gender, according to Judith Butler, can be used to express both sex and gender.[12] Furthermore, by the concept of performativity, [12] gender is temporarily constituted in the flow of

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time rather than something stable that is the origin of various actions. This paper wanted to examine the relationship between queer spaces and gender expression.

From Derrida's concept of "differance",[13] Bodily existence cannot converge on a single identity. Understanding LGBTQ+ identities are of importance to everyone because it is all about human. The spaces that are of importance to them are worthy of closer examination. Even if having two sexual organs that distinguish between so-called men and women, the interlocking marks of many differences over time constitute the male, female, and LGBTQ+ people.

Misogyny, homophobia, and discrimination against sexual minorities still exist in the society. Indeed, under the power, women/LGBTQ+ people are always on the "outside of the structure"[14] whether they are considered as subjects or objects, because in the context of patriarchy and heterosexism, "women&LGBTQ+ people" are not "men". There is a need to bring to light, the struggles of people who are not privileged.

3. Methodology

A two-part process is used to get the conclusions.

Studies on space and queerness outside of China are the main subjects of the literature review section. This is because there isn't enough information available on gay venues in China or even about Chinese queer communities in general. The goal of the literature review is to examine queer experiences in westernized nations in order to create a proxy for what queer experiences would be like in China. The review also provides direction for how to interpret the results of own inquiry.

To prepare for field research. In order to get a better understanding of the challenges queer individuals in China confront, archival data was being consulted first. Additional data about which Chinese letters, letter combinations, and phrases are censored on different Chinese sites was taken from social media. Then, research the symbols and fashion trends that the queer community in China was using is being conducted. This was done in order to prepare for the conversations on the representation of queer places.

The research is carried out through in-person interviews and direct on-site observation. The goal was to look into the real-world experiences of gay individuals with a focus on the places they hang out. The nature of this research led to the conclusion that the only accounts that would be meaningful were those that came from LGBT individuals or those who frequented queer businesses. As to keep the research more open, so interviews were a better option, interviewees are not experts on lived queer experiences, therefore it seemed possible that if asking the respondents open-ended questions, they would reveal new information. The decision to undertake on-site observations was made purely out of an interest to learn how these places are presented, which can only be satisfied by visiting the establishments and observing how it is.

4. Literature Review

4.1. The constitution of space

An important concept relevant to the investigation is space. In order to analyse queer spaces, the concept of space in relation to urban studies needs to be introduced: what is space, how is it different from location, different types of space, and how the internet also constitutes space. According to Tim Creswell's book *Place*, "Space, then, has been seen in distinction to place as a realm without meaning-as "fact of life'', which like time, produces the basic coordinates for human life.''[15] He suggests that "space", rather than merely a three-dimension medium, is filled with a "fact of life'', which involves the actions of and interactions between socialized humans and other creatures. In fact, space is all about human life, as suggested by Yi Fu Tian in "Topophilia",[16] "People everywhere tend to structure space---geographical and cosmological—with themselves at the center and with concentric

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zones (more or less well-defined)" This indicates that when learning about space, it is actually learning about humans, the social identities behind them that shape their actions. The intersectionality of different social positions that leads to the different constitutions of space, via involvement of physical geography such as geopolitics, is what shall be focusing on. Hence, when investigating queer urban space, not only the location itself should be focused but also on how it relates to metaphysical concepts present in queer theories, gender theories, economics, and politics.

Moreover, compared to other minority groups such as race minority group, which have a geographical connection with one another due to the origin of tribe and immigration. LGBT community spread more scattered geographically and is harder to identify each other based on appearance. In fact, compared to the mainstream spread of certain public facilities which are spread through planning and organizing, the queer community often produces urban spaces in which called "constellations'' [17]. There's no such linear pattern that people in a queer community follow to find queer urban space. Hence, digital space plays a significant role.

Digital space is constituted by media, which users post content on a public platform, while others, no matter from where, could have access to the content. It is a public space where everyone could get equal access to all information. However, one of its main features ---orientation--- creates layers of privacy in different communities. Searching engines are able to detect users' preferences through analyzing users' records and hence would recommend similar content to those with same preferences.[18] In doing so, individuals in the queer community could identify and meet with each other easier and hence, constitute communities and space together.

Taking advantage of the features of the digital world, the queer community thrives prosperously. The trend of using queer-oriented dating apps such as Blued (for gay and bisexual men) and Rela (for lesbian and bisexual women) creates a pathway to connect queer individuals together, and hence provide a safe space where people can express their identities without having worries or getting harassed. Queer community code also plays a critical role in constituting queer spaces, on social media, to walk past the sensor for LGBT elements, people have created certain diction that only people in the queer community could have a grasp of their meaning. The presence of the code prevails in social media and is being used in many real queer urban spaces to constitute the queer element in a certain space.

In a nutshell, when understanding the space overall and specific features that contribute to the constitution of queer urban space, the research methods and results will look into specific methodologies and hence present the findings that could hit the essence of queer urban space.

4.2. China and Queer

The queer social movement in the West has a rather short history. The Stonewall Riot in 1969 was the first outstanding social movement that the LGBT community participated in to fight against the oppression and discrimination of queer community. Still, in Western countries, there is 50 years of queer social activism. In China, even general awareness is a recent development. There is some queer activism in China. For example, the director He Xiaopei has filmed several films containing queer and gender-related themes in an attempt to raise awareness of how the queer community is being deprived of their rights. [19] However, there's still a lack of queer social activism that is outstanding enough to be a milestone of China's queer social activism, let alone bring about actual change.

Even in the digital space, where queer communities tend to thrive, those in China still face lots of obstacles. The strong censorship on China's social media sites will filter out LGBTQ+ related content and queer-themed media work is directly banned in Mainland China. Under such an oppressive political environment, half of China's LGBTQ+ community confessed that they had received discrimination from strangers, with even more of them saying that discrimination from family could be even more severe. [20] To summarize, LGBTQ+ identities are less accepted by mainstream society

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when compared to their Western counterparts, leading to different expectations for queer spaces and a set of very different conditions under which they can form.

In most Western countries where same-sex marriage is legal and extensive efforts have been made to spread awareness of LGBTQ+ right, the function queer urban spaces served and how they operated was very different from how it is in China. In those countries, queer urban spaces existed to provide a safe and private space for LGBTQ+ individuals to express their identities.[21] However, the specific nature of the queer urban spaces provided differed across space and time. Take the United States as an example, the author of the book *Gay bar* [22] described modern-day gay bars as a "crude tool of fiction". She suggested that they no longer serve their purpose of being a place for queer people to gather simply because there's no need for such entertainment facilities to serve this purpose anymore. Queer communities could express their identity smoothly under the mainstream society and compared to bars which only serve the entertainment and social function, more educational NGOs are needed for better development of gaining more queer community's rights. However, in China, the mainstream still holds an oppressive attitude toward the queer community. Chinese society lacks an understanding of queer community overall and the hinder of policy makes it nearly impossible to start up large numbers of NGOs that provide educational assistance to queer community. As a result, queer bars still play a critical role in providing individuals with comfortable spaces to show their identities.

On the whole, after looking into the conditions that China's LGBTQ+ community faces, there is now necessary tool for analyzing the field research findings.

5. Findings

5.1. Part1 - Location choice

By using digital maps and social media, a map of all the queer public facilities in Chengdu is being plotted. more detailed information is gathered after visiting three of them. Through the combination of macro and micro investigations, the conclusion that location choice was linked to the amount of/lack of economic and political power could be drawed.

According to the map, all queer bars were located more than three kilometers away from the city center - a square that holds political importance. Moreover, none were located near major shopping developments. Aside from these observations, there was no discernible pattern.

"Jiquan", a lesbian bar, is located under the intersection of two highway overpasses. To get to it, one would have to cross a five-lane road without the help of a traffic light. The establishment is almost entirely obscured from the nearest sidewalk by highway foundations and traffic. Basically, all of these factors made "Jiquan" physically invisible to the public. Five out of six customers in total said that they relied on a map to find the place. Furthermore, many first-time customers needed assistance from bar owners to find the exact location of the bar. Ultimately, due to the bar being circumscribed by fast lanes with heavy traffic, the accessibility of the bar is low. To get to this bar, one must cross the multiple lanes of traffic unassisted, being exposed to a high level of danger.

"Muchroom" and "AMO" were located in much less harrowing locations. "Muchroom" and "AMO" are both located on pedestrian streets near residential complexes where they are neighbored by other vendors. When walking on the streets, people can clearly see the storefronts and come to consume. Despite their status as queer spaces, both "AMO" and "Muchroom" were located no differently than other businesses.

The reasons behind the choice of location are quite multifaceted. An interview with the bar owner who chose the location of "Jiquan" is being conducted. She said that the choice of its location is due to both economic and political reasons which were in one way or another related to the queerness of both herself and the space she provided. The main reason, as the owner suggested, that they chose to locate Jiquan, is its cheap rent. According to her, from 2020 January to 2022 before China ended its

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Zero Covid policy, the bar was running in deficit somewhere else. One reason for this deficit condition is due to the covid pandemic but the other is related to the limited number of clienteles. For the bar owner, Jiquan is not only queer-oriented but also female-only. “Only when a person physically and mentally identifies herself as female/woman could she enter Jiquan”, said the bar owner. She explained that as constituting a private safe space for lesbians and bisexual women, it is essential to reject men. This restriction directly reduces the consumer to half and has caused some dissents from the transgender community in Chengdu. Therefore, at that time, the bar owner had to do another job during the daytime to cover the deficit of the bar. When choosing the new location for Jiquan, the bar owner considered low rent as the highest priority. Whilst low rent was her primary consideration, she also desired privacy. Being discreet was actually desired because it would allow her to bypass laws dictating what symbols were allowed to be shown in public. Being discreet would also protect her bar from unwanted intruding men.

“AMO” was much more commercialized. The brand is a franchise with establishments in other major cities in China such as Beijing, Chongqing, and Shanghai. It is a listed brand operated with 100,0000¥ registered capital. The services provided in “AMO” are fully commercialized. There’s no extra service provided though, served especially for the queer community, which also cut down the cost of its operation and hence has a more abundant budget for paying rent.

Muchroom’s economic condition is in-between Jiquan and “AMO”. Muchroom is labeled as a gender-friendly space, which doesn’t have strong elimination to consumers outside of the queer community. Hence, the consumer base is wider, which helps increase revenue for the bar. However, to provide services and decorations that are queer relevant, one of the bartenders said, they have to spend more money. At the same time, the owner wanted to keep the establishment from being exclusionary in order to achieve the effect of helping the queer community and reaching out more to mainstream society. Their success is what allows the bar to pay rent.

5.2. Part 2 - Spacial presentation

field research was conducted based on three types of queer urban spaces in Chengdu City, focusing on their generalizability. Through analyzing these spaces, insights into the broader queer nightlife scene in Chengdu City is gained. This part primarily delves into the arrangement and ambiance of these queer spaces, and how they serve to represent the purpose and extent of privacy of these spaces.

“AMO”, a chain of queer nightclubs across major Chinese cities, is a highly commercial nightclub built for socializing and entertainment. It epitomizes the commercialized queer nightclubs in mainland China.

The exterior of the building is subtly understated, while staffs await guests on the street, indicating “AMO's” commercial nature. These nightclubs, like “AMO”, aim to encourage social interaction, spending, and sometimes even prostitution. This is apparent in their seating arrangement, with around 8 spacious booths and a T-shaped stage for performances in the center. Each booth accommodates 10 to 15 people, and staff often arrange strangers to sit together, encouraging interactions between guests. Overall, the space itself is semi-private from the outside. However, within the space, privacy is limited.

The commercial aspect is somewhat less overt. Upon arrival, a staff member accompanies guests, encouraging them to purchase costly beverages and services. The tactics of the staff often involve revealing certain spending rules after seating, such as a minimum spending requirement of 300 CNY, which in the researchers’ case was informed only after 30 minutes when seated. The menu prices are notably inflated, and some pricey alcohol sets are given romantic names like "the best choice to show love". Indeed, the deliberate association between spending and expressions of love and affection serves as a prime illustration of the consumerism trend within commercial nightclubs like “AMO”.

Despite being queer-oriented, nightclubs like “AMO” lack evident queer symbols and decorations, even the simple rainbow flag, setting them apart from queer bars and cafés. This suggests they aren't

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conducive to community support. Though the guests and staff, as the researchers observed, are mainly lesbian or queer women, a supportive queer community is unseen. In addition, the environment is less than inviting, with the smoke of cigarettes everywhere and non-stop, blaring club music in the background. The atmosphere is exclusive, representing a typical image of the underground subcultural queer community that is often despised by the mainstream, as both staff and customers embody this culture. Staff demeanor is closely linked to spending levels, catering to a limited group within the queer community. This makes the queer individuals there less approachable, which is why challenges appeared in conducting interviews with both staff and guests at “AMO”.

Notably, online advertising also plays a crucial role in these queer nightclubs in mainland China. “AMO's” online sponsored posts stress on its entertainment focus through photos and flirtatious language. These posts often subtly allude to the availability of prostitution, a hidden facet of many Chinese queer nightclubs.

Jiquan and Muchroom, on the other hand, represent quiet, queer-oriented bars designed for intimate socializing among friends and building a supportive queer community.

The seating arrangement in these quiet bars prioritizes the comfort of diverse groups of guests. It offers a variety of table sizes with adequate spacing, ensuring customer privacy. Unlike more commercial nightclubs, these spaces maintain a non-commercial atmosphere. For instance, at “Jiquan”, the staff even suggests avoiding expensive liquors. Additionally, these quiet bars afford guests more freedom. Guests can come and go without obligatory interactions with staff, which contrasts with experiences in nightclubs like “AMO”, where the staff’s push to stay can make the researchers feel "restrictive and frightening."

“Jiquan” has a female-only policy for its guests, aiming to provide a protective and secure environment. It's well-known within the lesbian online community as a lesbian bar, primarily hosting lesbian guests and staff, along with some straight women curious about lesbian spaces or accompanying their lesbian friends. Its location makes sure a semi-private environment and the nature of quiet bar also ensures privacy within the space, allowing people to talk without disturbance. “Muchroom”, on the other side, is a queer-friendly café-like bar, embracing inclusion without specific guest restrictions. Among the spaces researched, “Muchroom” is the most diverse and welcoming queer public space. Notably, its guests and staff encompass a wide spectrum, ranging from straight males to queer individuals. Spaces like “Muchroom” play a vital role in connecting the underground queer community with the broader public, offering enlightening interactions help create better understanding of the queer community.

Despite China's restrictive official attitude on public displays of queer symbols, both Jiquan and Muchroom exhibit LGBTQ+ symbols. Their spaces feature LGBTQ+ flags, handmade slogans, posters, gender-related books, and decorations. These deliberate setups create a welcoming environment, establishing safe spaces for the queer community. Interviews reveal that these bars often host events focused on feminism and sexuality, further uniting and supporting Chengdu's queer community in a public, inclusive space.

However, these more outgoing presentation has caused problems for them. “Pastorals often come to us, checking various things such as sanitation and taxes”, The bartender of Muchroom said. “However, for our neighbor vendors, the pastoral won’t check them as frequently as we did.” She attributes this abnormal habit to a side reaction from the patrol office to Muchroom’s presence of queer community elements. Due to the policy restrictions, Muchroom turned to display more feminism-related decorations and content at the front to get rid of patrols’ warnings. When facing systematic oppression from the government, it seems that there are no alternatives other than compromises. This has become a mutual problem faced by all organizations and public spaces related to gender and queer in mainland China.

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6. Conclusion

This field research and exploration into the spacial choices of queer nightlife establishments in Chengdu City has shed light on the diverse landscape of queer urban spaces in mainland China. Through an in-depth analysis of three distinct queer bars, namely Jiquan, Muchroom, and "AMO", the intricate dynamics within these spaces is being studied. Combined with the literature review and background studies, the field research has underscored the significance of these spaces in not only offering safe spaces to the queer community but also acting as bridges that promote awareness and acceptance to the public.

Nevertheless, the cruel reality of harsh censorship and the challenges encountered by certain queer urban spaces remain the backdrop of the research. As the landscape of queer urban spaces in China continues to evolve, concurrent shifts in governmental policies are likely to reshape the current state. This interplay makes the fate of mainland China's queer urban spaces and living conditions uncertain.

Under this complex context, the findings serve as a testament to the multifaceted ecology of these spaces. It is ideal to hope these queer urban spaces can eventually play a pivotal role in fostering inclusivity, dialogue, and mutual respect within Chinese society. As in its final message before being banned by the government, Beijing LGBT+ Center, the largest NGO advocating for LGBT rights in mainland China, said the following:

"May every Chinese citizen enjoy equal rights and interests in all respects, regardless of their sexual orientation, gender identity, or gender expression."[23]

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Analyzing the Characters in the Dream of the Red Mansion and Jane Eyre from the Perspective of Feminism

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Abstract: Feminism not only has many manifestations in theory but also in practical life. This paper explores feminism from the perspective of literary works from both East and West. In the East, although feminism was influenced very late, it began to sprout as early as the feudal society. The feminism of this period was closed, not bold, and oppressive. Cao Xueqin's "Dream of the Red Chamber" can become an encyclopedia of Chinese feudal society. Feminism is manifested in all aspects here. When China was in a backward feudal period, Western societies such as Britain and France had already begun a vigorous bourgeois revolution. Women are already openly and boldly fighting for democracy, freedom, and liberation. British writer Charlotte Bronte, influenced by the idea of compromise and combining her own personal experience, wrote the masterpiece *Jane Eyre*. This paper analyzed the characters in *Dream of the Red Mansion* and *Jane Eyre* from the perspective of feminism.

Keywords: Feminism, *Dream of the Red Mansion*, Jane Eyre

1. Introduction

As half of humanity - mother, wife, daughter. Women are not only an endless topic for women themselves, but also an endless topic for men. The quality of life of women is directly related to the quality of life of the entire human race. Because of this, discussions and research on the topic of feminism have continued to this day, and people are still actively exploring and deepening it. This article explores the differences and roots of feminism between Cao Xueqin's "Dream of the Red Chamber" and Charlotte Bronte's *Jane Eyre* through a comparative analysis [1].

The original name of "Dream of the Red Chamber" was "The Story of the Stone", which tells the story of a feudal aristocratic family from prosperity to decline. The tragic love and marriage of Jia Baoyu, Lin Daiyu, and Xue Baochai are the center of this story. The author's brilliance lies in not presenting this love tragedy superficially or simply but in exploring the social roots of this love tragedy from the depths of the character's ideological character and interpersonal relationships, thus fully exposing the cruel hypocrisy of feudalism and the corruption and evil of the feudal ruling class. The theme of the work is not limited to the personal love tragedy itself, but revolves around the central event, launching many complex contradictions and struggles, depicting an extremely broad picture of social life, indicating that the entire feudal society is already full of holes and crumbling. Thus, he deeply and sharply criticized the feudal social system, political bureaucracy, marriage system, and ethical relationships and bitterly accused the cruelty and ruthlessness of feudalism and the extinction

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of human nature, boldly and keenly foreshadowing the inevitable historical fate of the feudal society and the feudal ruling class. In China, "Dream of the Red Chamber" is evaluated as an encyclopedia analyzing feudal society.

Jane Eyre is the representative work of the 19th-century British critical realist literary writer Charlotte Bronte. The author lived in an era of social unrest in England, where, with the rapid development of capitalism and the intensification of class struggle, the famous Charter Movement in British history erupted. This article explores the author's social and family background, and it is in this context that the author created Jane Eyre. In her works, Jane Eyre has neither wealth nor beauty, but she is tenacious, brave, sincere, and passionate, pursuing independence, freedom, and equality, defending personal values, and maintaining self-dignity. It can be said that she is a new woman of the era who has self-respect, self-love, self-improvement, and self-reliance. This article focuses on Jane Eyre's life experience and her environment, explaining how Jane Eyre, under the influence of the environment, transformed from a weak little girl into a successful woman who dared to challenge fate and achieved self-worth through her own efforts. The work successfully portrays a female figure who dares to resist and strive for freedom and equality in the face of social injustice, thus sounding the first trumpet for women to strive for equality and freedom. This reflects the awakening of female consciousness among Western women in the 19th century. The spirit of women's pursuit of autonomy and self-improvement advocated in the work still has a profound impact in contemporary society. This spirit of not giving in to pressure and daring to challenge setbacks is commendable today. Jane Eyre, who has self-respect, self-improvement, and self-reliance, should always be a role model for us to learn from.

2. Jia Baoyu's Feminism

Jia Baoyu is a male character in *Dream of the Red Mansion*. Although he is male, he has a girl-like appearance. His complexion is delicate, elegant and beautiful. He wears a colorful golden crown embroidered dress in the novel. From coronal clothing to casual clothing, from summer clothing to winter clothing, there are many styles and gorgeous colors, ranking first among the characters in the book.

Jia Baoyu also loves to cry: for the parting of friends, for the scene of dying, for a sad poem, for the sisters who ignore him, for a word that breaks his heart. He shed more tears for others than Daiyu's tears of self-pity. Often, when no one is around, he cries and laughs for himself; when he sees a swallow, he talks to the swallow; when he sees a fish in the river, he talks to the fish; when he sees the stars and moon, he either sighs or mumbles. Baoyu's sentimental and sensitive personality is no less than Daiyu's.

In Chinese feudal society, men held a dominant position, and the idea of men being superior to women held a very important position. Feudal nobles often demanded that their descendants receive the most orthodox feudal education, strive to rise to higher positions and become successful officials [2]. Under this request, many dandy boys have fought for it. But Baoyu has a rebellious nature. This rebellious nature precisely illustrates his feminism. This is mainly manifested in his "lover", which is the admiration and closeness towards some humble and lowly people, especially his special love and respect for girls. In terms of positive significance, this actually reflects the requirements of human liberation, individual freedom, and human rights equality. Essentially, it is the concept of humanity and human rights ideology, which is the progressive feminist ideology.

The most prominent characteristics of Jia Baoyu are her love for women, respect for women, and admiration for women. The novel *Dream of the Red Mansion* repeatedly portrays this characteristic, sometimes emphasizing it with myths and exaggerated brushstrokes. The formation of Jia Baoyu's feminism was not only due to his upbringing in a group of young girls who were loved by many, but also because his love was not just for men and women but also for the unfortunate people around him

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in a broader sense. The so-called "broad love" should contain two meanings: firstly, this kind of love is broad, including closeness, love, consideration, respect, sympathy, etc; the second reason is that the objects of this love are relatively broad. Not limited to the ten hairpins in Jinling, but also some of the most ordinary maids [3].

3. Wang Xifeng's Feminism

Wang Xifeng's outstanding talent in managing a family has been well demonstrated in the "Assistant Manager Ningguo Mansion". As soon as she took office, she quickly cuts through the chaos, sorted out the five major drawbacks in the government, and then applied the right medicine to the situation. She makes decisive and swift decisions in the campaign, wielding various tactics and strategies and exuding a royal demeanor. In a short period of time, a chaotic Ningguo Prefecture was rectified in order. At the same time, she also had to manage the Rong Mansion. Wang Xifeng, with her superhuman intelligence and double efforts, excellently shoulders two heavy burdens at the same time, making her a "marvel of the whole clan". And Wang Xifeng's outstanding ability of family management can be transferred to governing the country, indeed demonstrating her ability to control the overall situation and manage complex dramas.

In traditional Chinese society, the daughter-in-law has always been "obedient and filial" to the father-in-law, and the husband should be "obedient", and "must not violate any rules" [4]. Wang Xifeng not only disagrees with her mother-in-law but also is not very loyal to her husband. Traditional ethics require women to be centered around men, requiring them to be absolutely obedient to men and subordinate to them. And Wang Xifeng was neither submissive nor obedient to her husband. On the contrary, she wanted to be the core, to dominate the man and everything [5].

4. From the Biblical Complex in *Jane Eyre* to See Its Feminism

Jane Eyre breaks through the three "C" worlds of traditional British women (church, cookery, and children), completing a leap in feminism with the awakening of female self-awareness. At the same time, it also contains a strong biblical complex. For people who grew up in a Christian cultural atmosphere, "the words and rhythms of the Bible will be imprinted in their minds and become a part of their thoughts so that when quoting Bible words, they do not know that they are from the Bible." In fact, there are more than 60 narratives, dialogues, and confessions in the entire book of Jane Eyre, either quoting the Bible, or borrowing or using allusions, sentences, metaphors, and images from it; There are countless references to God in the article. This is enough to witness the profound influence of the Bible on Charlotte and her Jane Eyre. Jane Eyre and Rochester experienced a transformation from "losing love" to "getting love", which is very similar to the intention in the Bible.

In the mid-19th century, Charlotte in England was influenced by rationalism such as Darwin's theory of evolution, which made her protagonists unwilling to be arranged by God. When Jane Eyre returned to Rochester again, the balance of power underwent a fundamental change: the "master" Rochester became a poor and disabled weak person, and the "maid" Jane Eyre miraculously inherited an inheritance from overseas, becoming a young, wealthy, and healthy strong person. This change ensured Jane Eyre's equal status in her future marriage [6].

Jane Eyre has self-respect, autonomy, and rebellious resistance: Jane Eyre, at her aunt's house where she resides, conflicts with her arrogant and cruel cousin John, and the skinny one dares to fight with him, and he angrily scolded him, saying, "You are really vicious and cruel, you are like a murderer - you are like a slave abuser - you are like the Roman emperor." He also dared to criticize his cold and protective aunt, "You think you are a good person, but you are bad, you are cruel." Jane Eyre's childhood life gave readers a preliminary understanding of her rebellious personality and the spiritual starting point of defending her independent personality.

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She pursues spiritual freedom and equality, dares to pursue true and complete love, and has a strong will and exceptional wisdom. When Jane Eyre found out that she had deeply fallen in love with her master, in such a situation of unequal status, she dared to love because she firmly believed that people are equal in spirit. In the Gateshead mansion, Jane Eyre is the "Cinderella" in fairy tales. All forces oppress her, harm her nature, and stifle her growth. However, Jane Eyre's heart is not destroyed by the ugly reality, her spirit is tempered with stubbornness due to rough life, her will is tempered with determination, and her extraordinary situation cultivates her extraordinary courage and insight, A ten year old child seems to possess adult intelligence, and this exceptional intelligence prompts her to fearlessly resist oppressors.

From Jane Eyre, we can see the image of today's new women: self-esteem, self-respect, self-reliance, self-improvement, a firm ideal and persistent pursuit of one's personality, emotions, life, judgments, and choices. This is the inspiration for Jane Eyre's personality charm, as well as her feminism.

5. Compare the Differences and Roots of Feminism Between *Dream of the Red Mansion* and *Jane Eyre*

Whether the female perspective in "Dream of the Red Chamber" is positive or continues to be negative is still a highly controversial topic. The view on *Jane Eyre* seems to have become a fixed conclusion. That is, Jane Eyre appeared as a typical representative of a petty bourgeois female image, mainly describing her struggle for women's economic independence and equal rights in love. It affirms the status of women and even promotes them.

Some people believe that *Dream of the Red Mansion* speaks for women, while others believe that *Dream of the Red Mansion* is still a patriarchal ideology. However, in my opinion, as a male writer, Cao Xueqin, under the influence of Chinese classical literature, inevitably has a bit of male-centered ideology, and it is impossible for him to completely abandon the original culture. But he did not completely belittle women like some original writers did, but instead deconstructed and improved women. The author has exhausted his pen and ink in describing a group of talented women in the Jia family, including Lady Wang, Wang Xifeng, Baochai, and Tanchun. Everyone has extraordinary intelligence, which is why the author consciously endows women with this intelligence and foresight. We can also consider the description of the Grand View Garden in *Dream of the Red Mansion* as a symbol. The Grand View Garden is a symbol of the ideal world, representing a "daughter country" that belongs to the female space, a place far away from male oppression. There, women can freely showcase their talents and have their own true self-examination [7]. This is the author's intentional or unintentional admiration for women. He arranges the pure bodies of women in the cleanest place, far from the secular world, in a place full of spirituality.

Jane Eyre is written in the first person, and the author herself is a woman. The most prominent manifestation of Jane Eyre's self-esteem, autonomy, and rebellious and rebellious personality is her childhood life. She dares to conflict with her arrogant and cruel cousin John, and the skinny one dares to fight with him. She also dares to criticize her cold and protective aunt, saying, "You think you are a good person, but you are bad. You are cruel." All of this is undoubtedly impossible for ordinary children. But Jane Eyre in Charlotte Bronte's works is so antagonistic. In pursuit of spiritual freedom and equality, she dares to love and not to love. No matter what happens, she never belittles her emotions. She is a true person who pursues true love and dares to pursue true and complete love. At the same time, she possesses all the wisdom of ordinary people and has a strong will. In short, she is a female representative of self-esteem, self-respect, self-reliance, and self-improvement, with a firm ideal and persistent pursuit of her personality, emotions, life, judgments, and choices.

Through the different manifestations of feminism in *Dream of the Red Mansion* and *Jane Eyre* mentioned above, we can feel that feminism in "Dream of the Red Chamber" is closed, oppressive,

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and not bold, which is closely related to the social system of China at that time. The feminism in Jane Eyre is open, exposed, and free. This was clearly influenced by the Industrial Revolution and the Bourgeois Revolution in England at that time, which was closely related to the social situation.

6. Conclusion

The emergence and significant development of feminism is indeed a good phenomenon. From the analysis of *Dream of the Red Mansion* and *Jane Eyre* in this paper, it can be seen that feminism has shown certain signs in both the East and the West. It can be seen that, under the influence of Chinese classical literature, it is inevitable that there is a bit of male-centered ideology, and in the deeply rooted feudal system, it is impossible to completely abandon the original culture. However, *Dream of the Red Mansion* does not belittle women but rather deconstructs them, praising beauty from the perspectives of women's thoughts, writing, and other aspects. In *Jane Eyre*, the author affirms Jane Eyre, affirms women and affirms women's pursuit of spiritual freedom to fight for their rights and struggle for equality. These two works show a recognition and commendation of women. Although Chinese and Western cultures are different, the development of feminism, the achievement of women's equality and liberation, the improvement of women's status, and the increasing respect for women are the same.

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Female Non-Resistance to Sexual Harassment

-- An Evolutionary Psychology Perspective

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Abstract: Sexual harassment is a pervasive problem that affects individuals in a variety of social contexts, especially in the workplace and public spaces. Researcher has examined the complex phenomenon of women's non-resistance to sexual harassment and explore in depth the psychological, sociocultural and reproductive factors that lead women to not actively oppose or confront sexual harassment. Drawing on both evolutionary and survival perspectives, the paper explores the complex interplay between reproductive strategies, survival motivations, and social norms. Through the survey-based approach, we qualify the relationship between the women's varying responses to sexual harassment and harasser's social-economic status and physical appearance, taking into account scenarios in the workplace, campus, and public spaces. The results showed that women's resistance to sexual harassment changed with the various degrees of social status and appearance of the harasser. The implications of this research extend to understanding gender dynamics, workplace policies, and the social impact of sexual harassment. The study also acknowledges the limitations of sample representation and cultural context, providing avenues for future research on this important and sensitive topic. By revealing the multifaceted nature of non-resistance, it helps to understand women's experiences and decisions more fully in the face of sexual harassment.

Keywords: Evolutionary Psychology, Sexual Harassment, Non-Resistant behavior

1. Introduction

The term "Sexual harassment" grew out of an awareness-raising course of Lin Farley in 1974, and it is a widespread phenomenon, especially at workplaces or public spaces. United States Merit Systems Protection Board conducted a study in 1987. Government workers reported that the majority of women experienced harassment, and they experienced frequent or repeated stress. People are used to

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hearing inappropriate sexual jokes, and 54% of those who are being forced to do sexual things said that it happens more than once [1]. Women around the world appeal to make strong laws to protect themselves. In India, the Supreme Court took an action, they established the framework of the law for the sexual harassment happens at workplace. After that, they applied this law in Vishaka v. State of Rajasthan, this event is a landmark in the journey of protect female right [2].

Sexual harassment jeopardizes women's physical and mental health, victims who suffered sexual harassment can develop anxiety, depression, insomnia, nausea and sexual dysfunction. In fact, sexual violence can have long-term effects on victims. According to research done by RAINN organization [3], they found the chances of someone having thoughts of suicide or feeling depressed increase after someone is sexually hurt. About 94% of women who are raped experience symptoms of post-traumatic stress disorder (PTSD) during the two weeks following the rape, and 33% of women who are raped contemplate suicide. Moreover, sexual harassment happens at work, it tends to bring psychological traumas towards the victims of those harassments. Some women who suffered sexual assault decide to report their traumatic experience to protect themselves, they expect society or law can give an impartial judgement, although they win the lawsuit, they are still at risks of losing their job. For instance, in interviews, women who worked at Fox said they didn't complain to human resources because they feared they would be fired [4]. Therefore, their decline in social status and damage to interpersonal relationships could pose barriers to their future job finding process. Instead, if they did not report it, they can maintain their current position and social status.

Based on the situation female are being harassed, there are cases where male's power and social status are higher than female, and the influences of collectivism could further increase the chance of non-resistance behavior. At the same time, a male's appearance has the impact of influencing women's decisions. In collectivistic societies where people prioritize group thinking, the victims of sexual harassment might choose to prioritize their own reputation. For the same reason, divorce or separation could be harmful to one's reputation and may not be seen as acceptable in these societies. These factors above can make it more likely for women to stay in abusive relationships [5]. Emma Dalton has talked about the issue of Japanese women politicians being harassed. She says that women all over the world are punished for speaking up about harassment by men and thinks that Japan is not any different. They not only will get in trouble, but also don't have anywhere to go [6]. There are so many examples of the negative impact brought by complaint, causing women to be more likely to adopt non-resistance behavior. Therefore, the subject of this paper is to find the reasons and explore how does non-resistance behavior forms.

1.1. Definition

Psychologically, sexual harassment is defined as unwelcoming behavior with a sexual intention that is threatening and offensive to the recipient [7]. Under the US, UK, and European laws, sexual harassment is perceived as a form of "sex discrimination" [8].

There is visual, verbal, non-verbal, and physical harassment. The first type, visual harassment, is characterized by showing recipients sexually offensive messages, pictures, and videos. Verbal harassment is limited to the harasser's choice of words when speaking with the recipient. Non-verbal harassment includes staring and body gestures that are deemed threatening and uncomfortable by the recipient. Physical harassment is defined as making any sexually oriented physical contact with the recipient without the recipient's consent. Physical harassment could be organized into a variety of degrees, ranging from minor body touch to rape.

Non-resistance refers to a psychological and behavioral response exhibited by victims of sexual harassment, in which they do not actively oppose or confront unwanted advances, suggestive behavior, or inappropriate behavior. This reaction may manifest as a lack of verbal or physical resistance, avoidance of confrontation, or failure to immediately object to the harasser's actions. Non-resistance

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may stem from a variety of factors, including social, cultural, psychological, and evolutionary influences, and may influence a victim's decision to report or disclose harassment.

1.2. Theory

The paper envisions two main perspectives that explain women's reluctance to deal with incidents of sexual harassment. Initial ideas focused on preserving their potential reproductive value. By avoiding public reactions or disclosures related to incidents of sexual harassment, women are trying to pre-empt potential doubts about their loyalty. This doubt, in turn, may exacerbate paternal uncertainty in potential male partners, potentially undermining women's desire to reproduce and thus their prospects for more favorable long-term mating. The second view concerns the safety and protection of persons. It is important to note that individuals who commit sexual harassment may have a higher social or economic status, using these attributes to their advantage. In addition, physical abilities exhibited by certain individuals, whether they are familiar with them or not, may raise concerns about physical harm. In response, women may choose not to resist in order to ensure their personal safety.

Sexual strategy theory states that individuals have adopted specific behaviors and responses that have optimized their reproductive success. It distinguishes between short-term strategies, which focus on immediate mating opportunities, and long-term strategies aimed at obtaining stable, high-quality partners. Short-term mating behavior refers to reproductive strategies that focus on immediate contact without long-term commitment. The focus is on maximizing immediate reproductive opportunities while minimizing potential risks. Individuals tend to engage in behaviors designed for immediate gain and generally do not have a significant commitment to the partner involved. This strategy is driven by the imperative to pass on genetic material quickly. Long-term mating behaviors include seeking stable, committed relationships with the goal of co-raising offspring [9].

From the male perspective, there is the prominent factor of "paternity uncertainty". Men often assume the role of providing resources for long-term partners and potential offspring, so there is a great deal of concern about the possibility of inadvertently raising other men's children. In this case, revealing that a potential partner has been harassed increases concern. This uncertainty stems from a historical context in which society places an extreme value on female chastity and virginity. This historical context has had a profound impact, and even in contemporary times, some men still place a high value on the virginity of potential partners.

Also, victims might perceive risks to accessing necessary resources (e.g., safety, social support) if they resist harassment, leading to non-resistance as a strategic response to safeguard these resources. Understanding the resource-driven motivations behind non-resistance unveils the socio-economic pressures women navigate when making decisions about confronting sexual harassment incidents.

The good genes theory proposed that due to human's reproductive nature, women would prefer a mate who possesses indicators that they are in good state, and that makes it more likely their children will be in good state [10]. Those indicators could be a male's physical appearance, masculinity, and social status. A study by David Buss in 1989 [11] have shown that compared to men, women generally value social status as a more important demand when choosing a mate, since individuals with more wealth and better physical appearance show more reproductive successes. When encountering sexual harassment, the recipients could also take the harasser's status into consideration, and a high-status harasser may lead to non-resistance on the recipients' side.

Why do some men choose to sexually harass women? The mating opportunity cost hypothesis suggested that it is because those harassers aim to gain sexual opportunities or experiences at a lower cost. Through sexual harassment, harassers can look for a potential mate through lower cost. If the harassers physically harassed the recipient, to the extent of rape, the perpetrator then earned a reproductive opportunity with the lower effort and lower devotion compared to romantic relationships. It is the male's reproductive nature that contributed to the numerous cases of sexual harassment.

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The dilemma of indirect speech and plausible deniability is fundamental in understanding female non-resistance from a survival perspective. Minor physical contact and ambiguous speech and action are all a part of plausible deniability, leading harassment recipients into a state of confusion, unable to determine the harasser's real intention. Recipients often would not anticipate any sexual harassment, and when encountering work-place harassment, any resistance could cause harm to the recipient's career advancement and reputation [12]. Since the victims could not gather any evidence due to the existence of indirect speech and ambiguous actions, if they reacted radically while the mistaken harassers had good intentions, then it would negatively impact their reputation. Reputation and job advancement are closely linked to survival opportunities in a modern society, which may cause the recipient to show non-resistance to minor harassment.

The fear for violent retaliation provides another perspective on why female non-resistance occur. Research by Todorov [13] on people's perception of trustworthiness through facial appearance supported the violent retaliation prediction. People would show avoidance actions towards those with a more angry or less trustworthy facial expression [13]. In the case of sexual harassment, the recipients could possibly show less resistance to those who seemed to be less trustworthy due to fear or avoidance emotions. When facing a harasser who has an angrier appearance, the recipients may consider the possibility of encountering violent retaliation once they resisted. In order to ensure their survival opportunity, the recipient would eventually execute non-resistant behaviors.

2. Methodology

2.1. Participants

The survey data is randomly collected from 2000 female college students from East Asian countries. The participants' experiences with sexual harassment may vary, including haven't been sexually harassed before, being sexually harassed with low, moderate, or high frequency (Schneider et al., 1997b).

A survey could accomplish the goal of collecting large amounts of data conveniently. A broad sample size could effectively eliminate small biases, eventually leading to reliable results. The sample obtained only have limited geographical significance, since it meant to represent the East-Asian continent as a whole, with no distinctions for each individual country.

2.2. Measure

Before doing the survey, participants are informed that sexual harassment is topic of anonymous survey. They are free to leave if they find it unpleasant. When interacting with the survey, participants will be randomly assigned to six different versions of surveys in order to prevent them from discovering variables thus leading to biased result. And they are required to read a paragraph of description of the circumstance. After reading, they will be given options to choose their response to four different questions of different levels of sexual harassment. They can only choose one answer.

2.3. Procedure

The study applies surveys to develop research. The survey was designed to assess whether females will respond to sexual harassment differently due to reproductive and survival factors. How to examine that reproduction and survival will impact whether female will act out? The approach is to analyze how social status and appearance of perpetrator, which indicate resources of reproduction and survival, influence how females react. Six different versions of surveys are conducted. The six surveys were divided into two groups, distinguished by physical attractiveness. Perpetrators from one

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group score higher on the physical attractiveness scale than the other group's perpetrators, who score lower.

Each group contains three surveys that each address distinct scenarios respectively, including campus, workplace, and public area. The perpetrators in both the work and school settings were individuals with higher social status, such as professors and managers. Due to the theories mentioned above, females should be less likely to resist when encountering high-status harassers. More than 90% of sexual assault victims on college campuses do not report the assault [14]. And around 1 in 28 US workers report experiencing workplace sexual harassment annually, yet only 1 in 11,000 file formal sexual harassment charges with the EEOC [15]. In contrast, authority differences in public scenes like buses and subways often are similar, which are hard for the victims to perceive. By contrasting these three questions, the study can find out whether social status will affect how females react to sexual harassment. To further explain, the six different surveys involve: high physical attractiveness and workplace, high physical attractiveness and campus, low physical attractiveness and campus and so on.

On the survey page, a brief summary of the scenario will be provided in the first paragraph, along with details of the character, the male harasser, and the female victim. The narrative is told in the third person, and both the victim and the perpetrator characters were invented. Under the description of circumstance are questions designed according to different severity of sexual harassment, and four options for different responses. Different kinds of sexual includes verbal/written, physical, non-verbal, and visual. All the options will be set up in four qualifiable levels ranging from positive reaction to negative response, including compliance, remain silent, leave the scene, and act out. By studying how positively or negatively the participants responded, influences of different scenarios can be investigated.

3. Predicted Findings

This research predicts that women's attitudes toward sexual harassment change with the status and appearance of the sexual harasser.

From the perspective of physical appearance, women are more likely to trust and tolerate men with good physical appearance. Good-looking men are thought to have good genes for physical appearance, and if a woman chooses such men as her mate, the probability of her offspring having good looks greatly increases, so if they see sexual harassment as a potential way to obtain good genes, they will not refuse. Due to the good genes' theory, when women are less attractive than their harassers, they are less likely to tell others that they have been harassed by them, and it is generally assumed that attractive people will be less likely to actively harass less attractive people. This might cause the situation that people been sexually harassed by attractive people worry about get into the bad public opinion environment where no one believes and supports, so women may choose to hide the truth and not fight against the sexual harassment in order to avoid more trouble or blame from bystanders. Therefore, researchers believe that as the appearance level and appearance conditions of the harasser increase, the probability that women are willing to openly say that they are sexually harassed by them will decrease, which is due to the desire to reproduce good offspring and the choice to obtain social recognition and not be excluded by the group.

Think in terms of status. Those at the top usually determine the social resources available to those at the bottom, and if people with lower social status go against the will of those at the top, it means standing up to sexual harassment in this case their decisions will affect the survival of those at the bottom. Therefore, when women are sexually harassed by high-status people, they will not choose to resist to maintain their social status and obtain stable social resources. At the same time, those at top have more social resources, can provide a good growth environment for their offspring, and have a high probability of cultivating excellent offspring. When women have the probability of obtaining a

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good growth environment for their offspring through such a way, this will be another reason for them not to resist. Therefore, researchers think that women's desire to resist decreases as the harasser's status rises.

4. Implications and Discussion

From a male perspective, they generally believe that when a woman feels sexually harassed, she chooses to stand up to it. Therefore, there are men who think that when women don't come forward and report sexual harassment, women aren't sexually harassed. Is someone who has never experienced sociosexual behaviors as threatening or as unequal treatment able to understand why they are experienced as such by others [16]. From this case, research given the possible reasons why females do not resist sexual harassment can help females who are been sexually harassed but choose not to speak out get more support rather than ignorance or blame from society. This also helps men to understand women better, so that men learn to avoid falling into the embarrassing situation of being considered as a harasser. Also, it could provide some value on legislative decisions in a sexual harassment case, to make the harassers still get legally accountable even if the victim chooses not to resist or refuse directly. This study contributes to a situation of harmony in society and less conflict between the sexes caused by sexual harassment.

4.1. Strength of this research

This research does inform the participants of the purpose of the experiment, which takes care of the participants' right to know. At the same time, the study failed to answer that when a question makes the participants feel uncomfortable, they can choose not to answer the question. This research explore the factors why women choose not to fight against sexual harassment from the female perspective.

4.2. Limitations

This research only recruits females instead of recruiting participants from both gender population. Also, the sample was selected by intramural recruitment which could be a source of biased. The scenes that this research has set, and the virtual picture presented to the experimenter as an example of a variable used to visualize the simulation are all set according to the social background of East Asia, so in other social backgrounds with different aesthetics or values, the results of this set of theories may be different. It is unrepresentative and cannot be generalized to a large population. Because the experiment being set up is in a simulated scenario, some parts may be different from the reality, such as the attitude of the harasser and the words of the harasser after being found, as well as the pressure released by the harasser on the harasser. This research may not have fully included all variables that possibly occur in reality that led to the lack of ample mundane realism.

Future research could take the male perspective on how to define their behavior as sexual harassment or flirting as a study and clarify the nature of their behavior will help them exercise their rights without causing distress to others. It is also interesting to research which of the factors that make women not resist sexual harassment is taking greater percentage and it is a good perspective to determine whether the reason for their behavior is survival or reproduction.

5. Conclusion

In conclusion, this research delves into the intricate dynamics surrounding women's non-resistance to sexual harassment, shedding light on the multifaceted factors at play. By examining the interplay between reproductive strategies, survival motivations, and social norms, this study offers valuable insights into understanding the complexities of women's responses to sexual harassment. The findings

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highlight the need for a deeper societal understanding of these issues and the imperative for policies and support systems that empower and protect individuals facing sexual harassment. This research contributes to a more comprehensive understanding of women's experiences in the face of sexual harassment, ultimately aiming to foster a safer and more equitable society.

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A Parallel Comparison Between the Social Status of Sogdian and Chinese Aristocratic Women in Tang Dynasty

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Abstract: Sogdians were active in commercial activities on the "Silk Road" in Tang and Song Dynasty of China. The interaction between Sogdians and Chinese promotes the exchange and development of both cultures, which resulted in some shared similarities between them, including the social status of women. However, further research is required to compare the social status of Sogdian and Chinese aristocratic women. This contributes to better knowledge about the family structure and marital relationships in Tang Dynasty, enabling researchers to reconstruct the life of aristocratic Sogdians and Chinese. In this paper, the term social status is deconstructed into female literacy, marital autonomy, and accessibility to the property. Two Sogdian ancient letters, one Tang epitaph, and several Sogdian and Chinese legal documents are analyzed from the three aspects. In conclusion, both Sogdian and Chinese aristocratic women enjoyed relatively higher social status in Tang Dynasty. Sogdian women were slightly superior to Chinese women, as they had more agency to divorce. Nevertheless, their relatively higher social statuses were not common across the entire gender and were still not comparable to their male counterparts.

Keywords: Sogdian, The Silk Road, Female Social Status, Tang Dynasty

1. Introduction

The Tang Dynasty, distinguished as the sole dynasty in Chinese history to have a female emperor, experienced a period of flourishing transcultural trade facilitated by the expanding Silk Road. Moreover, this era witnessed the prevalence of philosophical ideologies such as Buddhism and Taoism, which advocated for the equality of all individuals. Consequently, the Tang Dynasty represented an unparalleled peak in terms of the elevated status of women within Chinese society.

The Sogdian people played a significant role in the economic exchanges along the Silk Road, establishing a strong alliance with Tang China in various domains, including trade, cultural exchange, and artistic endeavors. Both under the patriarchal social context, though, Sogdian and Chinese women in the Tang Dynasty concurrently possessed higher social status compared to women in other periods. This essay will specifically give a parallel comparison between the social status of Sogdian and Chinese aristocratic women. The social status will be deconstructed into literacy, marital autonomy, and accessibility to the property; marital autonomy encompasses the agency to choose the mate and divorce, and the accessibility to the property encompasses the right of these women to manage, possess, and inherit properties.

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2. The Literacy of Aristocratic Women

2.1. The Literacy of Sogdian Aristocratic Women

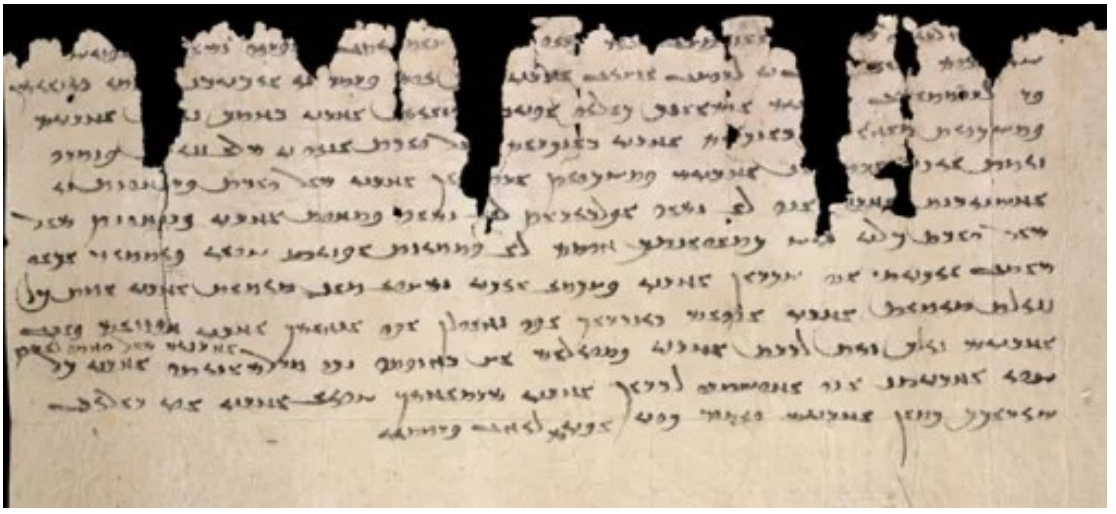


Figure 1: Sogdian Ancient Letter No.1[1]

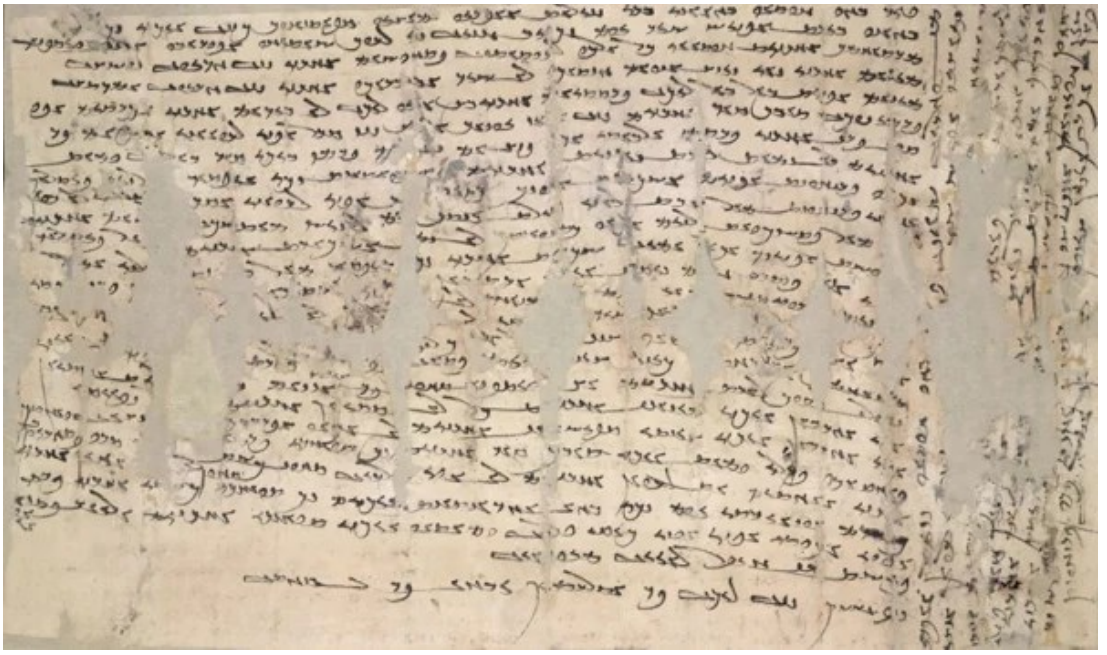


Figure 2: Sogdian Ancient Letter No.3 [1]

As shown by Fig. 1 and Fig. 2, these are two letters written by a Sogdian woman Miwnay, who was abandoned in Dunhuang by her husband for three years and forced to be a servant with her daughter. *Letter No.1* was written from Miwnay to her mother to seek help, and *Letter No.3* was written to blame her husband for forsaking her. Miwnay is a likely aristocratic Sogdian woman, given that she composed these letters during a period when paper held significant value.

Comparing the handwriting of both letters, *Letter No.1* is neater and includes a greeting introduction, while *Letter No.3* written to curse her husband displays a more hasty and less organized handwriting style without greeting. Moreover, Miwnay's daughter Shayn also added a proscript, and

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Miwnay was not likely to hire two scribes for one single letter. Therefore, letters were written by Miwnay and her daughter, serving as a testament to the literary of aristocratic Sogdian women.

2.2. The Literacy of Chinese Aristocratic Women

Cao Yin was born into a Bureaucrat family during the reign of Emperor Gaozu of Tang. He died young, and his wife Zhou wrote *the Epitaph of Cao Yin* [2] for him. In the epitaph, Zhou expressed "*Life is preordained, death is also preordained, knowing this idea, there is no need to grieve,*" which resonates with the philosophical perspective of Zhuang Zi, who contends that the existence and cessation of life are governed by destiny.

The epitaph serves as evidence of Zhou's literacy and extensive education, highlighting the comprehensive and profound educational opportunities available to aristocratic ladies throughout the Tang Dynasty.

3. The Marital Autonomy of Aristocratic Women

3.1. The Marital Autonomy of Sogdian Aristocratic Women

In *Sogdian Ancient Letter No. 3*, Miwnay wrote, "*I obeyed your command (lit. took your command upon my head) and came to Dunhuang and I did not observe (my) mother's bidding nor (my) brothers'.*[1]" The letter indicates that Miwnay violated her mother and brother to follow her husband to Dunhuang. Regardless of whether it was the right decision, it reflects Miwnay's freedom to marry.

Another crucial discovery is a Sogdian ancient marriage contract dated to around 709-710 CE, in which a rigorous system was established to protect the bride's rights. The bride, named Chat, is the stepdaughter of a Sogdian prince. The groom Ot-tegin does not have a title. According to the marriage contract, Ot-tegin was asked to treat Chat "*with honour and love, as a lady possessing authority in his own house.*" Moreover, the contract recorded that "*If, however, Ot-tegin, without sending Chat away, should take another wife or concubine, or keep another woman that does not please Chat, then Ot-tegin, as husband, will be owing and pay Chat, his wife, a fine of thirty good, poor dirhams... and will not keep that aforementioned woman either as a wife or as a concubine, but will send her away.*[3]" Fidelity used to be a yoke only for women, and men regarded it as nothing. However, Chat could request Ot-tegin to remain faithful to her, which surpasses conventional disciplines for males. Therefore, she was manifested as an unusually powerful wife in ancient patriarchal societies. Therefore, Chat not only procured autonomy but also possessed the leading voice at least on the issue of taking concubine in her marriage.

Moreover, the marriage contract registers thorough safeguards for Chat's right to divorce. The contract claims that "*But if it should occur to Ot-tegin that he will not have Chat as a wife [any more], but send her away, he will release her with [her] inherited and acquired property, [as well as] with the gifts received, without compensation, and [he] will [also] not be owing or pay any compensation [to her], and after that he may marry such a woman as pleases him. And if it should occur to Chat that she will not remain with Ot-tegin, but will go away from him, she will leave him the undamaged garments and ornaments, all that, which is received by her from Ot-tegin, but she will take [back] her own share with an indemnity and will not be owing or pay any other compensation, and after that she may marry such a man as pleases her.*[3]" From the treaty made for both Chat and Ot-tegin, it can be inferred that Chat has the right to initiate a divorce on her own. Moreover, Chat's cost of divorce is lower than Ot-tegin's, which eliminates her possible worry about either getting divorced or being divorced.

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3.2. The Marital Autonomy of Chinese Aristocratic Women

According to the *New Book of Tang: Biographies of Emperors and Princesses*, 135 princesses in the Tang Dynasty had marriage records, and 23% of them had remarried [4]. This reflects that aristocratic women have the right to divorce and choose their mates, which embodies their marital autonomy.

Although taking concubines was restricted in the Tang Dynasty, men could still legally take concubines without the allowance of their wives. *Tang Code*, the law code of Tang Dynasty, stipulated that "*a man could take concubines if his wife is over 50 and has no child.* [5]" Some aristocratic ladies also engaged in the practice of having "Mianshou" (charming male companions) as sexual lovers or for political reasons. The *Old Book of Tang* has the recordation of four Mianshou of Wu Zetian [5], the only female Emperor in Chinese history. Unlike men, only women at the very peak of power could take Mianshou, and most of them tried to disguise themselves, except for Emperor Wu. Though they had a certain degree of autonomy, Chinese aristocratic women had no voice before their husbands as Chat did.

4. The Accessibility to the Property of Aristocratic Women

4.1. The Accessibility to the Property of Sogdian Aristocratic Women

It is worth noticing that in *Letter No.1* Miwnay was asking for help from her mother. This infers that Miwnay's mother was probably in charge of the family finances. Additionally, Miwnay had a comprehensive understanding of financial operations and exhibited proficiency in managing assets, as evidenced by the financial term "loan" she used in her letter. Her large consumption of letter paper in such an era shows that she is not only accessible to family finances but could even manage a great part of them.

The well-secured female property right is manifested in the Sogdian ancient marriage contract. In the marriage contract, the diction "*inherited, acquired property*" implies that Chat can inherit, procure, and deal with possessions, which indicates Chat's - also, Sogdian aristocratic women's - high economic agency.

4.2. The Accessibility to the Property of Chinese Aristocratic Women

During Tang Dynasty, aristocracies fed from farmers' tributes through "Shi Feng Zhi", which is a derivative of the feudatory system. The *Old Book of Tang* recorded that "*the court women, depending on their ranks, had access to the court's supplies, which were at their disposal, and they had property rights over these supplies.*[6]". This statement elucidates that aristocratic women in the Tang Dynasty possessed and controlled property, thereby affirming their ability to engage in financial transactions.

Moreover, the first administrative law in China *Tang Liu Dian* stipulates "*if there is no male[in the family], then the female can inherit a half of the tribute [that the male would have inherited through Shi Feng Zhi]…if the princess enjoyed the tribute [from Shi Feng Zhi], [Shi Feng Zhi] stops after her death.*[5]" Though constricted, the law mirrors that Chinese aristocratic women could inherit properties.

5. Conclusion

Both Sogdian and Chinese aristocratic women displayed high social status in the Tang Dynasty from three aspects: literacy, marital autonomy, and property accessibility. The higher agency of divorce enjoyed by Sogdian aristocratic women makes them slightly better than Chinese women in terms of marital autonomy. The social status relished by these women most likely profits from their aristocratic

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status and is still not comparable to that of their male counterparts, and the subordination and dependence of women are still evident, as shown by these primary sources.

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Analysis of AIGC in Film and Television Production

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Abstract: The development of film and television is inextricably connected to the progress of science and technology. This paper commences by examining the utilization of AIGC in film and television production and its effects on the sector. It is determined that the implementation of AIGC in script production, scene production, post-production, and other areas reduces a great deal of time, production, and labour expenses, broadens the scope of film and television production, and offers the potential for inexpensive mass film and television production. Despite the progress made in the film and television industry, AIGC still has to confront problems such as a lack of logical consistency and emotional detachment, which necessitates human creators. It may also lead to the disappearance of creative works, a copyright crisis and the impairment of labour rights, with the risk of massive unemployment. It is essential to investigate the provisions of AIGC Guidelines.

Keywords: AIGC, artificial intelligence, Film and Television, Application scenarios

1. Introduction

The emergence of ChatGPT, Dall-e2, midjourney, and other AI painting programs on the web has sparked a great deal of enthusiasm for AI-Generated Content (AIGC). It took only two months for ChatGPT to reach 100 million monthly active users. The massive amount of content data generated by participants, and public acceptance of AIGC has increased significantly.

The emergence of AI technology has enabled AIGC to become more widely used in the film and television industry, with its applications ranging from scriptwriting and video editing to scene production and special effects. In spite of this, they can also lead to copyright violations, a lack of creativity, and violations of workers' rights and interests. On July 14th, 2023, the Screen Actors Guild declared the start of a strike, which was supported by more than 160,000 members, including actors, stuntmen, voice actors, motion-capture actors, models, radio hosts, etc. The AMPTP's aspiration to facilitate "a revolutionary technology" enabling AI to supplant actors in the future, a proposition that sparked significant discontent among actors' unions, played a pivotal role in the strike. So, how is AIGC being used in film and television? What purpose has it served? What is the trajectory of future growth? What challenges does it entail?

2. Definition of AIGC

AIGC (Artificial Intelligence Generated Content) is a type of technology that is able to generate content that is applicable to a wide range of situations by utilizing AI techniques such as generative adversarial networks and large pre-trained models, and by learning and recognizing existing data.[1]

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In simple terms , AI-generated content describes pieces of writing or designs that were created by machine learning based on human inputs rather than traditional content creation.[2] AIGC can quickly produce a substantial amount of pertinent material in a limited amount of time through the use of training models and analysis of a great deal of data, depending on input conditions or instructions[3]. Currently, AIGC model functions mainly include AI Text Generation i.e. text-to-text (e.g. ChatGPT) and AI Image Generation (e.g. DALLE-2)[4], AI Audio Generation which includes text-to-audio as well as speech cloning, AI Video Generation .

3. Application of AIGC in film and television production

The extended duration of the film and television industry's production cycle, which requires a substantial initial investment with a long return on investment, makes it hard to accurately forecast market demand, and renders the entire production process highly unpredictable. Currently, AIGC technology has become increasingly popular in the film and television industry due to its instrumental ability to automatically generate text and images. Despite this, scriptwriting, shooting, and post-production can still be enhanced to create a more user-friendly and comprehensive platform for film and television production.

3.1. Scriptwriting

The production of films and television shows requires the creative team to invest a great deal of effort in refining the script, thus creating scripts is a critical part of the process. Consequently, it is critical to employ tools to cut expenses and enhance productivity in the creation of plays. AIGC is able to analyze and generalize a great deal of scripts, quickly create scripts, and help authors create content.[5]

In 2016, the "Benjamin" system employed LSTM neural networks to create text in the short film *Sunspring*, demonstrating how AI has been utilized in film and television screenwriting since a few years ago; however, the works with AI as the sole screenwriter often lack consistency and authenticity. The collaboration between humans and computers serves as a means of creation, offering a promising outcome. In 2017, *Sunspring*'s original creative team unveiled *It's No Game*, which was a remarkable upgrade from its forerunner in terms of narrative organization, story structure, and line writing, which is indispensable to director Oscar Sharp. As AI technology progresses, AIGC's scripts from 2020 onwards will be more cohesive and logical, such as Solicitrs based on GPT-3 and The Safe Zon based on ChatGPT, however, there is still a discrepancy between the quality and complexity of the film and the work of the human audience.

Nowadays, screenwriters are utilizing Artificial Intelligence in their scripts. AIGC can be employed to bridge the writing voids, rapidly grow, augment existing ideas, and capitalize on the AI's multiple choices for particular goals. AI possesses the capability to employ the acquired knowledge from prior research to provide various choices for specific objectives, including "breaking the siege", "escaping danger", and other dramatic aims. AI can leverage its data analysis capabilities to provide the necessary components for script production, allowing scriptwriters to read and query quickly, thereby reducing the amount of time needed for script production and improving the quality of the scripts. AIGC technology aids in the conversion of text forms and scripts for film and television, relieving screenwriters from the burden of rewriting scripts. The "Novel Adaptation Script" intelligent writing function, launched by Chinese company Haima Light Sail 2021, has been utilized to evaluate and modify a great deal of film and TV scripts in China's film and TV industry, such as *Hi, Mom* and *The Wandering Earth*.

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3.2. Scene production

It can be difficult to shoot scenes in traditional film and television, so pre-set and post-production are often required. In order to create a more captivating experience for viewers, the *Transformers* series of films has incorporated a variety of special lens designs, employed various filming techniques to modify the scene's layout, and introduced fresh techniques to experiment with.[6] In recent years, Hollywood movies like *Avengers: Endgame* and *Mulan* have made great use of green screen shooting to make the post-production of the scene easier.

AIGC technology reduces the investment in live-action filming by not only compositing virtual scenes, but also combining it with real-time rendering technology to achieve on-set previews of the results, which greatly reduces post-production time. Stagecraft was extensively utilized in the live-action series *The Mandalorian*, capturing footage within a 270° circle of LED screens, ascending to a height of approximately 6 meters, while the actors exhibited their acting within a physical performance space measuring approximately 23 meters in diameter, linked to a technical terminal. The computer image simulation technology was used to quickly calculate the LED 3D background scene, and then modify it to match the camera's movement. The director was able to provide real-time previews of the pictures and assist the actors by accurately reflecting the changes in the camera angle in the background modifications.

The application of AI-assisted scene production is also relevant to the realm of commercial animation.in January 2023, Netflix, together with Japanese AI software company Rinna and WIT STUDIO, created the three-minute animated short film *The Dog and The boy*, in which all the animated backgrounds were generated by AI.[7] At the end of the film, the production crew illustrates the general procedure of AI-aided scene production, which can be broken down into four stages: layout - AI generation - AI generation - Final BG, that is, the artist initially hand-painted a rough scene, then passed it on to the AI twice to create, and finally the artist in the AI created based on the ultimate alterations. Out of all of them, the laborious steps 2 and 3 have been entirely delegated to AI. During the interview, the producer noted that human animation producers often have to manage multiple tasks at the same time, making it difficult to concentrate on a single project, whereas AIGC allows human producers to focus more on creative content.

3.3. Post-production

3.3.1. Image Restoration

Artificial Intelligence utilizes a sophisticated system to assess images of historical artifacts, such as noise, coding distortion, motion, and other complex components, and then applies restoration algorithms to rectify the images, removing any detrimental elements, and eventually accomplishing the aim of image enhancement. The "Classic Hong Kong Movie Restoration Project" was launched in 2023 by Tik Tok, the China Film Archive, and Volcano Engine, with the goal of restoring 100 classic Hong Kong movies from the 1970s to the 1990s through "AI+manual" methods. Aiming at using the Volcano engine visual model to optimize the algorithms to do restoration and fix the goof and improve the film's clarity, smoothness, colour, defects, etc. in an all-round way.

3.3.2. AI Face Swap

Artificial intelligence generates authentic face-swapping effects through the acquisition of pre-existing image characteristics and the automatic superimposition of the target task's facial image onto the video of the source character.[8] It is often utilized to "rejuvenate" a deceased actor, rejuvenate an actor's youthful state, and replace an actor with an unfavorable history. Paul Walker passed away in a car collision during the production of *Fast & Furious 7*, and the team employed AI face-swapping

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to "conclude" the remainder of the episode with a stunt double. Through the utilization of AI face-swapping, *Gemini Man* (2019) successfully captured the essence of both a youthful and an elderly Will Smith within a solitary frame, enabling the portrayal of a personal struggle.

AIGC revolutionizes the traditional 3D motion face transplantation process. 3D motion capture is a kind of Face Painting that uses computer graphics to map the movement of the face to the anchor points of the face. It requires a lot of pre-film CG character modelling work, syncing facial anchor points during production, setting up a professional facial camera to shoot, and actors wearing special motion-capture suits.

AIGC has lowered the bar for this face-changing technology. In March 2023, Tye Sheridan and Nikola Todorovic joined forces to create Wonder Studio, a video effects processing platform that allows users to effortlessly upload a CG character model and film a piece of motion video, upload it to a shot or an entire scene, and the system will automatically detect the actor's behavior throughout the sequence based on a single shot, capturing body movements, hand motions, lighting compositing, and advanced redirection work to automatically set up CGI animation. Wonder Studio seeks to provide a broad selection of CGI films, thus allowing more people to make VFX films at a much lower cost.

3.3.3. Film and video editing

By learning the semantic content and emotional expression in the video, AI automatically selects the best frames and highlights, ensuring more efficient editing and film quality, thereby replacing a large amount of post-production labor costs. IBM's Waston system created an enthralling trailer for *Morgan* in August 2016, a captivating horror film animated by 21st Century Fox. Gaston painstakingly scrutinized the visual, auditory, and scene organization of 100 horror film trailers, ultimately opting for a six-minute episode focused on *Morgan*. Subsequently, a human editor meticulously edited the six-minute video to craft the ultimate trailer.[9] Although the AI does not handle all the editing by itself, its quick screening of film clips can drastically reduce the workload of human editors.

3.3.4. Sound processing

AI employs speech recognition and speech synthesis technology to convert audio from voice to text, text to audio, and even pre-sampling and post-adjustment with the help of AI for voice restoration. TikTok's video editing software CapCut in the voice recognition as well as voice generation function allows users to quickly generate video subtitles through voice recognition, voice generation function quickly "Dubbing", the operation is very simple. However, this type of voice generation is more rigid, the tone of voice lacks authenticity, more applied to the field of short videos.

Microsoft recently introduced VALLE, a groundbreaking tool that facilitates an almost impeccable reproduction of an individual's voice using a mere three-second audio sample. This novel text-to-speech model possesses the capability to synthesize speech with authentic intonation and emotion, taking into account the text's context. VALLE has been trained through the utilization of 60,000 hours of English voice recordings, aiming to achieve an impeccable replication of emotion and intonation, thereby challenging the conventional notion of text-to-speech.

3.4. Film and Television Promotion

AIGC can assist in generating posters and trailers, producing a large amount of content promotion video copy and materials, enhancing the efficiency and effect of promotion and distribution, and also generating more high-quality cover artwork for the film, enhancing the personalised promotion of the content. Take *Go to your island*, a Chinese animated film adapted from a novel of the same name on Jinjiang Literature website as an example, the official announcement poster released by ENLIGHT

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PICTURES is AI-produced. ENLIGHT's team used ChatGPT, Midjourney, and Stable Diffusion, input tens of thousands of characters, generated thousands of posters with innovative styles, and finally presented a poster with fairy tale style and realistic details.

4. Impact of AIGC on film and television production

According to Artificial Intelligence: context, selective issues and policy considerations, published by Congressional Research Service in 2021, private and public funds invested in AI globally have been growing consistently since 2015. The value of investments in AI companies has increased from $12.8 billion in 2015 to $67.8 billion in 2020.[10]Goldman Sachs, one of the biggest investment banks in the world, released a comprehensive AI investment analysis article on its website, predicting that global AI investment will reach $200 billion by 2025.[11] It is clear that as investment increases, AI and AIGC technology will be further developed and integrated into film and television production, resulting in a more significant and far-reaching impact.

4.1. AIGC broadens creative boundaries

The use of human intelligence is crucial to artistic creation, and AIGC as a technical tool enables more imaginative concepts to emerge and be realized. As mentioned above, screenwriters can use AIGC to collate information and AI brainstorm ideas for screenwriting. Automated imaging software such as Dalle-E can be used directly for conceptual design, costume design, scene design, etc., which greatly reduces the threshold of content creation. This drastically reduces the amount of content that needs to be produced. This not only helps traditional film and TV companies reduce the cost of hiring scene designers, concept designers, and split-screen designers, but also helps more ordinary users to express themselves.

AIGC eliminates the need for individuals to expend a great deal of energy and time, enabling them to concentrate on more stimulating and stimulating activities by blending their own works with automated machine-generated material.

4.1.1. Reducing costs and shortening the film and television production cycle

In addition, AIGC's substitution of certain types of work can not only reduce employment costs, but also bring about noticeable advantages in terms of production speed. The film and television production cycle has a major impact on the production cost, and AIGC's capacity to generate large amounts of data through computer learning and simulation not only allows for a larger scale and a more varied style of text, but also surpasses human visual recognition speed and production efficiency.[12] Unlike the human creative process, AI creation is distinguished by its rapidity, expansiveness, and diverse range of styles; what previously required a human screenwriter 2 to 3 weeks to accomplish has now been significantly diminished to a few minutes with the assistance of AI.[13] *Morgan*'s trailer production, from the Waston system to the human editor, was completed in a mere 24 hours, which is much shorter than the typical 10-30 days required for a trailer production. In terms of scene production, the synthetic virtual scene greatly reduces the time for physical scene setup, and reduces the time for bouncing between different shooting locations; AIGC's "substitution" for simple scenes also helps human creators focus on other more important tasks, improving overall production efficiency. Overall, the introduction of AI has drastically reduced the amount of time and money devoted to film and television production, resulting in a decrease in the budget and an increase in the money flow.

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5. Challenges

5.1. AIGC have clear shortcomings

The lack of semantic coherence in AI automatic writing models significantly impedes their capacity to produce more extensive creative writing.[14] Although AI-aided screenwriters have the capacity to rapidly create and include certain plot elements, there is a noticeable distinction between AI's depiction of individual character lines, storylines [15], and scenes and the general narrative, which requires human creators to adjust it, as seen in the production of *It's No Game*. Emotional expression is also a major challenge for AIGC, as AI is presently having difficulty forming and understanding complex human emotions, relationships, and human social behavior. The scriptwriter's job is not only to build a framework for the story, but also to explore the characters' innermost thoughts and emotions in great detail, create unique dialogues, and express feelings, and so on. The development of these components requires a combination of emotional intelligence and life experience. During the interview, the Solicitrs actor articulated, "Deciphering the underlying motivations of my character and deciphering the intentions behind the dialogue posed as my main challenge in a predominantly AI-driven film." [16] The lack of a deeply moving screenplay in AIGC makes it difficult for the actor to accurately portray the character, requiring extra time to become completely engrossed in the role and deepen their emotional connection.

5.2. AIGC impedes the creativity of the work

Most AI-generated stories tend to follow the traditional scriptwriting style, which is often dull and uninspiring, and lacks the ability to be creative, making it difficult to depict personal stories, recollections, and life stories."[17] The production of the AIGC requires the algorithmic model to be extensively trained, which requires a great deal of material inputs and necessitates the AI to gain knowledge from the existing text, images, video, audio, etc. AIGC does not, in a way, create a unique piece of work, but rather combines existing works. It has been noted that AIGC is currently lacking in certain areas, thus preventing it from having a significant impact on the essential components of film and television production, such as storytelling and characterization. Due to AIGC's impressive accomplishments in multiple areas and the substantial decrease in expenses resulting from AIGC, movie and TV companies may be inclined to believe that AI is “all-powerful”, which could put human creators at risk and obstruct the inventiveness of upcoming projects. Adam Conover, a member of the Writers Guild of America's Negotiating Committee, emphasized that as writers, their priority does not revolve around being replaced. Their apprehension stems from companies declaring, 'Hey, we have the capability to create this outstanding script utilizing ChatGPT. Allowing them to continue in such a manner will result in the permanent demise of our profession. According to a professor in the Department of Cinematic Arts at the University of Southern California, the true terror lies in the fact that the art of scriptwriting might fade away, and individuals will presume that AI alone can create scripts, rendering human cognition and writing unnecessary.

5.3. Copyright issues

On January 23, 2023, three American comic book artists filed a class action lawsuit in the Northern District Court of California against three AIGC commercial application companies. The lawsuit claims that the Stable Diffusion model created by Stability AI, along with the paid AI image generation tools created using the aforementioned model and introduced by each of the three defendants, amounts to copyright violation. Various types of AIGC models make use of existing works to train the model and generate the desired results in a similar way: the data from the works database is inputted into the AIGC model after a certain degree of formal transformation, and the

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AIGC model's autonomous learning capability extracts valuable content from it, and then the outcomes are created in line with the input instructions. The sheer amount of data makes it difficult to determine if the input works have been breached, and AIGC's "adaptation" further complicates the original work's characteristics, causing numerous artists to be apprehensive that the AI company is violating their rights, making it difficult to ascertain if the other party is doing so.

Artists' semi-finished products, in addition to finished works of art, are also "at risk". On October 12, 2022, a Korean artist had his drawings stolen, causing a stir among the artist community. Haruno_intro, a Twitter artist, employed AI technology to produce a live illustration on Twitch, and musaish took advantage of the artist's unfinished drawings, delivering the finished artwork five hours before the original artist.

On March 16, 2023, the United States Copyright Office (USCO) issued the Code of Regulations Part 202, which declared that AI-generated works are not subject to copyright law, and that copyright law only safeguards "the fruits of intellectual labor" that are "based on human creativity" and that human authorship is a prerequisite for copyright protection. The copyright industry has been abuzz with passionate discussions. Generally, AIGC's copyright rulings in various countries remain unclear, and there is still room for improvement in the legal framework.

5.4. Labor Rights

Negotiations between striking Hollywood actors and Hollywood studio bosses were abruptly terminated on 11 October 2023, shattering any hope for a swift resumption of film and TV production following the prolonged strike. The main cause of the disagreement between the two groups is the potential to replace performers with AI in this unprecedented assault. The SAG negotiators had previously conveyed to journalists that AMTP is proposing the scrutiny of all group performers and providing them with a day's compensation. Consequently, the studios now possess digitized files, images, and portraits of the collectives, which they can freely employ in any forthcoming film and TV endeavor, without necessitating the groups' consent or supplementary funds. SAG-AFTRA has urged the production houses to ensure that they refrain from replacing actors with artificial intelligence and computer-generated facial expressions and voices.

At present, the majority of AI technology is under the control of major corporations, with low-income earners such as crowd-sourced actors being the initial targets of AIGC's influence. Most of the burden of Al automation to date has fallen on less-educated workers, already disadvantaged by earlier forms of digital automation. Its most major likely impact is to further lower wages for many people, not create a completely workless future. [18] Actors are apprehensive about the prospect of being compelled to repeatedly witness prominent studios utilizing their likenesses following the sale of their likeness rights. They harbor concerns regarding the potential obsolescence of real-life actors.

Goldman Sachs predicts that the new wave of AI will replace 3 million jobs worldwide. AI may gradually invade every aspect of film and television production, and practitioners across the entire chain of the film and television industry might face unemployment.

6. Conclusion

It is foreseeable that AIGC's influence on the future of the film and television industry will become increasingly significant. At present, AIGC has been applied to script creation, scene production, post-production, film and television distribution and other areas of film and television creation, which reduces the cost and workload of film and television creation, improves the production efficiency, and reduces the production threshold. The film and television production industry still relies on Artificial Intelligence as a tool, yet its imperfections necessitate human involvement and make it difficult to identify as a legitimate work of art. The accelerated growth of AIGC has brought

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challenges to artistic creativity copyright protection, and the safeguarding of labor rights of film and television production, leading to an increased risk of unemployment for middle- and low-income individuals and a heightened sense of insecurity in the advancement of society. It is imperative to bear in mind that the advancement of AI technology should take into account the ethical ramifications of "safety" and the necessity of "benefiting humanity as a whole" as AIGC gains momentum. [19] Expedite the development of standards for the utilization of AIGC, in order to mitigate the adverse effects of AI-induced reform within a reasonable scope.

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Unveiling Cross-Cultural Hidden Nexus: An Analysis of China's Contribution to the Cultural Influence of the East on the West

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Abstract: Even though the cultural communication between Japan and Europe is massively documented, such as the impact of ukiyo-e prints on Impressionism, Chinese culture's enormous contributions are overlooked. Ukiyo-e is often regarded as the primary source that influenced Impressionism from the East during the Meiji Restoration in the fin de siècle. The East's impact on the West is long-lasting rather than explosive. The critical power of traditional Chinese art and innovations, for example, the moveable type printing, over the evolution of European art movements has yet to be noticed due to political and geographic limitations. Citing paintings by Ma Yuan (1160-1225), Li Song (active 1190-1230) and Wang Ximeng (1096-1119) in China, Katsushika Hokusai (1760-1849), Utagawa Kuniyoshi (1798- 1861), and Hiroshige (1797- 1858) in Japan, Vincent Van Gogh (1853- 1890) in the Netherlands, and Claude Monet (1840-1926) in France, among others, as examples of specific comparisons and cultural analyses, this article delves into the hidden connections and cultural exchanges, through working on the technical and iconographical forms from ancient China that shaped the European art in the epoch of high modernism.

Keywords: East-West cultural exchange, Chinese Influence, Impressionism, moveable type printing, Ukiyo-e

1. Introduction

The 19th Century it was emerged as an era marked by tumultuous upheavals. With Napoleon's rise and the French Revolution, Europe was plunged into chaos. With its origins in the United Kingdom, industrialization spread across Europe, resulting in a profound transformation in production. This transformation catalyzed urbanization and technological innovation, restructuring labor and societal relationships. Concurrently, international trade experienced an exponential surge, expanding the global trade network and accelerating the flow of commodities and information.

Politics saw the unification of German-speaking states, while Russia expanded into Siberia and Central Asia, enforcing serfdom reforms simultaneously. Upon the end of the Edo period and the advent of the Meiji Restoration, Japan underwent a fantastic transformation and developed into a highly developed modern Asian nation.

In China, the repercussions of the Opium Wars (1839-1842) and the imposition of unequal treaties triggered a period of turmoil and fragmentation. A wave of Western ideas and scholarship entered China significantly during the Qing Dynasty, which initially adhered to an isolationist policy.

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Under these circumstances, the numerous Eastern cultures originating in Asia profoundly influenced the development of European Art. However, Europe needed a clear and well-defined differentiation between the various Eastern cultures and nations. Due to Japan's emergence as a modern nation after the Meiji Restoration, characterized by an advanced level of development and more significant influence than other Asian countries, many European scholars attributed to Japan the origin of forms of ambiguous cultures.

During the Meiji Restoration (1868–1912), which saw the establishment of a modern political system and increased international commerce, Japan saw a transition from a closed, feudal society to one that was quickly industrializing and modernizing. Japan began to assimilate Western culture while insisting on developing its cultural traditions after the Japanese imperial family issued their founding document, Charter Oath of Five Articles (Gokajō no Goseimon in Japanese), announcing the country's goal of modernization and internationalization and stressing the importance of respecting traditional values.

The most important feature of the Meiji period was Japan's struggle to recognize its considerable achievement and equality with Western nations. Japan successfully organized an industrial, capitalist state on Western models [1]. Despite the tenuous existence of a connection between China and Europe, relatively few people are aware of it. China has been carving out impacts on Japan since the Tang dynasty.

Japan sent missions to Tang China throughout the seventh and ninth centuries to conduct negotiations and gain information about the country's more sophisticated governmental structures and culture, including law, Chinese Buddhism, and Chinese Art [2].

In addition, monks of China traveled to Japan, particularly Jianzhen. The customary attire of Japanese ladies is powerfully symbolic of the hair buns and moth-eyed eyebrows of the Tang-era women, and there are still plenty of Tang-inspired buildings in Nara and Kyoto today. Jianzhen, a Tang Dynasty Chinese monk, erected the Buddhist temple Tshdai-ji in Nara in 759. It was built in the Tang architectural style. A Chinese writer named Yan Wenjing, who wrote about a desire for amicable Sino-Japanese relations, noticed that the lotus flowers surrounding Jianzhen's graphic at the Tshdai-ji temple came from China, in addition to the temple's profound links to Chinese culture [3].

The Song Dynasty's diplomatic contacts with Japan were far more extensive and complex than the Tang Dynasty, especially concerning Zen culture. Cultural exchange between Japan and Song was mainly carried out by Japanese monks who traveled between these two nations on merchant ships, unlike the Tang period when Japan sent out formal missions [4].

After spending 1187–1911 in China studying Chinese Chan (later known in Japan as Zen), which gained popularity among Song, Myan Eisai, a Japanese Buddhist monk, brought Zen scriptures and green tea seedlings with him when he reintroduced Zen to Japan in 1911. Chan was well-liked among Song [5].

He began constructing Japan's first temple, Shfuku-ji, in Kyushu as soon as possible. The social changes in Japan in the modern age are primarily attributable to the gradual introduction of Zen Buddhism by Myan Eisai, which was highly revered by both the samurai class and the country's lower classes.

2. Three Approaches to Proving Chinese Art in Impressionism

2.1. Technique: Chinese Movable Type Printing and Ukiyo-e

The Song Dynasty was the peak of Chinese Art and a period of rapid technical growth. Three of China's Four Great Inventions were created during the period known as the Song Dynasty, including the development of moveable type printing by Bi Sheng during the Qingli years of Emperor Renzong of the Northern Song Dynasty (1041-1048).

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Before the invention of printing, a scholar had to copy characters one by one if he would like to publish a brand-new book. After years of experimentation, Bi Sheng invented movable type printing based on woodblock printing [6].

Shen Kuo of the same period recorded this in detail [7]:

During the Tang Dynasty, the use of engraved plates for printing books was yet to be widespread. Only during the Five Dynasties period did King Feng Ying begin printing religious texts using this method. Bi Sheng, a commoner in the Qingli period, revolutionized movable type printing. His technique involved crafting characters from collodion, which were then made into character molds and hardened by fire. An iron plate was prepared and coated with turpentine, wax, and paper dust. To print, an iron frame was positioned on the scale, and character molds were arranged within it. Once filled, the structure served as the printing plate, heated near a fire. A flat plate was pressed against it, ensuring flat characters. This method proved highly efficient for large-scale printing. After Bi Sheng's passing, his character molds were treasured by his descendants.

Chinese printing with moveable type expanded eastward to Korea and Japan, then westward to Persia and Egypt, and finally across the world, considerably promoting cross-cultural interactions.

Chinese and Buddhist influences predominated in Japan throughout the 8th and 9th centuries, particularly during the Nara era (710–794). Every aspect of Chinese civilization, including the skill of printing, was introduced [8].

At the end of the 16th Century, Japan used movable type to publish the Ancient Book of Filial Piety and the Book of Exhortation.

Numerous Impressionist-inspired individuals would initially conjure images of Japanese ukiyo-e when considering printing, but the medium has a more than 1,400-year history in China. The first prints (Figure 1) were created in China to propagate Buddhist culture, mainly for the Vajra Sutra.



Figure 1: Diamond Sutra, 2023 [9]

"Japanese Art since the Heian period (794–1185) had followed two principal paths: the nativist Yamato-e tradition, focusing on Japanese themes, best known by the works of the Tosa school; and Chinese-inspired kara-e in a variety of styles, such as the monochromatic ink wash paintings of Sesshū Tōyō and his disciples. The Kanō school of painting incorporated features of both [10]."

Japan encountered relatively stable governance, quick economic growth, and a gradual but ongoing improvement in printing technology during the Edo period (1603–1868), also known as the Tokugawa period. With the rise of the civic class, ukiyo-e ("pictures of the floating world"), which reflected the aesthetic preferences of the populace, also came into being.

The "father of ukiyo-e," Hishikawa Shishin, established the first independent book drawings in the 1670s with similar themes showing women's daily lives. These works are considered to be the oldest examples of ukiyo-e. Suzuki Shunshin's "Kin-e" popularity in 1760 contributed to the standardization

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of full-color printing. Due to Suzuki Harunobu's "Nishiki-e" popularity in 1760, full-color printing became the norm.

2.2. Motif: Transfering Chinese Iconography on Ukiyo-e

Japan, an island nation, has developed a vibrant culture due to mainland China's impact. Around the time of the Nara period (710-794), mainland culture's superior designs and skills started to be absorbed entirely. Since then, they have been welcomed in all eras and have developed into a distinct culture [11].

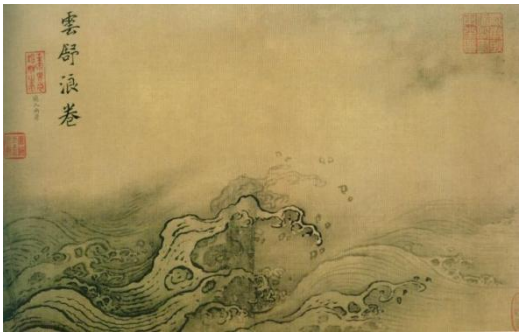


Figure 2: Water Scroll (Shui Tu), Partial Ten Clouds and Waves, Ma Yuan [12]

Ma Yuan was one of the "Four Southern Song Masters" and a painter with a background in the Southern Song. Despite water being an unseen substance, Ma Yuan depicts each of the twelve stages of water in exquisite detail throughout the book's twelve pages. Ma Yuan created one of the few known traditional Chinese paintings (Figure 2) in which water is the topic of representation since water often plays a supporting role in traditional Chinese landscape paintings. The revolving lines that show the rolling waves beneath the clouds and mist, the claw-shaped choppy waves flying into the distance in the Water Scrolls, and the contrasting ink hues provide a sense of instability and unpredictability.



Figure 3: The Great Wave off the Coast of Kanagawa, Katsushika Hokusai [13]

One of the most renowned ukiyo-e masters, Katsushika Hokusai, developed a curiosity about the way that water took on many forms. In several of his paintings, he watched and captured the ocean. His The Great Wave off the Coast of Kanagawa (Figure 3) is full of dramatic, huge waves forming claw-like shapes like Ma Yuan's water scrolls, but more compact and numerous, with greater tension and unease. The vibrant colors of the waves contrast with the relatively monotonous background, heightening the tension and highlighting the momentum of the waves.

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Figure 4: Skull and Skeleton Illusion Play, Li Song [14]

Among the items on show at a recent special exhibition in the Forbidden City is this most enigmatic and odd "ghost painting" of the Song Dynasty. Figure 4 shows that the lady in the image's background is in a panic as a skeleton resembling a salesperson manipulates a tiny frame, a kid is drawn to the structure and reaches out to touch it, and another mother is quietly nursing her child behind the giant skeleton. Several hypotheses exist to explain this strange sight.

The skeleton was a characteristic amusing metaphor for humans throughout the Song and Yuan dynasties. Still, as time passed, its symbolic significance was lost, which is why people now feel outraged by this image. The Taoist notions of "harmony" and "joy in death," as well as the Buddhist concepts of "silence" and "nirvana," are the ideological foundations of the skeleton fantasy theatre. This painting exhibits Li Song's distinctive, lively, and entertaining style while embodying these ideological foundations [15].

Aside from religious works, few paintings throughout Chinese Art dealt with the forbidden subject of death, giving Li Song's Skeleton Phantasmagoria a significant and unique significance.

Notwithstanding the surrealistic appearance of the painting, Li Song was a realistic painter who lived during the Southern Song Dynasty, a time when sorcery was already widely practiced at a high level of ability across many fields. Some have stated that the image shows a nursing mother engaging in witchcraft.



Figure 5: Takiyasha the Witch and the Skeleton Spectre, Utagawa Kuniyoshi [16]

The ukiyo-e woodblock triptych was produced by Utagawa Kuniyoshi (1798–1861) based on moments in Japanese history. In 939, a rebellion led by the warlord Heisho Mon of the Soma region was put down, and he was subsequently defeated and executed. Princess Taki Yakko, a rebellious Heisho Mon's daughter, is the woman in the photo.

As shown in Figure 5, the scene depicts the Princess employing magic to call forth a massive skeleton by reading an incantation from a hand scroll. It emerges from the shadowy depths and thrusts its fingers through the crumbling palace shutters, posing a threat to Koukoku and his allies, assigned by the Emperor to find the Princess.

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2.3. Aesthetic Fusion: Translating Ukiyo-e into Impressionism



Figure 6: Sudden Shower over Shin-Ōhashi Bridge and Atake, Hiroshige, 1857 [17]

One of the works from the Japanese artist Hiroshige's (1797–1858) collection of One Hundred Famous Views of Edo is titled Sudden Shower over Shin-hashi Bridge and Atake. The image (Figure 6) depicts boatmen paddling on rafts beneath the new bridge across the river and people hurrying to escape the unexpected downpour while using umbrellas.



Figure 7: Brug in de regen- naar Hiroshige,Vincent van Gogh [18]

Vincent van Gogh was a major collector of Japanese prints [19].

In addition to using them to decorate his studio, he has also produced replicas. He occasionally uses Japanese prints as the background of his paintings.

In Van Gogh's rendition of the Sudden Shower over the Shin-Hashi Bridge and Atake, as shown in Figure 7, the light-colored river has been changed into a darker green, and the dark-colored river has been transformed into a darker blue. The picture also features more vibrant saturated colors and more pronounced contrasts than the original.

The serene image also has a feeling of movement because of the delicate brushstrokes, even if Van Gogh's copy has less exaggerated fluidity of brushstrokes compared to his previous works and compared to the original's single block of color.

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Figure 8: Inside Kameido Tenjin Shrine, One Hundred Famous Views of Edo series, Hiroshige, 1856 [20]

In the 1660s, Kameido Tenjin was built on the Sumida River's eastern bank to ward off evil spirits and safeguard a new township plan. Here, one of the two bridges inside the precincts that indicate the shrine's approach serves as a hint. Figure 8 was one of two bridges in Edo known for possessing a "drum" form. The bridge's wisteria blooms, for which the temple was famous, prove that it is Kameido Tenjin. One of the most frequented annual destinations for Edokko, or Edoites, was the bridge during the wisteria season [21].



Figure 9: The Japanese Footbridge, Claude Monet, 1899 [22]

Monet admired ukiyo-e and erected a wooden arch bridge as a Japanese bridge in his garden, as shown in Figure 9. He also collected much ukiyo-e at his house in Giverny. Because of his upbringing in the harbor city of Le Havre in France's Normandy, France Monet developed a fascination with water. He ultimately settled in a hamlet on the Seine River, where he constructed a pond filled with lotus blossoms, which was his works' primary inspiration.

Deeply admiring Nature's central role in Japanese culture, Monet fuses Japanese motifs with his impressionist palette and brushstrokes to posit a hybrid, transcendent understanding of Nature's priority [23].

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3. Comparative Analysis: Claude Monet's Water Lilies series and A Thousand Li of Rivers and Mountains by Wang Ximeng



Figure 10: Water-Lilies, Claude Monet [24]



Figure 11: Part (1) of A Thousand Li of Rivers and Mountains, Song dynasty, Wang Ximeng [25]



Figure 12: Part (2) of A Thousand Li of Rivers and Mountains, Song dynasty, Wang Ximeng [26]

Initially, Claude Monet's remarkable "Water Lilies" series, comprised of 250 works, had become the artistic focus of the last three decades of his life. With the gradual departure of family and friends and the effects of World War I, Monet's Water Lilies not only evoke a deep desire for serenity, providing solace and eternal significance, but they are also works of patriotic manifestation of French civilization.

Likewise, A Thousand Miles of Rivers and Mountains, a silk landscape painting by Wang Ximeng from China's Northern Song Dynasty, now housed in the Palace Museum in Beijing, is embedded with devotion to the family and country. With its streamlined method, dazzling colors, and brushwork, the lengthy scroll conveys the world's grandeur while expressing the classical elegance of the royal family and the view of the mountains and rivers of China's Northern Song Dynasty. The painting also embodies the harmony between man and nature, depicting a living environment that can be lived in and traveled to, full of longing and yearning for life.

Turning to the National Gallery's display of the "Water Lilies," as shown in Figure 10, there is no sense of distance and perspective in the picture, only blurred tones filling the view, making it impossible to discern the exact subject of the painting. Oil paints are prized for their capacity to blend colors, achieve subtle shades, and capture intricate light and shadow nuances, offering a versatile medium for artistic expression. The use of oil paints in a wide range of spectrums, including grass green, goose yellow, light purple, and sky blue, adds to the vibrancy and playfulness of the picture.

Conversely, A Thousand Li of Rivers and Mountains (Figure 11 and Figure 12) witness the mineral pigments' lasting beauty with a clear outline of the mountains. Ground with gem-like minerals, the lime green color does not fall off for thousands of years, and over time, the silk darkens. Still, the color remains vibrant due to its raw materials: blue copper ore, lapis lazuli, and malachite. While the colors are bright and layered, they are also full of the unique texture of mineral pigments. The artist has made the landscapes in the paintings come from reality but are full of fantastical and mysterious colors.

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4. Conclusion

It is a limited methodological approach to consider Western and Chinese art history as two different and independent domains of study. Indeed, it is typical for people to unintentionally ignore the subtle and complex effects of cross-cultural impact in a time of unprecedented information overload and rapid technological progress. China has exerted a significant influence on the development of European art history, as evidenced by the established influence relationships between China and Japan as well as the reciprocal impact of Japan on Europe. Such rational thinking has allowed me to reveal a frequently overlooked historical story. Numerous unknown aspects of history's annals await to be told and linked, showing observable underlying themes.

The forecast is essential to recognize that history has a natural ability for objectivity and was once contemporary. Nevertheless, innate interests and preferences always impact one's capacity for judgment. The future reconstruction of art history depends on how one can view and approach this discipline in light of the scrutiny currently being placed on various academic disciplines, including historiography, and an increased emphasis on venerable traditions and intellectual authorities.

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Investigating the Linguistics Features, Impacts, and Corresponding Strategies of Translation in Feminist Literature

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Abstract: With the growing interest in feminism, feminist translation has become an important field of study. This review provides a comprehensive analysis of feminist translation, focusing on its impact, linguistic characteristics, translation strategies, and applications. It explores how feminist translation critically engages with language to address gender biases and patriarchal norms. The analysis underscores the significance of feminist translation in promoting gender equality and empowering marginalized voices. The discussion on linguistic characteristics highlights how feminist translation scrutinizes gendered language, stereotypes, and linguistic bias. It emphasizes the need to challenge the use of gender-specific terms and advocates for more inclusive language practices. Alternative strategies, such as gender-inclusive language and cultural adaptation, are examined as effective means to challenge linguistic biases and promote equality. Furthermore, the examination of translation strategies delves into the interventions employed by feminist translators. These strategies aim to disrupt patriarchal narratives, expose gender biases, and foster critical dialogue. They include amplifying women's visibility and agency, introducing alternative readings, and incorporating cultural adaptations. The applications of feminist translation in various domains are explored, revealing its impact and transformative potential. Specifically, in literature and arts, feminist translation amplifies marginalized voices, challenges traditional gendered narratives, and facilitates cross-cultural exchange. In legal and political discourse, it addresses gender biases in laws and policy documents. Additionally, feminist translation plays a role in media and activism, disrupting harmful representations and promoting social justice. Feminist translation emerges as a dynamic and transformative practice that confronts gender biases, challenges oppressive discourses, and advocates for gender equality. It recognizes the power of language to shape societal norms and actively employs strategies to subvert gender biases within translation.

Keywords: Feminist Translation, Impact, Linguistic Characteristics, Strategies, Applications

1. Introduction

Feminist translation is an essential field within the realm of translation studies, dedicated to challenging gender biases, dismantling patriarchal norms, and advocating for gender equality. Language, as a powerful tool, both reflects and shapes societal power dynamics. Through a feminist

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lens, feminist translation critically examines language features, employs specific strategies, and finds diverse applications across various domains. This comprehensive review critically analyses the language features prevalent in feminist translation, explores the translation strategies employed, and examines the wide-ranging applications of feminist translation. By delving into these aspects, this review aims to highlight the significance and profound impact of feminist translation in addressing gender inequalities and fostering transformative social change.

2. The Overview of Feminist Translation

2.1. The Impact of Feminist Translation Theory on The Quality of Feminist Translation

Feminist translation theory is also known as a feminist movement translation theory. Feminist translation theory, starting from the standpoint of feminism, tries to make women appear in the language as much as possible in translation, and the feminist translation view highlights the translator's status. Women have historically had a lesser status than men, which is an unfair reality [1]. If this phenomenon continues, it may lead to monotonous translation versions, which is not conducive to the long-term development of translation. Feminism can be seen as a theory that deconstructs the patriarchal centre and speaks for women on the margins [2]. Since the translation is as important as the original, this theory also provides an approach for people to further understand the complexity of translation from the perspective of gender. According to Li [3], different from male translators, female translators usually pay more attention to women's "body language" and present their subjectivity through the translation of words and phrases. Generally speaking, female translators are more sensitive and pay more attention to details. Under the impact of feminist translation theory, translators pay attention to improving the status of women and highlighting their positive images. Below is an example from Qiu [4]:

The Original: "Aren't you drenched to the skin?" She had said.

Female's Version: "你是不是浑身湿透了?"她问。

Male's Version: "您的衣服都湿透了吧?"她问道。

Ma is a female translator, while Qu is a male translator. In the original, this is what a woman says to a man. In this case, Ma translated "you" into "你", putting men and women on an equal position. However, Qu chose "您" in the translation to show the woman's respect for the man, suggesting the difference in status between the two sides. Below is another example from Zhang [5]:

We were to be like long vines with entwined roots, like trees that stand a thousand years, like a pair of mandarine ducks mated for life.

曾经的我们就像是两株盘根错节的连理枝,像厮守千年的古木,又像永结同心的一对鸳鸯。

In this case, the underlined words reflect the emotional loyalty of the two people in the original work, which also improves the status of women and reflects the feminist translation theory. Female translators are more sensitive than male translators in perceiving various behaviours and psychology of characters. They prefer to use rhetorical questions, sentence final particles, as well as reduplicated words in translation when presenting the personality of the characters. Female translators pay more attention to the equality of men's and women's identities in portraying the images of characters and are more tolerant in describing the shortcomings of female characters.

From the perspective of feminist critique, translation studies have transformed from a straightforward language conversion process to a culture level activity. In addition to improving the prestige of translation to some level, feminism-inspired translation initiatives have also given many female writers and translators the freedom to transcend gender norms and escape cultural tyranny. Under the influence of feminist translation theory, the translator uses feminine consciousness to

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spotlight feminine sound judgement and tries to excavate the feminine discourse hidden within the original text, in order that totally different translations will replicate the variety of the that means of the initial text, therefore broadening the understanding house of the initial text and giving the translator a sort of autonomy in translation activities.

2.2. Linguistic Characteristics of the Translation

Gender influences people's language behaviour in a unique way [4]. In terms of pronunciation, vocabulary, and grammar, women place a higher value on precision, elegance, implicitness, and euphemism. The impact of this gender aspect may also be seen in translation. Female translators, as opposed to male translators, prefer exclamatory phrases and rhetorical inquiries, sentence terminal particles, reduplicated words, and degree adverbs to communicate their thoughts and feelings. Feminist translation of describing female's body is also more straightforward, while the straightforward translation conforms to the feminist translator's idea of speaking women's body words out loud. For instance, in some translation versions, the female translator refers to the word "vagina" directly, while the male translators select to imply it in cryptics due to the taboo of sensitive words representing women. What's more, linguistic description is the key to character image shaping has a very important role [6].

Terminology Transformation is another key language feature in feminist translation. Feminist translators often introduce or modify terminology to challenge and subvert gender stereotypes presented in the source text. By replacing terms such as "mankind" with more inclusive alternatives like "humanity" or "people," translators promote a more egalitarian and inclusive language use [7]. This linguistic transformation acknowledges the presence and contributions of women, which challenges the historically male-centric language that reinforces gender biases. Such modifications are essential for creating a more gender-equitable discourse and dismantling linguistic barriers that marginalize women.

Furthermore, feminist translation adopts an Intersectional Perspective by acknowledging the interconnections between gender and other social categories such as race, class, and sexuality. It seeks to incorporate language that reflects these multiple identities and experiences, ensuring that translations do not perpetuate further marginalization [8]. By recognizing the intersectionality of gender, translators strive to avoid reproducing stereotypes or reinforcing hierarchies that arise from gendered language. Instead, they employ an inclusive language that embraces the complexities of individuals' experiences across various social dimensions.

In addition, feminist translation seeks to challenge linguistic bias that often marginalizes or subordinates women. Language structures and norms may inherently favor men and exclude or downplay women's experiences and perspectives. Feminist translators actively question the use of gender-specific terms and promote linguistic equality [9]. To combat linguistic bias, translators may opt for employing gender-neutral terms or introducing new vocabulary that reflects the diversity of gender identities. This inclusive approach aims to challenge the limitations imposed by language and create a more inclusive discourse.

In summary, feminist translation employs distinct language features to challenge and transform gender-biased language structures. By utilizing gender-inclusive language, feminist translators promote inclusivity and challenge binary gender constructions. Through terminology transformation, they challenge and subvert gender stereotypes, enabling language more egalitarian and reflective of diverse experiences. Additionally, an intersectional perspective ensures that translations acknowledge the interconnectedness of gender with other social categories, avoiding further marginalization. These language features in feminist translation play a crucial role in reshaping discourse, promoting gender equality, fostering inclusive and equitable communication.

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2.3. The Use of Strategies

Feminist translation employs a variety of strategies to address gender biases and promote feminist ideals within the translation process. These strategies are designed to challenge power imbalances embedded in both the source and target texts. This section explores three key translation strategies employed in feminist translation [10-12].

(1) Visibility and Agency: A fundamental goal of feminist translation is to emphasize the visibility and agency of women by ensuring their voices are heard and recognized in translated texts. This strategy involves amplifying women's experiences, perspectives, and achievements that may have been downplayed or excluded in the source text [10]. By consciously foregrounding women's narratives, feminist translators strive to rectify historical imbalances and contribute to a more inclusive and equitable representation of women in literature and discourse.

(2) Intervention and Disruption: Feminist translators often intervene in the text to disrupt patriarchal narratives and challenge oppressive discourses. This strategy entails adding footnotes, translator's notes, or incorporating alternative readings to expose and critique gender biases present in the original text [11]. Through interventions, feminist translators aim to subvert and challenge the prevailing norms and ideologies that perpetuate gender inequalities. By explicitly addressing and calling attention to these biases, they contribute to a critical examination of societal structures and promote a more nuanced understanding of gender dynamics.

(3) Cultural Adaptation: Feminist translation recognizes the cultural specificities that shape gender norms and seeks to adapt texts accordingly. Translators employ cultural adaptation strategies to ensure that feminist principles are effectively communicated and resonate with the target culture [12]. This involves navigating the cultural nuances of the target language and employing translation techniques that align with feminist objectives. By adapting the text to the target culture, feminist translators enhance its relevance and accessibility while maintaining the core feminist principles.

To comment on these three strategies, feminist translators actively employ these translation strategies to engage in a profound challenge against gender biases and advocate for feminist values. Their interventions seek to reshape the narrative by dismantling oppressive discourses and fostering critical dialogue on gender-related matters. Through their work, feminist translators aim to bring about social change by exposing and challenging the systemic inequalities that perpetuate gender biases in both the source and target texts.

By disrupting existing discourses, feminist translators strive to create space for alternative perspectives and narratives that centre the experiences and voices of marginalized genders. They aim to shed light on the diverse lived realities of women, non-binary individuals, and other gender identities that have historically been overlooked or misrepresented. Through careful linguistic and cultural adaptation, these translators ensure that the translated texts effectively convey feminist principles within the target cultural context.

Cultural adaptation is particularly crucial in feminist translation as it allows for the seamless integration of feminist ideals into diverse cultural contexts. By considering the nuances and specificities of the target culture, translators can effectively convey the transformative potential of feminist thought and activism. This adaptation process involves navigating the intricacies of language, cultural norms, and societal expectations to ensure that feminist values resonate and create meaningful impact within the target audience.

Ultimately, by employing these translation strategies, feminist translators actively contribute to the ongoing struggle for gender equality and social justice. Their work not only challenges and transforms individual texts but also seeks to reshape broader discourses and societal attitudes toward gender. Through their interventions and cultural adaptations, feminist translators play a vital role in fostering a more inclusive and egalitarian world.

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2.4. The Applications of Feminist Translation

Feminist translation finds applications in a wide range of contexts, spanning literature, legal documents, media, and activism. It serves as a powerful tool for challenging oppressive language and promoting gender equality. This section explores the diverse applications of feminist translation, highlighting its impact and significance in various domains. The discussion is supported by the following references [13-15].

(1) Literature and Arts: Feminist translation plays a pivotal role in literature and arts by amplifying women's voices, bridging cultural gaps, and fostering a global feminist dialogue. Translators act as cultural mediators, bringing feminist texts from different linguistic and cultural backgrounds to new audiences. Through their work, they facilitate cross-cultural exchange and challenge traditional gendered narratives. By making feminist literature accessible to a broader readership, feminist translation contributes to the recognition and appreciation of diverse women's experiences and perspectives [13].

(2) Legal and Political Discourse: Feminist translation has a significant influence on the legal and political arenas. It addresses gender biases in laws, treaties, policy documents, and other legal texts. By employing a feminist perspective, translators can expose and challenge systemic gender inequalities embedded within these texts. They contribute to creating legal frameworks that promote gender equity and justice. Additionally, feminist translation ensures that legal and political concepts are accurately conveyed across languages and cultures, enabling effective communication and participation of diverse voices [14].

(3) Media and Communication: Feminist translation plays a vital role in shaping media narratives and fostering inclusive communication. It challenges the perpetuation of gender stereotypes, biases, and harmful representations in media content. Translators employ feminist strategies to adapt and transform media texts, enabling them to convey feminist ideals and promote a more egalitarian portrayal of gender. By engaging in critical interventions, feminist translators disrupt patriarchal discourses, enhance visibility, and advocate for social change. This application of feminist translation in the media domain contributes to the creation of more inclusive and empowering media representations [15].

(4) Activism and Social Justice: Feminist translation serves as a powerful tool for activists and organizations engaged in social justice causes. It facilitates the dissemination of feminist ideas, theories, and campaigns across linguistic and cultural boundaries. Through translation, feminist activists can effectively reach diverse communities and mobilize collective action. Translated materials, such as pamphlets, manifestos, and educational resources, help raise awareness about gender issues and foster dialogue on feminist struggles globally. By providing access to feminist knowledge and empowering marginalized groups, feminist translation contributes to grassroots movements and collective efforts toward social transformation [16].

Feminist translation is a multifaceted practice that promotes gender equity, challenges oppressive norms, and amplifies marginalized voices across various domains. Its applications in literature, legal and political discourse, media, and activism demonstrate its potential for effecting social change and fostering inclusive societies.

In conclusion, feminist translation is a transformative practice that challenges gender biases, disrupts oppressive discourses, and promotes gender equality within the translation process. By analyzing language features, employing strategic interventions, and adapting texts to diverse cultural contexts, feminist translators contribute to reshaping narratives, amplifying marginalized voices, and fostering social change. Through their work in literature, legal and political discourse, media, and activism, feminist translation serves as a powerful tool for promoting inclusivity and empowering marginalized communities. By recognizing the power of language and actively engaging in critical

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translation practices, feminist translators play a pivotal role in creating a more just and equitable society where gender equality is celebrated and embraced.

3. Conclusion

Feminist translation plays a significant role in challenging gender biases, disrupting oppressive discourses, and promoting gender equality within the field of translation. Through an examination of impact, linguistic characteristics, translation strategies, and diverse applications, this review has shed light on the significance and impact of feminist translation in addressing gender inequalities and fostering social change. By critically analyzing linguistic characteristics, feminist translation seeks to dismantle gendered language, stereotypes, and linguistic biases. Alternative strategies, such as gender-inclusive language and cultural adaptation, are employed to challenge existing norms and promote a more inclusive representation of gender identities. The applications of feminist translation are far-reaching and impactful. In literature and arts, feminist translation amplifies marginalized voices, challenges gendered narratives, and facilitates cross-cultural exchange. In legal and political contexts, feminist translation addresses gender biases in laws and policy documents, contributing to the creation of more equitable legal frameworks. Furthermore, in media and activism, feminist translation disrupts harmful representations and promotes social justice. By actively engaging in critical interventions and amplifying marginalized voices, feminist translation contributes to reshaping discourses, challenging power imbalances, and advocating for inclusivity and equity. It recognizes the transformative potential of language and employs strategies that subvert gender biases within translation. Feminist translation's impact extends beyond the field of translation, as it promotes a more just and equitable world where diverse voices are recognized and celebrated. As feminist translators continue to challenge and reshape narratives, they contribute to the ongoing struggle for gender equality and social justice.

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The Interaction Between Cumulative Culture and Gender

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Abstract: In a society characterized by rapid technological and social advancements, we inherit knowledge from our predecessors while simultaneously building upon it to forge new cultural developments, and such process contributes to the Cumulative culture, the continuous and interactive process of adding innovations to a socially heritable unity of knowledge. Considering the prevalence of gender inequality background in our cultures, this academic article explores the intricate relationship between gender equality and cumulative culture. This paper posits that gender, as defined within the constraints of male and female due to various limitations, plays a pivotal role in this cumulative cultural process. As the results, the examination reveals a clear and positive association between cumulative culture and gender equality. Cumulative culture wields a significant influence over children's choices of gender role models, consequently impacting knowledge transmission and children's labor allocation. Simultaneously, fostering gender egalitarianism offers a pivotal avenue for advancing the evolution of human cumulative culture. This paper aims to declare the benefits of gender equality towards cultural evolution and humanity and proposes the potential ways to foster cultural societal thriving.

Keywords: Cumulative Culture, Gender, Gender Equality, Hunter-Gatherer Society

1. Introduction

Our society has been developing rapidly with all sorts of technological and social innovations, which are impossible to start from zero and be accomplished by any individual in a lifetime. While we benefit from the knowledge inherited from our predecessors, we are also building upon them to create a new culture. Cumulative culture is a continuous and interactive process of adding innovations to a socially heritable unity of knowledge [1]. In the context of gender equality not been fully achieved, it is vital to see the associations between cumulative culture and gender, which is defined as male and female in this article due to all kinds of limitations. Think of the cycle that has happened throughout history: stating females are less intelligent than males and thus rejecting females from receiving education can cause uneducated females to be less academically competitive than educated males, which will reinforce the stereotype and keep females further away from education. The pre-existed cumulative culture can generate gender differences in the social learning process, the generated gender differences can reciprocally magnify certain aspects of the cumulative culture, and the reinforced cumulative culture will start the cycle of reinforcing itself.

This article argues for the positive association between gender equality and cumulative culture and will start from the created gender differences during cultural transmission processes and end with

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gender equality and its associated benefits towards human cultural evolution. The following empirical studies are hard to generalize to the vast population because all of them took place in certain hunter-gatherer societies. However, they can show us the possible directions that we can go for in order to achieve a better society in the perspective of gender.

2. Case Study

2.1. Study 1: Aka & Chabu: Innovator and Transmission of Knowledge

The first study examines the process of transmitting innovations among adolescent populations of two distinct hunter-gatherer communities from the perspective of gender and found that the inclination of adolescents to seek out adult male or female innovators as their instructor is influenced by cultural context and teaching showed a bias towards individuals of the same sex [2]. The study has its participants from Aka of Central Africa and Chabu hunter-gatherers in southwestern Ethiopia. The study dedicated to figuring out what kind of people will be identified as innovators and the specific process of innovative knowledge transmission towards adolescents in order to enhance the living standard of individuals in different contexts. After obtaining consent from parents of participating adolescents and adolescents themselves, researchers recruited 20 adolescents from the Aka community and 12 adolescents from the Chabu community (male: female=1:1). 10 adults from Aka community were interviewed and the Chuabu adult sample consisted of 7 adults. The researchers collected data through casual and loosely organized interviews with detailed native expressions. The consensus of the concept for innovation from the participants was assured, and all informants were interviewed in their own languages. Finally, every participant was instructed to generate a list of individuals that they identified as innovators. Bystander contamination was prevented through providing private setting for participants. The study result shows that while there was a male-biased pattern in Aka community, more adult females were mentioned as innovators in Chabu groups because they made high-valued artifacts. Adolescents from both communities tend to prefer teachers of the same sex as themselves. These findings play a great role in showing the association between gender and the learning process of cumulative culture. The adolescents' choice of innovators can be determined by cultural context, and same-sex-biased teaching is notable. This study supports the thesis that gender equality can support the formation of a better cumulative culture: By making innovators of a certain gender more preferred, they will have more opportunities to transmit their knowledge. As a direct result, limited transmission of knowledge from another gender will conceivably occur. The next study will discuss the cultural transmission and sexual division of labor, which will continue the topic from the perspective of preferred same-sex teaching in cumulative culture and discuss its possible causes.

2.2. Study 2: Aka Forest Foragers & Ngandu Farmers: Gender Model and Work

The second study examined the process of generating cumulative culture in the Aka forest foragers and Ngandu farmers of the Central African Republic and found out the cultural transmission of work skills within the same sex is linked to the sexual division of labor that varies across cultures [3]. The researchers conducted this study to provide new insights into the transmission of culture and support the formation of a better characterization of the dynamic relationship between childhood and culture in human adaptability. They conducted field work with the Aka and Ngandu community with participant observation, systematic behavioral observations, and semi-formal interviews from 2008 to 2010. The participants were Aka and Ngandu children aged 4-16, and the observational data were collected through focal follows. Participants were all randomly selected, and researchers had obtained parental consent and child assent before the observation began. In 2008, researchers chose to observe children during roughly the same daytime hours and each on a single day. In 2010, in order to

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eliminate potential biases, children were randomly assigned to three 2-hour groups between 6am and 6pm. The 2008 sample included 35 Aka children aged from 4-17, 47% of them were female, and the average time of observation of each was 272.3 minutes. The 2010 sample had 50 Aka children, 52% of which were female, and 48 Ngandu children, 50% of which were female. Kids in the 2010 sample aged from 4 to 16, and they were observed for 233.6 minutes on average. The results display a positive association between the time spent on observing same-sex models and the time children spend on working. The lack of a same-sex model in society is associated with a direct result of less working time of children of a certain sex, which supports the thesis of the article. If a certain field lacks workers of certain sex, it could be a discouraging message to children of that gender and thus create loss of the culture. The results of the two studies that we have observed indicate the importance of having balanced gender models in community to ensure children can learn equally sufficient knowledge in social learning with the consideration of same-sex preferred transmission and receive equal influence upon their work in the future. The third study will further discuss the possible gains of cumulative culture when gender equality is achieved.

2.3. Study 3: Agta & Mbendjele BaYaka: Egalitarian and Prosociality

The last study observed patterns of co-residence among Agta and Mbendjele BaYaka hunter gatherers and found out increased sex egalitarianism is associated with the societal features that are proposed to provide the specific context for the development of cumulative culture [4]. The researchers dedicated to figure out how a distinctive social system of having mobile hunter-gatherers with low within-camp relatedness and fluid meta-groups emerged, which can have great positive impact to human evolution. They collected data from 191 adults across 11 camps among the egalitarian Agta, with a total of 4055 dyadic relationships; 103 adults across 9 camps among the egalitarian Mbendjele with a total of 1863 dyadic relationships; and from male-biased farming community Paranan with 1049 dyadic relationships. The researchers established and ran two models of co-residence patterns across observed populations: egalitarian and non-egalitarian. For the egalitarian population, both husband and wife have equal influence; for the non-egalitarian, only one sex has the influence. The results of the two models showed similar graphs with those of actual collected data, and the modeled egalitarian camps showed a notably higher proportion of unrelated dyads compared to the non-egalitarian, single-sex dispersal camps. This study has its great importance of showing the future possibility of having the evolution of hyper-cooperation and prosociality. If gender equality can be achieved, communication and cooperation between unrelated individuals will evolve and thus promote information exchange, which is essential for cumulative culture. The strength of this study is the generalizability of its models, which were verified by actual data collected from three communities. Its weakness can be that the actual data were only from a few communities. All three studies show the interaction between cumulative culture and gender and indicated that focusing on gender equality through the perspective of same-sex teaching preference can be a great starting point of generating better cumulative culture.

3. Conclusion

In conclusion, the studies of the association between cumulative culture and gender point out the positively associated relationships between cumulative culture and gender equality. The cumulative culture can indirectly or directly influence children's decision of gender of their innovators and thus affect the transmission of knowledge and children's working time, while gender egalitarianism can create a chance for the evolution of human cumulative culture. Due to the cumulative nature of our cultures, it cannot avoid rigidity towards the rules in order to ensure it can be passed down properly [5]. While we can only have association studies because of the traits of the constructs, these studies

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are still significant in pointing out the possible solutions of the current state of sexism. From the standpoint of contributing to cumulative culture, having a more balanced gender ratio in workplaces can be a good start to begin the evolution of human society.

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Temporal Dynamics of Online Sentiments: Investigating the Impact of Real-World Events on #StopAsianHate Twitter Movement

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Abstract: Stop Asian hate has been a heated topic on social media platforms because of the increase in Asian hate after the breakout of COVID-19 and hate crimes caused by Asian hate. The hashtag #StopAsianHate on Twitter points out that making proper consensus decisions can be an effective way to spread the impact of hate crimes and attract more attention to Asian hate to call for actions to stop Asian hate. To gain more theoretical knowledge for consensus decisions and guidance of public opinion, this study used MDCOR and tools developed by our researchers to analyze posts under tweets (opened answers) posted under the hashtag #StopAsianHate (from March 1, 2022, to August 31, 2023). The tools being used can directly analyze the open answers on Twitter, providing the study with the identification of topics and sentiment analysis. Through the analysis of 5-month data, which is far longer than other research, the dynamic of the public's opinion and sentiment is clearly shown. By understanding the shifts in public opinion and sentiment, more valid strategies for advocacy of anti-racism are hoped to be found.

Keywords: Stop Asian Hate, Data Mining, Social Media, Sentiment Analysis

1. Introduction

Due to the pandemic that raised prejudices against the Asian community, the Asian community has been burdened with an increasing amount of negative sentiment or hate speech. Data that intuitively reflects the extent of discrimination Asian Americans suffered during the COVID-19 pandemic cannot be available without the surveys done by previous researchers. According to Federal Bureau of Investigation data, the number of crimes triggered by Asian Hate increased by 77% in 202012 [1]. In addition, according to a nationally-representative survey conducted by SAH and the Edelman Data & Intelligence Team in 2020, nearly one in five Asian Americans (21.2%) and Pacific Islanders

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(20.0%) have experienced a hate incident in the past year [2]. A significant racist incident named the Atlanta Spa Shooting originates from anti-Asian sentiments. On the evening of March 16, 2021, Robert Aaron Long pulled the trigger in three separate spas in Atlanta, Georgia, killing eight people– six of whom were Asian women. It is worth mentioning that social media platforms play a critical role in providing users with an online sphere to respond to incidents. Twitter, which is considered to be one of the most popular contemporary social media, classifies different topics with the function of hashtags.

This study's understanding of the topic has been greatly strengthened by the previous studies concerning the discrimination against Asians during the COVID-19 pandemic. Some scholars have summarized several significant themes regarding the hashtag #StopAsianHate through content analysis of TikTok videos during the pandemic, and the themes include Asian abuse/attack, awareness of Asian hate & hate crimes, somber tone/expression of sadness, etc. [3]. Another study has divided four categories of oppression towards Asians, which include ideological, institutional, interpersonal, and internalized oppression [4]. All these previous studies provide methodological or theoretical guidance for us to form topic and sentiment analysis methods that are particularly suitable for this research.

Differ from previous studies, this study is going to analyze the data using the MDCOR, which is able to analyze large amounts of open-ended questions, which are tweets in this paper, without the need to delete duplicate responses, which means this research can deal with larger amounts of data and show the traffic on each topic. Furthermore, the research team uses the tweets data on the topic - StopAsianHate - for a long period of time, and the team can analyze any subtopic under StopAsianHate during the time of analysis. Also, the research further enriches understanding of this topic by doing a sentiment analysis before/after the event (overtime).

Relying on a portion of Twitter data where users are using the hashtag #StopAsian Hate, this study offers a content analysis of the evolution of #StopAsianHate movement after the Atlanta Spa Shooting and insights into the patterns that can be discerned in the temporal fluctuation of the #StopAsianHate movement on Twitter, particularly about other key socio-political incidents like the Black Lives Matter campaign and the implementation of the Biden COVID-19 Hate Crime Act. By doing this research, the relationship between time and the dynamics of public opinion is hoped to be found, giving an effective consensus decision on how to enlarge the impact of those anti-racism events and advocate more discussions about anti-racism. Such discussions are urgently needed to make the public better aware of the evilness of racial discrimination and raise the minority's social status by attracting more attention from scholars, politicians, and charities.

2. Literature Review

Before the breakout of the COVID-19 pandemic in 2019, the relevant discussions mainly focused on the general hate crimes or bias crimes towards Asians, assessing the connotations, types, offenders and victims. A study in 1999 has mentioned that though crime based on prejudice against Asians has generated far less research and writing than crime against blacks, a considerable amount of prejudice and violence against Chinese immigrants early in the century and against Japanese Americans during World War II still have been documented [5]. In the United States, Asians has been discriminated in two primary ways: made hyper-visible as the "perpetual foreigner" or invisible as the "model minority" [6]. This finding corresponds to some qualitative studies that have suggested that Asian Americans may face unique types of discrimination, mainly in the former situation. For instance, a study using key informant interviews has found that Hmong adults experienced discrimination based on nativity and English proficiency in addition to the same types of discrimination faced by African Americans [7].

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These studies, however, analyze the emergence and characteristics of Asian discrimination mostly from the traditional aspects of psychology or politics and very few surveys are conducted on social media platforms. The new era of big data tremendously facilitates information exchange and public opinion propagation. With the extensive application of Internet technology, the establishment of various social media platforms has broken traditional geographical boundaries and time and space restrictions, and hundreds of millions of Internet users can exchange and share data, views and ideas at the same time. These characteristics of new mass media act as the trigger conditions for the formation and outbreak of public opinion, and a plain topic may be amplified and spread rapidly. Therefore, the previous studies do not anticipate the virus from nature can become "racialized" and the xenophobic sentiment during the COVID-19 pandemic will present a new dilemma for Asians in cyberspace, which arouses new discussions regarding the discriminatory treatment of Asians and Asian communities.

After the breakout of the COVID-19 pandemic, there have been a number of discussions focusing on quantitative assessment based on the indicators obtained from the social platform. Some scholars have summarized several significant themes regarding the hashtag #StopAsianHate through content analysis of TikTok videos during the pandemic, and the themes include Asian abuse/attack, awareness of Asian hate & hate crimes, somber tone/expression of sadness, etc. [8]. In addition, there has been interest from academics in more sophisticated patterns, classification standards and other qualitative features of hate crimes, aggressions and other negative actions against Asians during the COVID-19 pandemic. It is worth noting that a large proportion of qualitative research is based on data collection and analysis. For instance, a research team has used data mining to create a quantitative descriptive study on the tweets under the topic of stop Asian hate and ultimately built their analysis on five themes [9]. Another study has examined how a specific identity group occupies the #StopAsianHate hashtag on TikTok to counter anti-Asian racism and its narrative characteristics by Critical Technocultural Discourse Analysis (CTDA), which is a multimodal analytic technique [10]. Another study has employed a discourse analysis model developed from the theory of Teun A. van Dijk, which includes three stages, namely the text structure, social cognition, and context. This model is used to analyze data extracted from Twitter [11]. Other qualitative studies are mostly based on grounded theory and interview methods to carefully examine and summarize the discrimination faced by Asians. A study conducted in 2023 has divided four categories of oppression against Asians, which include ideological, institutional, interpersonal, and internalized oppression [12]. This classification provides a comprehensive framework for further understanding the different forms of oppression that Asians may face and sheds light on how the oppressions may have been alleviated or aggravated under the political and social environment during the pandemic and even the post-pandemic era.

Also, by analyzing the attribute indexes, for instance, the age, gender, race, social capital, political affiliation, and religious status of the Twitter users who participate in the relevant topics, more fine-grained analyses indicate how public opinion and topics vary according to user characteristics [13]. Due to the limited data access, this article does not include fine-grained analyses.

What's more, several studies have mentioned that the relevant events of anti-racial discrimination, for instance, the Black Lives Matter movement on Twitter, are also important reflections of confrontation politics, popular and righteous rage, and grassroots resistance [14]. The modern social media platform, Twitter, can be used as an emerging public sphere to investigate public attitudes and debates after some high-profile tragedies [15]. Some scholars have created a large dataset of anti-Asian hate, namely the COVID-HATE, to examine over 30 million tweets and a social network with over 87 million nodes in three months, and have found that hate emotions are contagious and individuals are highly likely to become hateful after being exposed to hateful content. Also, this study reveals how anti-hate messages can influence users' attitudes and discourage users from turning

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hateful in the first place, which indicates the specific mechanism of emotional transmission on social media [16].

All these previous studies provide guidance on how to form topic and sentiment analysis methods that are particularly suitable for this research. However, there is a dearth of theoretical and empirical studies that satisfy all the following aspects simultaneously.

(1). Dynamics analysis and longer time span. In most literature, only the current and static public attitudes are studied within a short time span of one or two weeks before and after certain racial discrimination incidents or anti-racism movements. The innovation of this paper is to study the change in online public perceptions over 5 months after the Stop Asian Hate Movement.

(2). Including other social factors. It is precisely because of the longer time span that many other social factors will be inevitably integrated into the fermentation progress of one particular event, and various related events may affect public opinions on the Internet to some extent. The previous literature only analyze the relationship between current public attitudes and the issue itself without considering other social factors.

(3). Using more representative samples. This article adopts the method of machine learning and NLP to examine texts instead of manually analyzing them, so as to extract the attitude of the public from massive data. Other literature basically uses small samples, focusing on specific groups that are not representative enough.

3. Research Method

3.1. Data Collection and Selection

The data for this study consisted of tweets posted under the hashtag #StopAsianHate, which was a social movement that emerged in response to the rise of anti-Asian hate crimes and discrimination worldwide. The tweets were collected using the Academic Twitter API, filtered by language (English only) and date (from March 1, 2022, to August 31, 2023), and duplicate tweets were deleted. This paper then used a random sample of 5,000 tweets each month, resulting in a final dataset that contains 20,000 tweets relevant to the #StopAsianHate movement, which accounts for 2.00% of the entire accessible dataset.

3.2. Subtopic Identification and Categorization

The tweets were analyzed using the software MDCOR [17]. First, the research team uploaded the CSV data file separated by month and used the software to generate the initial text mining output. Second, the research team removed frequently occurring words that were related to the topic name and negatively affected the result. Third, the research team used the parameter according to previous research and generated a matrix to show four models of correlation or dissimilarity [18]. Fourth, referring to the generated matrices, the research team tried several different numbers of codes that were almost the closest solution to a correlation of 0 and a dissimilarity of 1. The research team selected the one that successfully separated the topics and didn't have similar subtopics in different codes based on the most representative data. Lastly, the research team saved the output and named each subtopic with a suitable name.

3.3. Sentiment Analysis and Graph Generation

The research team conducted sentiment analysis using an application (Google Drive link: https://drive.google.com/file/d/1auSkXHGPQVtHnkx6RnR9TyBv-zdAWyG4/view?usp=sharing). The research team selected the "type" column as the "code number" and the "text" column as the "quote". The team obtained the graph and data of sentiment categories for every single subtopic. Then,

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the research team divided each sentiment data by the highest in their subtopic to ensure that every sentiment has a scale from 1 to 0, which can be displayed by a heat graph and association graph. Lastly, the revised data was put into the R code for the heat and association graph [19].

4. Results

As of the period of time the data was extracted, massive amounts of tweets are presented to the study. In order to guarantee that the input data could be analyzed by MDCOR, the group utilized R language to generate clean data, which means there would be no meaningless characters emerging (e.g.: emojis, abbreviations and so on).

4.1. Preparing process outcomes

By inputting the clean data of each month into MDCOR, the study group got the list of word frequency, which shows the most frequent words that appeared on the platform in a specific month. The study regulates the range of the list from the most frequent to the 20th, so that the group can relatively accurately and readily remove stop words or phrases that express no sentiments, from the inventory. For data in May, the study excluded 'stopasianhate', 'Asian', 'much', 'have', 'people'; for June, 'stopasianhate', 'Asian', 'have', 'people', 'much' were excluded; for July, the group canceled 'people', 'stopasianhate' due to their abnormally high word frequency; for August, 'stopasianhate', 'Asian', 'have' are excluded.

Then, based on the processed word frequency inventory and the clean data, MDCOR generates a Metrics plot to showcase the relationships between the number of topics and (dis)similarities.

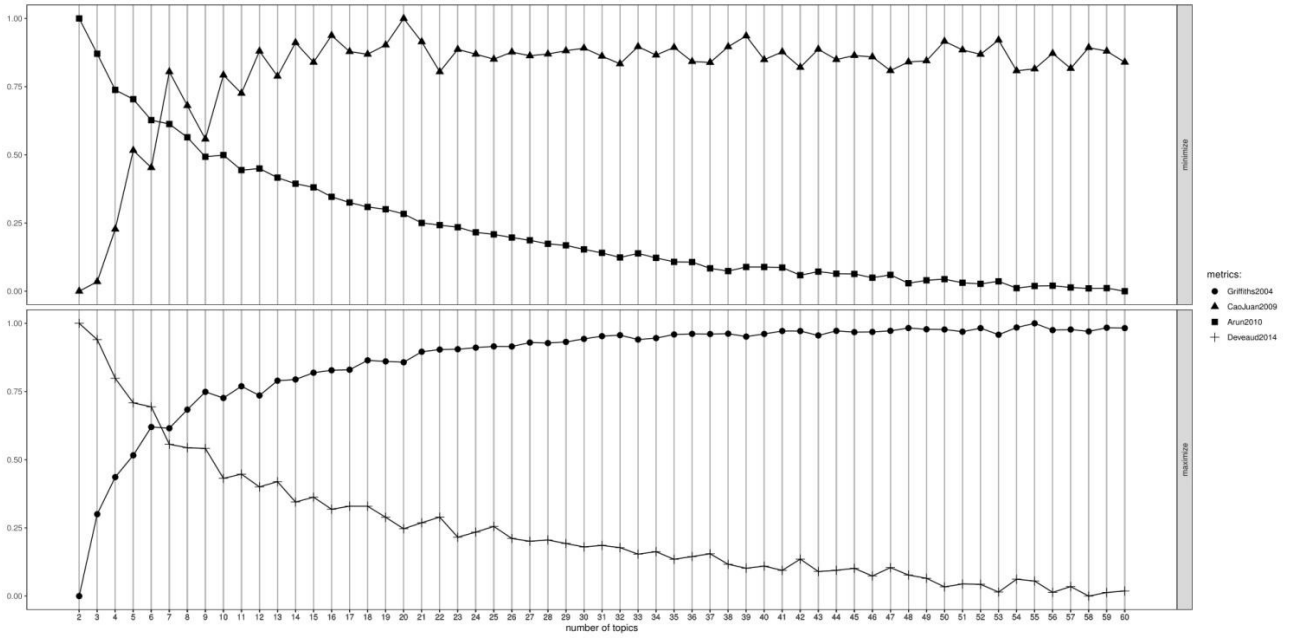


Figure 1: Metrics plot for July topics

For example, as figure 1 shows, in both graphs, the x-axis is designed to be the number of topics. For different numbers of topics, the researchers choose to use for topic sorting, the upper Metrics will show various outcomes of similarities, while the one below will show outcomes of dissimilarities. The standard the study uses to choose the proper number of topics is to focus on the maximum discrepancy between y value of points from the two graphs, which means the goal is to find the optimum number of topics to make the topics more separate from each other. To avoid contingency,

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the group also spent time inspecting the output of the topic division. Finally, the study group chose to continue with 5 topics in May, 7 topics in June, 2 topics in July and 3 topics in August.

4.2. Inter-topic Distance Map (via multidimensional scaling)

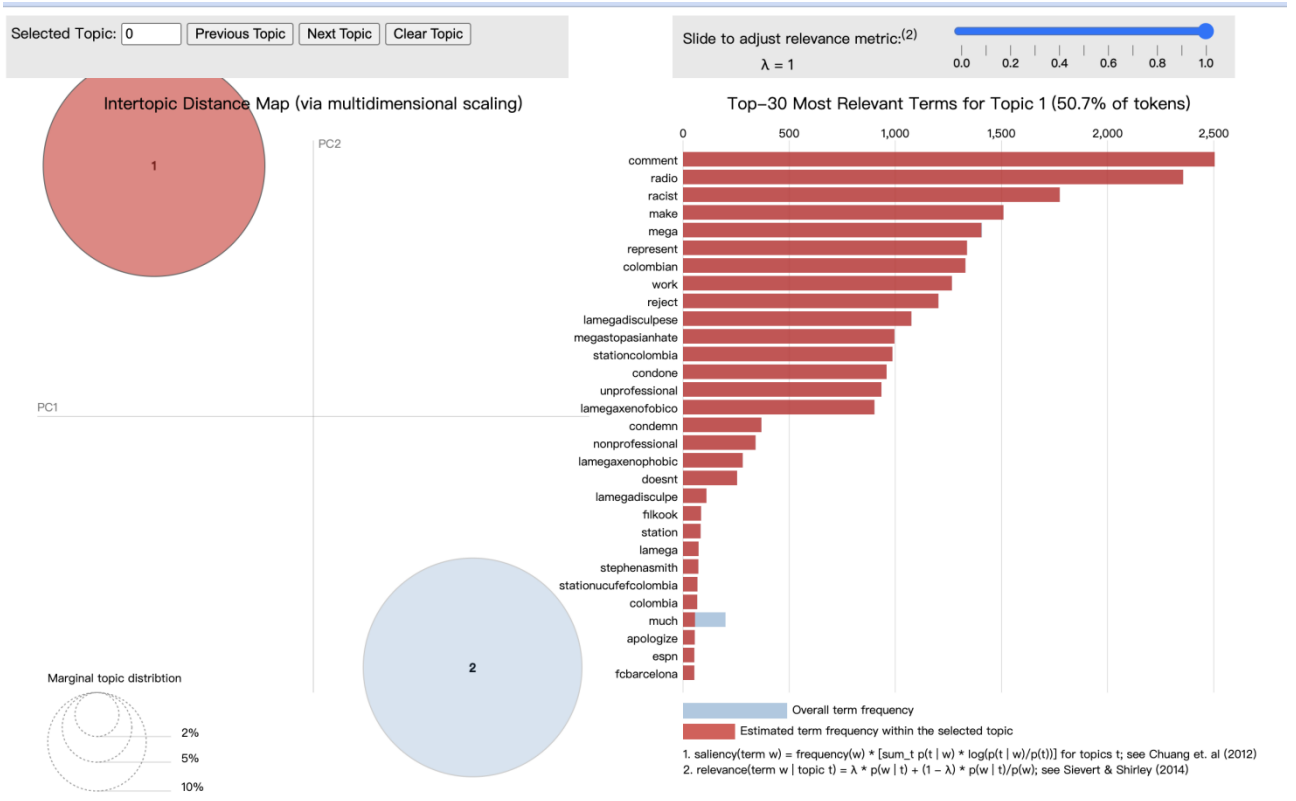


Figure 2: Inter-topic Distance Map of July

Inter-topic Distance Map (IDM), as shown in Figure 2, a kind of interactive graph generated by MDCOR, clearly highlights the extent of separation of each topic. Researchers are able to integrate most of the information analyzed by MDCOR based on the tweets provided. Intuitively, for different topic, different portions of word frequency are displayed in front of readers. This type of graph is an excellent representative of the combination of word frequency study and topic division.

Eventually, the topics are divided as:

May:

(1) V1: Asian American Heritage Month & Solidarity
(2) V2: Legislation to Address Anti-Asian Hate Crimes (Biden's Covid-19 Hate Crimes Act)
(3) V3: Various Current Events & Supportive Expressions
(4) V4: Against Racism & Advocate for Equality
(5) V5: Against Spreading Fake News (Yan Limeng)

June:

(1) V1 - Click bait (TTRPG You Tube channel)
(2) V2 - Against Spreading Fake News (Yan Limeng)
(3) V3 - NY attack
(4) V4 - Opposition to EAGLE Act (Pelosi)
(5) V5 - Donations
(6) V6 - VictoriasSecret & Against Racism

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(7) V7 - Racism in Volleyball: Serbia Incident
July
(1) V1 - Condemn La Mega
(2) V2 - Urge TwitterSupport to Against allkpop
August:
(1) V1 - Condemn La Mega
(2) V2 - Against Spreading Fake News (Yan Limeng)
(3) V3 - Aggressively Condemn La Mega

4.3. Sentiment Analysis

Through R language, the study group took advantage of the sentiment analysis program, which is based on the accurate result of topic division. For the purpose of integrating the outcomes of sentiment analysis, the study adopts three kinds of methodologies to display the result in various dimensions.

4.3.1. Sentiment Histograms

The study uses sentiment histograms to horizontally compare the dynamic change of each sentiment between the topic changes in every month. All the grams are available through the following links:
https://rpubs.com/haobo8/stopasianhate_May,
https://rpubs.com/haobo8/stopasianhate_June,
https://rpubs.com/haobo8/stopasianhate_July,
https://rpubs.com/haobo8/stopasianhate_August.

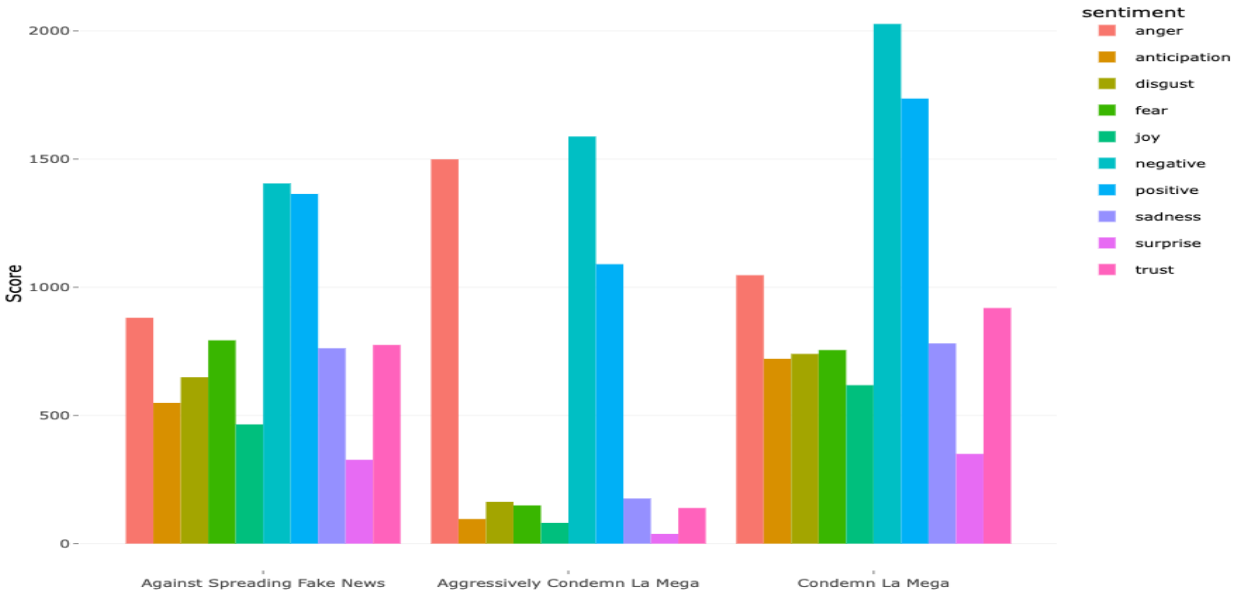


Figure 3: Sentiment Histogram for August subtopics

Due to the massive amount of information available from the histograms, the study has to be limited in a smaller range of information for analyzing artificially. Then, the group gave out the solution that only the top three ranked sentiments would be analyzed.

On the basis of this principle, the group designed a table to collect the top 3 sentiments that occur in each topic, just as Table 1 shows. As shown in Figure 3, for each of the three August subtopics (Against spreading fake news, Aggressively condemn La Mega and Condemn La Mega), the extent

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of different sentiments are quantified as scores. Objectively, ‘joy’ was the most intense sentiment during August; ‘positive’ and ‘anger’ was also obvious and presented an increasing trend.

Table 1: Top 3 sentiments for each topic

	Topics Top 3 emos (scores)	1	2	3
May	V1	Positive(2297)	Trust(1158)	Anticipation(836)
	V2	Negative(1285	Positive(761)	fear(754)
	V3	Negative(1695)	Positive(1436)	Anger(1336)
	V4	Positive(1316)	Trust(856)	Negative(819)
	V5	Positive(987)	Negative(495)	Anticipation(461)
June	V1	Positive(953)	Negative(547)	Trust(538)
	V2	Positive(1206	Negative(705)	Trust(700)
	V3	Negative(859)	Positive(688)	Fear(494)
	V4	Negative(1375	Positive(1011)	Anger(822)
	V5	Positive(516)	Negative(154)	Anticipation/trust(114)
	V6	Negative(773)	Positive(559)	Anger(529)
	V7	Positive(675)	Negative(664)	Trust(492)
July	V1	Negative(4375)	Positive (4089)	Fear(2864)
	V2	Positive(2353)	Negative(1714)	Anger(1576
August	V1	Negative(2027)	Positive(1736)	Anger(1047)
	V2	Negative(1405)	Positive(1364)	Anger(881)
	V3	Negative(1588)	Anger(1499)	Positive(1090)

According to table 1, researchers can vertically find the rule of sentiment fluctuation between adjacent months; at the same time, horizontally, ranks of sentiment scores will present the main, weighted components of the emotions of Twitter users on the specific topic during the month.

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4.3.2. Sentiment Network Analysis

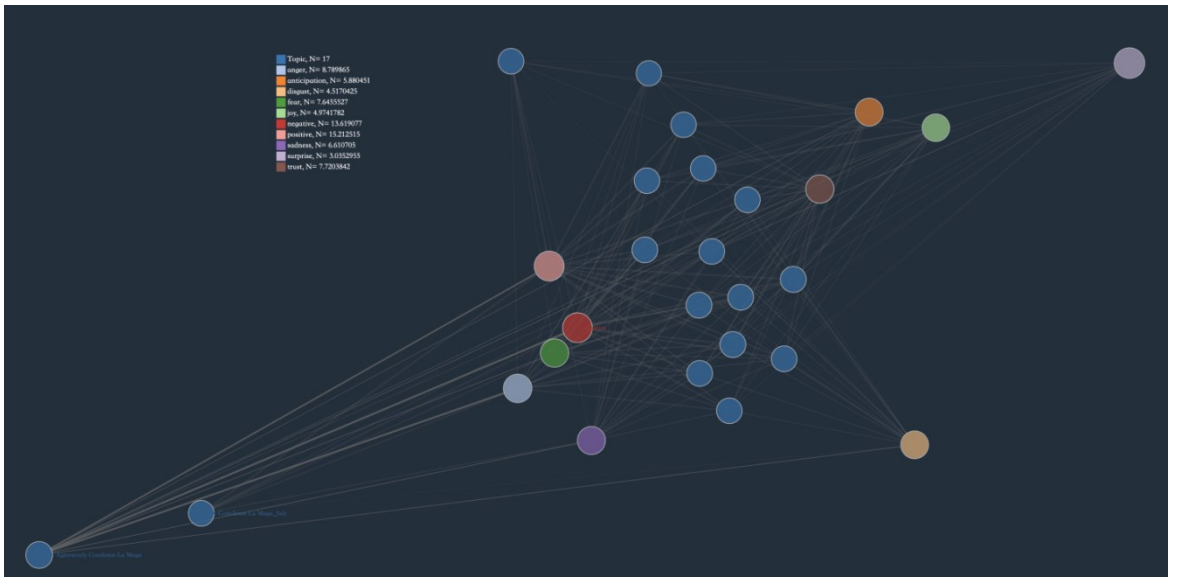


Figure 4: SNA diagram of Topic #StopAsianHate

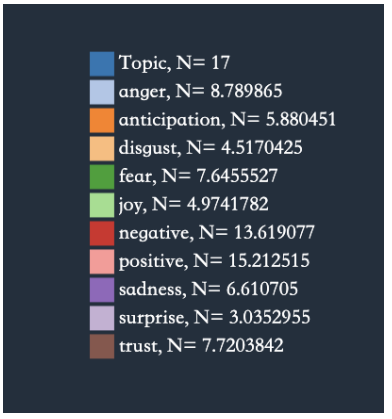


Figure 5: Figure legend (supplementary)

The Sentiment Network Analysis (SNA) graph is also interactive to viewers. The group finds it extremely detailed and is able to showcase any relationship between the topics and sentiments. Researchers can make deductions by observing the sparsity, the distribution, the value of the sentiments and the degree of thickness of threads. The whole SNA graph is accessible through https://rpubs.com/haobo8/stopasianhate_association_graph.

In Figures 4 and 5, it can be seen that the 'surprise' is the farthest from the centre of the graph, which means that 'surprise' is the least represented among all the sentiments. Compared to 'surprise', 'negative' is much closer to the centre, which means that Twitter users tended to hold negative emotions towards all the topics throughout the whole research period of time.

4.3.3. Sentiment Matrix

Apart from the SNA graphs, the group generated a Sentiment Matrix to support the claims and assist data analyzing procedures. The following link will lead to the whole graph on Rpubs: https://rpubs.com/haobo8/stopasianhate_sentiment_matrix.

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Figure 6: Individual sentiments of subtopics in StopAsianHate

Figure 6 shows that in different periods of time, people will make different extent of reactions towards a similar subtopic. For example, Condemn La Mega in July and August shows different components of sentiments. In July, people held fewer negative opinions but more positive sentiments. So, the emotional trend of public consensus will be altered as time passes.

4.4. Findings

By synthesizing the deductions made according to the several types of graphs previously mentioned, the study group acquired general patterns of sentiment changes.

4.4.1. Purposes

Basically, the group summarized the purposes of all the events as (1) The shifting of topics on a monthly basis underscores the transient nature of public focus, often fueled by emergent events or incidents capturing rapid attention; (2) While topics have changed over the months, certain consistent themes persist, particularly advocacy against racism and the spread of fake news, condemnation of current incidents of racism, and support for unity and equality; (3) Continued condemnation of racist incidents and fervent calls for unity and equality remained overarching themes; (4) Instances of racially motivated incidents are a huge influence on the topics of that month, indicating that people are using #StopAsianHate to condemn and advocate against racism; (5) Some are using the hashtag as a way to attract attention for personal gain.

4.4.2. Comparisons

The topics are mostly different between months, and the variations are related to specific events of that month, but some topics reappear in other months. For this phenomenon, several statements are proposed: (1) New topics surfaced each month, aligned with significant events in that time frame (e.g., support for the Covid-19 Hate Crime Act in May, the New York Attack in June), which underscores a discernible correlation between the thematic content of Twitter posts and the prevailing events of a given month. (2) A recurring topic (in May, June and August) was the condemnation of spreading disinformation, suggesting its continued relevance across periods. (3) Another recurring topic was the condemnation of La Mega (in both July and August) and there is an escalation of aggressiveness in its rhetoric in August.

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4.4.3. Further Analysis

The study conducts a more comprehensive analysis of sentiment fluctuation. It is separated into 3 parts so that clues and phenomena can be stated clearly.

4.4.3.1. Monthly Analysis

May

(1)Positive sentiment dominates the topics: Asian American Heritage Month & Solidarity, Against Racism & Advocate for Equality, and Various Current Events & Supportive Expressions, including advocating for unity.

(2)Negative sentiment dominates the topics: Legislation to Address Anti-Asian Hate Crimes and Against Spreading Fake News, including condemning the spreading fake news incidents of hate crime, accompanied by a feeling of fear.

(3) Expecting a high proportion of positive sentiment for the Covid-19 Hate Crime Act, it is surprising that people responded to this act with a mixed and more average sentiment of negative, positive, fear, and a comparatively high proportion of anger.

June

(1) The NY attack contains a higher percentage of all emotions with a high percentage of negative sentiment and anger (most discussions and emotions).

(2) Clickbait acts as a way to promote a YouTube channel. The percentage of emotions is really low.

(3) Anger is more associated with racist incidents like the NY attack and the Victoria's Secret Controversy.

July

(1) Against allkpop's sentiment distribution resembles June's Against Spreading Fake News' distribution with top 3 sentiments of negative, positive, and fear.

(2) It is unexpected that the topic of condemning La Mega has a relatively high percentage of positive sentiment.

August

(1)Aggressively condemning La Mega reflects negative sentiment and anger dominates the topic, which creates an obvious comparison between condemning La Mega and aggressively condemning La Mega.

4.4.3.2. Between Month Analysis

Depending on the table constructed previously, the group made inferences about the sentiment change: (1) In May and June, there were relatively more positive sentiments, with a medium extent of trust and anticipation (2) In July, more intense negative sentiments with some fear and anger presented. (3) In August, it is dominated by intense negative sentiments and anger.

A change towards negative and furious sentiments from May to August is discovered. The reason why it presents is that according to the topics of Twitter content, May and June still contain positive advocacy of equality and unity, but July and August are completely urging and condemning racist incidents.

4.4.3.3. Special Topic Analysis

For the two overlapping topics, 'Against Spreading Fake News' and 'Against La Mega', change in sentiments indicate the increase intensity of negative public sentiment towards this topic as time passed. Maybe in August, the La Mega incident, with the publicity of BTS and the attention it brings

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(Kpop fandom), incited a more aggressive and furious sentiment for other incidents in that entire month.

5. Discussion

This research provides insights into the relationship between social events and online public perceptions during the #StopAsianHate movement following the outbreak of the COVID-19 pandemic. Recognizing the impact of other social factors on online perceptions, data collected for this study captured how different events affect online topics under the StopAsianHate movement and how certain online topics change or sustain over time. Utilizing machine learning and natural language processing (NLP) to analyze massive data sets provides a more representative sample of public sentiment. The use of sentiment histograms, sentiment network analysis, and sentiment matrix allows for a multifaceted examination of how sentiments change over time and their relationship with specific topics.

From the topics of the five-month data that the research group summarized, online perception and discussions have a close connection to current events such as the following:

(1) Spreading fake news - Yan Limeng, a Chinese virologist, claimed coronavirus was created in a Chinese lab, but her research was widely discredited. Critics suggest she's influenced by Steve Bannon and Guo Wengui to spread false claims about COVID-19's origin. (2) Biden signed the Covid-19 Hate Crime Act to address hate crimes during the pandemic, particularly the rise in violence against Asian Americans. (3) New York attack - A man attacked a woman of Asian descent on a New York City sidewalk in Chinatown, hitting her in the face, which sparked concern about hate crimes against Asians. (4) The EAGLE Act prompted China's National People's Congress to condemn it as a Cold War mentality, asserting it interferes with China's development path and policies. (5) Soccer star Megan Rapinoe faced backlash over an old tweet many considered racist after signing with Victoria's Secret. (6) A Serbian volleyball player was suspended for making a racist gesture by stretching her eyelids, mocking Asian heritage, during a match against Thailand. (7) A Colombian radio program, "La Mega," insulted K-pop group BTS and South Korea, falsely referring to BTS as Chinese and attributing their success to money and sponsorship. (8) Concerns were raised over allkpop's posts promoting racism and xenophobia toward Southeast Asian people, leading to calls for TwitterSupport to take action against the website.

The findings and results offer the following insights: (1) The shifting of topics on a monthly basis underscores the transient nature of public focus, often fueled by emergent events or incidents capturing rapid attention; (2) While topics have changed over the months, certain consistent themes persist, particularly advocacy against racism and the spread of fake news, condemnation of current incidents of racism, and support for unity and equality; (3) Continued condemnation of racist incidents and fervent calls for unity and equality remained overarching themes; (4) Instances of racially motivated incidents are a huge influence on the topics of that month, indicating that people are using #StopAsianHate to condemn and advocate against racism; (5) Some are using the hashtag as a way to attract attention for personal gain; (6) Certain topics that relate to certain popular culture fan groups (e.g. Kpop fan group) sustain across months and even incite a more aggressive sentiment over time.

6. Conclusion

In recent years, Asian hate has increased due to the pandemic. As a result, hate speech was raised, and hate crimes like the Atlanta shooting occurred, while people were also using social media platforms to spread stop-Asian hate. Social media platform, such as Twitter, was considered an essential role in reflecting people's response to Asian-hate crimes and racism. In this study, hoping to

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make a distribution to anti-racism, MDCOR and tools developed by researchers were used to analyze tweets (opened answers) posted under the hashtag #StopAsianHate (from March 1, 2022, to August 31, 2023). The 5-month data can help the research to get a more comprehensive result as well as a consensus dynamic. Through subtopic identification of each month and sentiment analysis derived from the data, the main findings are as follows:

(1). The focus of public opinion is basically ephemeral and often fueled by emergent events and incidents, mostly changing monthly, while certain themes maintained appearing in the hashtag, particularly advocacy against racism and the spread of fake news, condemnation of current incidents of racism, and support for unity and equality.

(2). Certain topics that relate to certain popular culture fan groups (e.g., K-pop fan groups) sustain across months and even incite a more aggressive sentiment over time. Other posts, such as calls for unity and equality, usually do not have that much negative sentiment.

(3). Some people were using the heat of hashtag #StopAsianHate to attract attention for personal gain.

6.1. Limitation

The research data came from a portion of the posts on Twitter Academic that contain the hashtag #StopAsianHate and cannot be generalized to all social media platforms. The analysis only covered the data form of text data. Due to the limitations of the computation source, it was not feasible to process all data but a portion of it - 5000 text data in 30,000+ text data every month.

Due to the lack of data on March (38) and April (3), the study didn't cover the entirety within the five-month timeframe. The topics separated by MDCOR were generally probability-based and their accuracy cannot be guaranteed. In addition, MDCOR only categorized the data into similar groups without specifying the content. The specific topics for each month were summarized by the research group, and relatively irrelevant information was eliminated based on the research team's discussion and consensus.

6.2. Implication

These findings have several implications for comprehending the online dynamics of social movements and public perceptions:

(1). This research underscores the significance of considering the temporal dynamics of online discussions, as public attention and sentiment can alter significantly over time. Researchers should account for these changes when analyzing social media data related to social movements.

(2). Current events and incidents play a notable role in shaping online discussions. Researchers and policymakers need to be aware of how real-world events can trigger and influence online conversations.

(3). The shift from positive sentiments to negative sentiments within months suggests that online activists adapt their messaging and emotional tone based on the prevailing circumstances. Understanding these shifts can advise strategies for advocacy and awareness campaigns.

While this research focuses on Twitter, future studies could gain a more comprehensive understanding of public perceptions across various social media platforms by conducting a cross-platform analysis.

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Lian Ren, Tianlin Liu, Junming Zheng, Luyao Zhao and Haobo Zhang contributed equally to this work and should be considered co-first authors.

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Using Genshin Impact as an Example, Examining How Local Cultural Embedding Can Enhance the Player's Gaming Experience

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Abstract: This research examines how the "Genshin" game developers organically incorporate culture into their games and improve player experience. Using quantitative methods, researchers analyzed 3 interviews with Genshin users to explore their attitudes and feelings towards the integration of Chinese cultural characteristics into the games. Through this game, many Chinese players have developed a sense of cultural pride, and the developers are very good at the details of the game. This game also spreads Chinese culture to the world. In many foreign websites, such as YouTube, Twitter can see a lot of foreign players comments and suggestions to these games. Also, the age coverage of this game is very wide too. From middle-aged people to high school students, all show a strong interest in this game. Researchers intend to study what kind of indigenous Chinese culture is embedded in this game and to understand how indigenous Chinese culture is organically embedded in the game by comparing game screenshots with real-life photos. Next, it is also necessary to check what kind of attitude players hold towards the embedding of Chinese indigenous culture appearing in Genshin Impact on social media platforms and select a few players to interview. Based on the former, it is important to find out how the embedding of Chinese indigenous culture in the game attracts players and improves their gaming experience. Finally, it will be generalized to the general game development, how a game can attract more players to play and improve the player experience through the organic integration of indigenous culture.

Keywords: Digital Games, Genshin Impact, Indigenous Culture, Players Experience, Cultural Embeddedness

1. Introduction

In 2020, Mihoyo released an open-world adventure game, Genshin Impact. The game is set in a fantasy world called "Tivat Continent", where the chosen of the gods are granted the "God's Eye" to channel the elemental power. Players will be a mysterious character named "Traveler", encountering companions with different personalities and unique abilities during their adventures, defeating powerful enemies with them, and retrieving lost relatives [1].

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Since its launch, the game has quickly become a global sensation, topping the software download and consumption lists in dozens of countries. On Weibo, Twitter, Facebook and other social media, Genshin Impact has gained great popularity with every update, its content, and even stalks, have often overpowered many world events. Even now, three years later, the game is still hot [2].

The reason why Genshin Impact is so hot, in addition to its own exquisite graphics, personalized and interesting character design, grand scene design, interesting interactive gameplay and touching and deep plot, the local Chinese culture embedded in it is also enjoyable to players [3]. Liyue, the fictional country in the game, is modeled after China, in which the landscape scenes, cities, characters, festivals and even textual details are highly close to the reality of China, and among Genshin Impact players all over the world, Liyue is also one of the countries with the highest popularity, and there are a lot of players who say that they have further deepened their goodwill towards the reality of China because of Genshin Impact [4]. Chinese officials have repeatedly borrowed Genshin Impact to promote Chinese culture. Around the world, many non-Chinese players have been exposed to Genshin Impact and have become further enamored with Chinese culture and want to learn about it [5].

Here, researchers want to find out how Genshin Impact's local Chinese culture can be organically integrated into the game to further enhance the player experience so that other games can learn how to organically embed local culture into the game to enhance the gaming experience.

2. Method

2.1. Reflective Journals

To collect the user experience about Genshin game, researchers targeted 6 players who share their perspectives on social media platforms, such as Bilibili, reddit, Zhihu and X. The specific views of six players regarding the Genshin game are shown in Table 1.

Table 1: 6 players' specific views on the Genshin game

Player	Platform	Key ideas
unternehmungen	reddit	Fell in love with Chinese culture in Genshin and started to learn brush calligraphy.
Morikit	X	Cook in-Genshin Chinese food in the real world.
Cool player	Bilibili	The best Chinese culture bearing platform for games.
hydrogen balloon	Zhihu	Not only carrying Chinese culture, but also spreading the spirit of China to the world.
Ss9hw5	X	Genshin Impact has managed to export Chinese culture in a very natural way.
Xiaoyi	Zhihu	Genshin Impact is first and foremost a great game before it can embed Chinese indigenous culture and spread it around the world

Next, in order to understand how players view cultural embedders such as Genshin Impact, in addition to reading the comments section of the works produced by relevant netizens mentioned above, researchers will also study the discussions of game players on social networking sites at home

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and abroad, such as X and Weibo, and select the content with high discussion degree and popularity for reference.

2.2. Interview

To further understand how players consider the integration of Chinese cultural components to games, researchers recruited 3 players to be involved in the interview.

Our sample considered 3 participants recruited from three careers. The first is a male teacher with 20 years of gaming experience. The second was a male student about to enter his senior year. The third is a female gamer who works in the computer industry in order to increase the potential for diversity in our sample.

Table 2: Demographics of interviewees

Interviewee	Gender	Age	Career
Anson	Male	35	teacher with 20 years of gaming experience
Cedric	Male	19	student about to enter his senior year
Cady	Female	26	works in the computer industry

Table 3: Attitudes and feelings of interviewees

interviewee	Attitude	Feeling
Anson	This game is a rather special presence in his gaming career	he feels a strong sense of national pride.
Cedric	He didn't particularly like the game.	His mobile phone game experience is far less than the computer.
Cady	The game is very interesting.	The overall comfort level was high.

3. Discussion

3.1. Genshin Impact's embedded Chinese indigenous culture

First of all, the scenic design, the wild scenery is based on the Chinese landscape.

For example, Luhua Pool (see Figure 1) is a reference to the Huanglong Scenic Spot in Sichuan (see Figure 2).



Figure 1: Luhua Pool



Figure 2: The Huanglong Scenic Spot in Sichuan

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Qingyun Peak (see Figure 3), a reference to Zhangjiajie (see Figure 4).



Figure 3: Qingyun Peak



Figure 4: Zhangjiajie

Qingce Village (see Figure 5) refers to terrace field (see Figure 6).



Figure 5: Qingce Village



Figure 6: Terrace field

Guyun Stone Forest (see Figure 7) refers to Guilin (see Figure 8).



Figure 7: Guyun Stone Forest



Figure 8: Guilin

These scenes highly replicate the beauty of China's landscapes, and with Genshin Impact's painting quality, as well as flying wings, scene organs, and a variety of props, players can enjoy such a beautiful view from all angles, including from the air.

And to talk about the town, Liyue Harbor, which also replicates the Chinese character of the building

And to talk about the town, Liyue Harbor (see Figure 9), which also replicates the Chinese character of the building (see Figure 10).

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Figure 9: Liyue Harbor



Figure 10: Chinese Characteristic Architecture

The game also features festivals, such as the Lantern Rite (see Figure 11 and see Figure 12), modeled after the real-life Chinese New Year.



Figure 11: Lantern Rite



Figure 12: Lantern Rite

A Moonchase Festival (see Figure 13 and see Figure 14) modeled after the Mid-Autumn Festival.



Figure 13: Moonchase Festival



Figure 14: Moonchase Festival

But Genshin Impact's embedded Chinese indigenous culture doesn't stop at the exterior. In terms of details, Liyue's indoor and outdoor layout is also very standard Chinese style(see Figure 15), and the daily communication between people is a mixture of literary and modern languages (see Figure 16).

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Figure 15: Chinese style indoor and outdoor layout



Figure 16: Daily communication between people

There are also books to read in the game, also in classical Chinese interspersed with modern Chinese text (see Figure 17), as well as pure classical Chinese (see Figure 18).

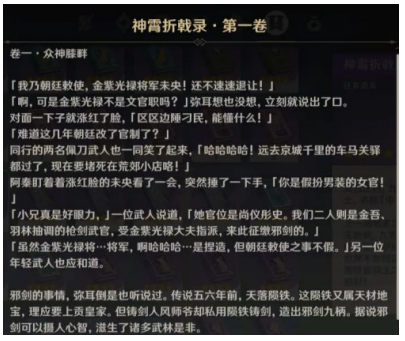


Figure 17: Classical Chinese text interspersed with modern Chinese texts

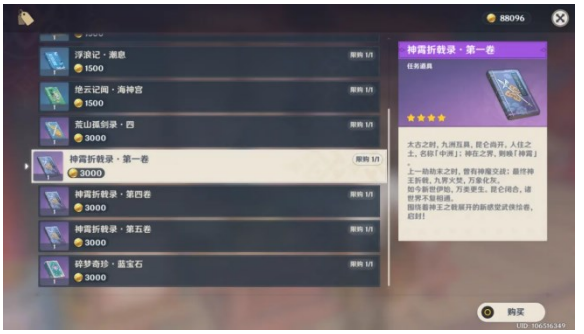


Figure 18: pure classical Chinese

If the previous are surface imitations, here is where the Genshin Impact production team's deep understanding of Chinese indigenous culture and the subtleties of cultural embedding are truly demonstrated. The game also features Chinese-inspired exchanges, such as self-promotion when doing business (see Figure 19), and boasting to each other during the so-called fanju (In Chinese it means a goal-oriented way to communicate, build social networks, strengthen social ties and transfer interests between individuals or interest groups by throwing a banquet, as shown in Figure 20.), which are skillfully incorporated, like a real look at Chinese life interactions.



Figure 19: Self-promotion in business



Figure 20: Fanju

Of course, it is not only Liyue that reflects the embeddedness of Chinese indigenous culture. Other countries are not modeled after China, but they also reflect the spiritual core of China [6]. For

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example, Mondstadt, a country modeled after ancient Britain and Germany, has an order of knights, which is more like a Chinese neighborhood committee, responsible for mediating conflicts, helping residents deal with chores, and taking charge of residents' security; and its ruler, the god of winds, who advocates the rule of inaction, embodies the spirit of Laozi. Inazuma is modeled after Japan, and although Japanese culture is stronger, the more central Japanese spirit of loyalty has been replaced with a spirit of loyalty and righteousness that is closer to that of China. There is also Sumeru, a country modeled on ancient India and Egypt, which emphasizes academics and uses colleges as its ruling organization, the college system of which also draws on the design of China's modern colleges; and there is also the construction of desert areas, poverty alleviation and literacy, which coincides with the reality of poverty alleviation in China's marginalized mountainous regions.

This is like the game Super Mario developed by Nintendo of Japan. Before the development of this game, when the world mentions Mario, they will think of it being Italian, but since the game Super Mario has gained great success around the world, when the world mentions Mario, they will only think of the game developed in Japan and the Japanese spirit it contains. As game developer Luo Xiangyu once said, "Telling a good Chinese story doesn't necessarily mean telling a Chinese story." The idea is to tell the story of another country, but also to embed Chinese indigenous culture organically and reinterpret it with a Chinese kernel [7].

3.2. Attitudes held by players towards the embedding of Chinese indigenous culture in Genshin Impact

This study explores players' attitudes and feelings towards the integration of Chinese cultural characteristics into the “Genshin” games.

The “Genshin” games sparked a sense of national pride among gamers. Because of the excellent game quality of "Genshin" itself, it creates an open world for players, and the culture players feel in this world comes from character costumes, terrain architecture, traditional festivals, cultural heritage, Chinese poetry and so on. In this process, the charm of Chinese culture can always inadvertently move the players, wake up the deep heart of the enthusiasm and yearning for Chinese culture, developers also through the exquisite details to let the players have a better game experience [8].

The “Genshin games “have many elements of Chinese Peking Opera. For example, the original opera work "Goddess Split View" in the plot of the “Genshin games” PV was released, which immediately excited players around the world. This opera was sing by the national first-class actor, Shanghai Peking Opera actor teacher “Yang Yang”. It tells the story of a girl with bad luck to show the feelings of family and country. The Chinese culture was introduced to the gamers around the world.

In order to better promote the game experience and cultural dissemination of players, the Genshin game has cooperated with Zhangjiajie, Huanglong and Guilin, with the beauty of these three places as the source of inspiration, built a region with Oriental characteristics in the game, with rich cultural connotations, which has been loved by players around the world [9].

The game developer also corporate with many catering brands like KFC, Pizza Hut which allows players to go to physical stores in groups, and there are many exquisite game characters model around for everyone to choose.

Moreover, most of the audience of this game are young people, so through the form of entertainment, young people can learn about traditional Chinese culture while decompressing and relaxing, and will not be boring [10]. However, some conservative people or critics are skeptical of the way games are used as cultural exports, arguing that they do not respect traditional culture. But the fact is that games, as a product of scientific and technological development, have become a new means of spreading culture.

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4. Conclusion

The researchers are eager to study Genshin Impact to understand how cultural embedment enhances the game experience. First of all, compare the in-game scene with the real world, and dig into character design, festivals, and various details to understand the ways in which Genshin Impact imparts local Chinese culture into the game. However, it is not enough to know how well the cultural embedding of Genshin Impact has done, but also what effect the cultural embedding of Genshin Impact has. Despite the enormous commercial success of Genshin Impact, it remains uncertain how much cultural embeddings contribute. Therefore, next, the researchers also inquired and investigated the attitudes of various players and netizens regarding the cultural embedments in Genshin Impact, so as to truly verify how the cultural embedments in Genshin Impact have been done and whether they have actually improved the game experience of players.

In this process, the researchers also saw the efforts made by Genshin Impact in cultural embeddings, not just superficial shell as other games are superficial selling points, but spend a lot of time and energy to build a virtual world independent of the real world but highly suitable for Chinese local culture. They have built grand Chinese-style natural landscapes and towns, shaped Chinese-style characters, customs and festivals, and also put down a lot of books in the game, and even in countries that are not based on China (such as Mond, Rice Wife, Xumi), they have well embedded Chinese culture and core spirit, and strive to create a virtual world close to the real world.

According to the feedback of the majority of players and netizens, the efforts of the Genshin Impact production team are not in vain - the cultural embedding of Genshin Impact has been recognized by players all over the world, not just in China. Many players reflect the cultural embedments of Genshin Impact, which adds a lot of charm to Genshin Impact itself, and even some players fall in love with Chinese culture and are willing to learn Chinese culture because of Genshin Impact.

Finally, the significance of this article can also be used as a reference for various game companies, how to make use of the embedding of local culture, on the one hand, to better promote the game and achieve commercial success. On the other hand, in today's world, commercial success is important, but so is cultural output. Hollywood in the United States, through the success of countless movies, makes the world realize the military and economic power of the United States, and at the same time, it also exports American culture and values to the world. And that's exactly what Mihayu is doing. Genshin Impact has not only achieved global business success, but also exported Chinese culture and values to the world, so that the world can also recognize China. This is also worth the reference of various game companies, film and television companies and other relevant departments determined to promote local culture.

Researchers also have reason to believe that in the future, more high-quality literary and artistic products will emerge in China, containing excellent local cultural embeddings, so that the vast audience will be immersed in them. With these excellent literary works, Chinese local culture will spread to the whole world smoothly.

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What Were the Influences on These Sogdian Merchants Doing Business in China During China's War with Xiongnu?

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Abstract: This paper investigates the affects to the Sogdian merchants who were doing business in China during China's war with the Xiongnu. Several arguments were made in this paper in order to support the points made below, with actual historical events and background, which includes the Yongjia rebellion that happened in the Western Jin Dynasty in China. The Paper also relied heavily on an ancient letter to support its statements, which was written by a Sogdian merchant who used to trade in China in the Western Jin dynasty, got trapped in China and could not leave. The paper proves the security of Sogdian life, property, and trade during the period of the war between China and the Huns.

Keywords: Silk Road, Rebellion, Ancient Letter, trade

1. Introduction

The Sogdians were originally an ancient people who lived in the Amu Darya and Syr Rivers of Central Asia and spoke the East Iranian language branch. From the Eastern Han Dynasty to the Song Dynasty, they were active on the Silk Road and were famous for their trade in Eurasia. Sogdian as the Silk Road trade distribution and transit point of Shule, must be particularly attractive to Sogdian people to trade and settle here. Until the 11th century, there were a large number of villages speaking Sogdian on the outskirts of Kashgar, which is recorded in Mahmud Kashgari's "Great Dictionary of Turkic Languages" [1] that these indigenous people spoke "Kanjak"; The Turks called the Western region of Kangju "Kanjak", and Kangju is the homeland of the Sogdian people. The Sogdians founded several Oasis city-states, but they never established a unified state, so they were long under the control of powerful foreign forces around them. As the Sogdian region was located on the main line of the Silk Road in the west of Central Asia, the Sogdian people became a unique commercial people who frequently traveled between Central Asia and China through the long Silk Road, and became the bearer of East-West trade in the Middle Ages. The Sogdians who came to China for business had a brief glimpse into history, but due to the turbulent times in China at that time, their life and business were greatly affected.

2. The Times and historical events of China at that time

There was an incident called the Yongjia Rebellion. The Yongjia Rebellion was a rebellion in which the Xiongnu army, led by Liu Cong, the son of Liu Yuan, defeated the garrison of Luoyang, the capital division of the West Jin Dynasty. They captured the city, carried out looting and killing, and

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captured Emperor Jin Huai Di, princes, dukes, and ministers. This led to the collapse of the Western Jin Dynasty in 316 AD. The chaos of the eight Kings of the Western Jin Dynasty resulted in the weakness of the regime, the collapse of the economy, and the sharp social contradictions. In the first year of Yongxing (304 AD), Liu Yuan, an aristocrat of the Southern Xiongnu, set up the Han and Zhao regime in Zuo Guo City (now Lishi County in Shanxi Province). In the third year of Yongjia (309 AD), Han and Zhao attacked Luoyang twice and were repelled. In the fifth year of Yongjia (311AD), Liu Cong, the son of Liu Yuan, sent Shi Le, Wang Mi, and Liu Yao to attack Jin, and destroyed the main force of the Jin army in the Battle of Ningping City, killing Wang Yan, the first lieutenant of Jin, and the princes, captured Luoyang and killed more than 100,000 people.[2]

In the seventh year of Yongjia (313 AD), Emperor Huai of Jin was killed, and Sima Ye became emperor and changed to Jianxing. In the fourth year of Jianxing (316 AD), Liu Yao again invaded Changan and captured Emperor Min of the Jin Dynasty, thus ending the Western Jin Dynasty. In early 318, Emperor Min was killed [3].

The Yongjia Rebellion caused the northern Chinese economy to completely collapse, and China was once again divided. Northern China entered the war-torn Wuhu sixteen States. In the south, the Eastern Jin regime was established, known in history as the “dress south crossing” [4].

3. The ancient Sogdian letter

One very important primary source that records the situation of the Sogdians in China at that time is the Letter written by the Sogdians. The Sogdian Ancient Letter No. 2 is a very representative letter written by the Sogdians at that time because it contains very important information. The letter was written by Nanai Vandak, a Sogdian commission agent based in Gansu Province, in 313 AD. This letter was among a group of letters discovered by Professor Aurel Stein in 1907 at the Beacon site of the Great Wall, west of Dunhuang in northwest China, and it had never been publicly displayed before. The letter is now displayed in the British Library, and it was for delivering messages to address the Sogdian merchant's partner in Samarkand about the situation in China.

This ancient Sogdian letter is one of the earliest surviving Sogdian documents. The "Ancient Letter", was found in a lost parcel shipped from China to the West and was written by Sogdian people living in Xinjiang and Gansu province, addressing their compatriots in the Sogdian or Loulan regions, reflecting the unique way of life and behavior of Sogdian merchants. The letter noted that the Sogdians lived in Luoyang, the capital of China at that time, and on some of the main roads to the Central Plains. The letter is mainly related to commercial activities, talking about many daily necessities: gold, silver, camphor, pepper, musk, wheat, all kinds of fabrics, and so on. Surprisingly, there is no silk. Probably considering the long distance the letter would have to travel, it was packed strongly, first in brown silk, then in coarse cloth, with mailing instructions [5].

4. Records and experiences of Sogdian merchants

The Huns invaded Luoyang, making Luoyang merchants bankrupt. War and famine caused great losses to the Sogdians, so the Sogdians had to temporarily abandon the silk trade with the mainland of China. the letter mainly describes this worsening political situation in China, with major events such as the severe famine, the flight of the Chinese emperor during the war with the Xiongnu, and the sacking of Luoyang and Yecheng. The authors' concern during these events was, of course, their commercial interests. So the loss of the Sogdians there affected him personally as well as other Sogdian merchants. The contents of the letter describe the chaos and danger of the time and the difficulty of survival for foreign traders. "There is no more Luoyang City! There is no more in Yecheng!" This is the sentence written in the original text [5].

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From this set of ancient Sogdian letters found in Dunhuang, it is clear that as early as the Western Jin Dynasty, the Sogdian people from Central Asia had established an international commercial network from Luoyang and Changan to Samarkand. From some documents, it is also certain that by the fourth century, Dunhuang had become an important cargo transfer station for Sogdian merchants on the Silk Road. It is a mix of goods they plan to sell to the mainland, as well as goods they buy from the mainland and intend to send back to Samarkand. The nature of this transfer station requires a certain number of Sogdians to work there to ensure the rapid transfer of goods. From this point of view, there should be a large number of Sogdians in Dunhuang at that time, and they did not leave because of the war.

Today, scholars studying the stories contained in these letters have concluded: "One morning in 313 AD, a messenger left Dunhuang City and entered the Gobi along the post road, heading west towards Samarkand City. Such scenes have been played out almost every day since the Han Dynasty, but this time, the accident happened. Today, we have no way of knowing exactly what happened at that time. We only know that his letters never made it to Samarkand [5].

5. Trade and commerce of the Sogdians

Historical records of the chestnut people, "Good businessman, good profit, the husband goes to the other country in his twenties, the benefit is everywhere." That's such a good comment. Today, the Sogdians have a good theory of how to do business. They are usually divided into funders and operators, and the funders are equivalent to investors, and the operators take the funders' money and caravans to a place to do business while constantly opening up their trade nodes along the Silk Road trade route, forming a business network that reaches everywhere, such as the hometown of the poet Li Bai, today's Shredded Leaf city in Kyrgyzstan, and Kashgar in Xinjiang.

The Sogdians were born to buy and sell, and their love of commerce showed in their lives. When a Sogdian child is born, his parents will put candy in his mouth and glue in his hand, hoping that when he grows up, his mouth will be sweet and his money will be as strong as glue sticks to things. Around the age of a teenager, a boy will follow his father away from home to do business. The Sogdians were just as shrewd in their trade as the Japanese. They only made high-end goods, and then they poured back silk. But they also bought and sold slaves and were "human traffickers" before the slave trade. The Sogdian "Slave Purchase Contract" unearthed in 1969 in Tomb No. 135 of Astana, Turpan, recounts the process of buying slaves from Kham's son Liu Wei in the market of Kham in the 16th year of Kham's extended life (639 AD).

The Sogdians mainly made profits by long-distance transport and trafficking along the Silk Road. They formed caravans of several hundred people with armed escorts, and when they reached a place, they established a settlement of Hu people like a colony. Some people would settle there, and then another group of people would move on, followed by others, and the settlement would get bigger and bigger. The leader of the caravan was called "Sabao" and gradually became the leader of the settlement. From the late Wei, Jin, Southern, and Northern Dynasties to the Sui and Tang Dynasties, these settlement chiefs were incorporated into the Chinese official system, and because they were armed, they were also a usable army.

Among the upper Sogdian nobility, although the princes did not have to do business themselves, they would send caravans to make money for themselves, even the king. The Sogdians can hold many identities at the same time, switching from one to another with ease, and sometimes it is difficult to tell whether they are businessmen, soldiers, officials, or spies. In other words, "identity" does not prevent Sogdians from pursuing personal or national interests.

For example, regarding the material source of An Lushan's rebellion, the most crucial piece of material comes from the Story of An Lushan, written by Yao Runeng of the Tang Dynasty: "Hidden in the Dao merchants Hu Xing sellers, every year to lose millions of exotic precious goods. Every

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time the merchant arrived, Lushan Hufu sat on a heavy bed, burned incense and listed treasures, and made Baihu serve around. Bow down and invite blessings to heaven. Lushan flourished, and the witches beat drums, sang and danced, and dispersed at dusk. ”It can be seen that An Lushan was not just a soldier. By acting as a Zoroastrian priest, he collected the huge wealth contributed by Sogdian merchants to hire a large number of skillful cavalries [6].

6. Conclusion

The Yongjia Rebellion defeated the Western Jin regime and brought catastrophic damage to the Central Plains, and the Jin ruling group then moved south. The turbulent era not only brought a lot of dangers and disasters to China but also brought dangers and losses to foreign merchants from all over the country, including Sogdian merchants. Sogdian Group in Chinese history, a total of two dynasties, the Jin Dynasty and the Tang Dynasty, had two surprises. After the Rebellion of Yongjia and later the Rebellion of Anshi, the trade route from Dunhuang to Changan was blocked, thus ending a total of two major Sogdian trade activities in China. Today, more than a thousand years later, the Sogdians have long disappeared in the tide of ethnic integration, but the historical contribution of the Sogdians to East-West trade lives on.

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The Genji Changes: From the Album in the Muromachi Period to the Inaka Genji in the Edo Period

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Abstract: This paper selects the illustrations from chapter four of *The Tale of Genji* to display the changes of Japan from Muromachi period to Edo period. It focuses on showing the changes of the media and the techniques the artists applied to meet the demands of the audience in these two periods. For the album from Muromachi period, the author takes a close look at the calligraphy and artsy techniques of the illustrations to emphasize the art achievement of the Japanese court at that time. For the *Inaka Genji* from the Edo period, the author analyses the illustrations that were mostly finished in a short period, which provides a brief overview for the peasants and other lower classes an overview of the whole chapter. This work shows the pivotal role that media played in the spread of *The Tale of Genji* in the Japanese literacy world.

Keywords: album, inakagenji, the Tale of Genji, Muramachi period, Edo period

1. Introduction

The Tale of Genji serve an irreplaceable position not only in the Japanese literacy world but also the whole world literacy palace. Since it was first written by Murasaki Shikibu, it gained popularity among the aristocrats in the Heian period and had been rewritten in different versions among different period. In the work, the author focuses on the media of *The Tale of Genji* between Muramachi period and Edo period and tried to anchor on the audience that these two different media faced to show the different of times and the development of the technology. It might remove the shadow of the calligraphy and painting technique applied in Muramachi period and Edo period.

2. The background media of *The Tale of Genji*

In the long history of humans, each civilization has bred its own unique representative of the national characteristics of the literary works. Just as the pivotal role that *The Dream of the Red Chamber* played in the Chinese literature history, *The Tale of Genji* also occupies an irreplaceable position in the history of Japanese literature. “Written in the early eleventh century by the noblewoman and lady-in-waiting Murasaki Shikibu” [1], *The Tale of Genji*” is a unique depiction of the lifestyles of high courtiers during the Heian period” [2]. It recounts the romantic life of Hikaru Genji and describes the customs of the aristocratic society of the time, aiming to entertain the Japanese court of the eleventh century and fill the patch of boredom in the aristocrat's daily life.

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Owing to the popularity that it gained among the mass and enduring classicism composed by highly complex grammar and the modifying or rephrasing of classic poems according to the context needs, it has been rewritten and republished numerous times since its creation at the peak of the Heian period. Among these copies, even though "the original manuscript written by Murasaki Shikibu no longer exists", there are "numerous copies, totaling around 300 according to Ikeda Kikan, exist[ing] with differences between each" [3]. Under this circumstance, *The Tale of Genji* has been expressed in different forms in terms of different eras, and its media of delivering and printing also changed to meet the various demands of different audience. For instance, at the very beginning of Tokugawa period, media that are often known for exquisite and elaborated took up a large proportion of the spread, such as manuscripts, illustrated scrolls and albums, for they were primarily read by the aristocrats who enjoyed a great deal of money and time to polish the details of belongings and to pursue the quality of life. By the contrast, the Inaka Genji, which is mainly for the middle strata, characterized by delivering more storytelling information and plots on a limited amount of paper to economize on ink and paper. In this way, it is possible to reflect the changes and progress of the times in respect of the characteristics of different media.

3. The details of the Album from Muromachi period

By this means, from the illustration of album to chapter four of the Tale of Genji from Muromachi period, preserved by Harvard Art Museums, we could still gain a glimpse of the sophistication and ingenuity of the aristocratic artifacts of the day. Firstly, the calligraphy on the right side of the figure transcribes poetic and prose excerpts from the Genji narrative, written by calligrapher Jōhōji kōjo, one of the "six prominent Kyoto courtiers from aristocratic lineages of distinguished pedigree" [4]. Since its major audience was the Japanese aristocracy of the time, this poem was written in Heian-period court Japanese, which is highly inflected and has very complex grammar. It says, "Please be guided by the deity of Ubasoku and do not break any sincere promises in the next life, in spite of the unavoidable factors."

In my perspective, this poem focuses on the unshakable duty of Genji that contribute to the death of Yūgao, who is the female leading character in this chapter, and meanwhile also contains Murasaki's condemnation of Genji's constantly placing lust and personal pursing ahead of qualities such as loyalty and responsibility. Jōhōji kōjo's wiry and frenetic characters vividly express the heaviness of death and the signing of a short life behind this poem. There is no denying that sometimes he paused so long in some of the characters that left a few ink clumps and black dots on the paper, which would inevitably affect the fluidity of the strokes and the smoothness of the flow between the characters. However, considering the shocking turnings in the plot of this chapter -- the coincidental meeting between two leading characters and the supernatural death of Yūgao just after their affair takes a turn, the expression of Jōhōji kōjo's proper and well-timed pauses could also be considered as proper, serving the purpose of allowing the readers to appreciate calligraphy not only from an overall perspective but pay more attention to the details, mimicking the mood when they were reading the climax and lows in the plot. Besides, as with most Heian literature, *The Tale of Genji* was almost entirely written in kana and not in kanji, which significantly improve the smoothness of calligraphy. It is worth noting that all the thoughts and care Jōhōji kōjo puts into his calligraphy is not in vain. On one hand, albums are mainly produced and appreciated by the aristocracy, who are well-educated nobles with aesthetic tastes and often have a unique pursuit of artwork. On the other hand, their insist on art has also contributed to improving the artistic level of the album and comprehend more details of the real aristocratic life in the ancient Japan.

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Figure 1: Tale of Genji Album (Genji monogatari gajō) of Illustrations and Calligraphic Excerpts (Two Volumes) [5]

Secondly, the painting on the left side of the figure also enjoys high artistic values. It conveys the season of the chapter in numerous tiny details. The "gold clouds and architectural lines divide the painting into distinct quadrants bearing poetic motifs associated with the auditory landscape of autumn, namely the pounding of cloth and geese" [4]. Additionally, "the garden teems with delicate pink and yellow flowers", decorating with "Chinese bamboo, dew sparking on the plants, and a cacophony of chirping insects" [4]. Just as the calligrapher Jōhōji kōjo, the painters for the album are also from aristocratic lineages of distinguished pedigree themselves. The perennial upper-class life has cultivated their outstanding aesthetic tastes and superior painting skills to exhibit the illustrations vividly, bringing it closer to the reality through details hidden in the inconspicuous corners in the painting. However, meanwhile, years of solely emphasizing artistic skills without stepping closer to the real life that the mass led could also cause incompatibility of parts of the painting with the reality. For instance, "in keeping with a theme of hidden identity that runs throughout this chapter, Genji is said to disguise his status by wearing a hunting robe, a garment rarely worn of his statue" while in the painting the striking red robe was "embellished with a gold floral pattern, being far from understand" [6]. At the same time however, these unrealistic details stemming from the overly lavish and elaborated skills exactly served as a function to deliver the luxury of the real life in the Japanese court during the Heian period.

What's more, the painters often adopt the contrast of colors to underscore the details that hint about the vital plots. In the figure, Genji's robe "falls open casually to reveal the edge of a lightly colored undergarment" and "Yūgao faces Genji, [with] her hair cascading down the back for her robe for the viewers to see" [6]. The contrasting color of Genji's red robe and eggshell undergarment attracts the audience's attention to ponder about the sexual relationship between these two characters, as well as the comparison of black hair of Yūgao and her natural snow-white skin highlights the intimation and complicated relationships between them. These ingenious thoughts of painters, like the knots and pause in the Jōhōji kōjo's calligraphy, serve as a guidance that catch the audience's eyes when they skim over the painting, implicitly extract the gist of the painting and the breakthrough of which plots it is trying to depict.

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4. The details of the Inaka Genji from the Edo period

Nevertheless, the *Inaka Genji* from the Edo period, written by Ryutei Tanehiko and now preserved by Harvard Library is quite different. During the Edo period, owing to the well-governed rule of Tokugawa shogunate which brought hundreds of years of prosperity and stability to Japan, people in the elaborated economic systems led a self-sufficient life, being divided into four strata -- the samurai, the peasants, the craftsman, and the merchants. The economic development during the Tokugawa period was quite remarkable, including the "urbanization, increased shipping of commodities, a significant expansion of domestic and, initially, foreign commerce, and a diffusion of trade and handicraft industries" [7]. In a word, the Tokugawa government did achieve marvelous national progress and productivity growth in the Edo period. Under these circumstances, the public was able to spare some time to pursue and construct their spiritual world in addition to filling their stomachs and satisfying their basic survival needs. The enlarging access and demands to education allowed literate skills such as reading and painting not to be monopoly to elites anymore. The peasants which took up eighty percents of population also promoted the revolution of the media of traditional books such as album and hand scrolls. They expected a more economic and convenient way for them to extend their knowledge base with the limited budget. Also, the original version of *Genji,* written by Murasaki Shikibu, composed of large amounts of classical poems which were out of use at that time, still remained challenging and far beyond their ability to read for the mass. In this way, the *Inaka Genji*, often being considered as an adaptation of *The Tale of Genji*, but much easier to understand with more simple grammar and sentences gained the popularity among the mass. They were usually made out of cheap and thin paper, comparing with the expensive Chinese paper used for the albums, aiming to minimize the cost of the books as much as possible. Additionally, considering that *The Tale of Genji* was mostly read by aristocrats in the previous periods, reading the *Genji* itself was somehow related with the social statues and becoming a representation for the deviation from the lower class. This social impression about the book inevitably prompted the popularity of the copies of *Inaka Genji*.

In the eye of some scholars, images in the *Inaka Genji* "should be interpreted expansively to include all manner of replacements -- from pictures to rewritings, from commentaries to poetic allusions, from Genji names to the fifty-two Genji incense signs" since "it was the first mass-market fictional publication to exploit this cyclical relationship." It was not only a way for the lower and middle classes to learn about *Genji*, but also a representative of the market economy that products were being made out of the market demands.

Whereas, it is true that "*Inaka Genji* can never escape being talked about in connection with that classic and thus, by virtue of its own lesser canonical statues, being perceived as secondary, derivative, or even lacking", but each of its chapter was lavishly produced and packaged. In fact, that the "visual form of *Inaka Genji* was so elegant that readers unfamiliar with the text of the *Genji* might well have sensed in it" [8].

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Figure 2: Ryūtei, Tanehiko 1783-1842. Inaka Genji. Edo: Senkakudo Tsuruya Kiemon inkō, Bunsei kichu-Tenpo 13 [1829-1842] shinchō.[9]



Figure 3: Ryūtei, Tanehiko 1783-1842. Inaka Genji. Edo: Senkakudō Tsuruya Kiemon inkō, Bunsei kichū-Tenpō 13 [1829-1842] shinchō. [10]

From the figures, we could see that kana is closely connected with each other. In this situation, writings are more functioning as a tool for readers to understand the basic plots and the characters of the *Genji*, rather than a display of the aesthetic tastes as the album from the previous periods. Due to the cost of the production and the limit budget of the peasants, *Inaka Genji* is made to pursue a high degree of cost-effectiveness, devoting to clarify the original version of *Genji* in the limited space of the paper. In this way, most *Inaka Genji* are homochrome and the illustrations might be viewed as rough or sloppy when the audience closely staring at them. Take Genji's robe as an example, unlike the delicate details and vivid color that the album adopted to show the class, the painter of *Inaka Genji* merely used common dots and fine lines to embellish the robe, failing to achieve the same artistic level it initially intended to.

However, it would be unfair to conclude that *Inaka Genji* is low in artistic merit. The "*kuchi-e* -- full-page portraits of attractively posed prominent characters that occupy the first page of each chapter -- of both ordinary black ink and thin ink" is an eye-catching innovation that Tanehiko and his

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collaborators introduced to the publication. “It makes the characters’ clothing appear more solid, add complexity to the textile patterns.” In chapter four, it is also used to “turn the white of the lower half the the page into a billowing fog that enclosed the two characters, separating them from the nebulous gray area behind them and the screen” [8]. This greatly contributes to the impression of lavishness that the work conveys, particularly matching with the aristocratic background that the story of the Genji happened. From this perspective, despite being deprived of the financial and technical support of the Japanese court, the anonymous artisans do fulfill their potential to approximate the original level of artistry and step closer to the background of aristocratic life. To summarize, although sometimes being viewed as a parody of *The Tale of Genji*, there is no denying that *Inaka Genji* promoted the familiarity and popularity of the *Genji* among the public. Facing the situation that its majority audience was lower and middle class instead of elites, it devotes into expressing the whole story in the economic way with minimizing the sacrifice of the artistic value, vaguely associating with the sort of high-class refinement with the *Genji*.

5. Conclusion

In conclusion, the different audience that the album and *Inaka Genji* faced leads to the differences between each other. The elites that the album services inevitably pursue the superiority and exquisite arts considering that they seldom confront the constraint on money and time. For the upper class, breaking away from the life that solely busying with basic survival needs, art is a natural way for them to manifest their aesthetic tastes and build up their spiritual world. When Murasaki’s literacy works effectively cleared away the mist of boredom that lingered in their lives, the aristocrats from the Japanese court had no choice but fell in love with the *Genji*, being intrigued to express their understandings of the stories to the best that they could. Hiring well-known calligraphers and using classy papers were purely different methods for them to show their loving, without any harming to their quality life and vigorous privilege. In this way, it is no wonder that the albums made for the elite always depicted in great care and details, having no necessaries to factor the consumption of time and labor forces. By contrast, the *Inaka Genji* was made to satisfy the little energy left in the lower and middle classes after engaging in their professions to feed their necessities of life. Chasing art was a luxury for them to nourish their spirits. When albums are imprinted itself upon the history with its high artistic values, the struggling balance that *Inaka Genji* achieved from the low-cost necessities and efforts for fulfilling aesthetic taste is also quite impressive. Combined these two media’s unique characteristics with the context of the history of the time, they both play an irreplaceable and crucial role in the spread of the *Genji* in the long history river, creating the foundation of Japanese literary world.

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How Compliments and Compliment Responses Differ for American and Chinese People on Instagram

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Abstract: This paper reports a qualitative study on complimenting behaviors and response strategies of American English speakers (AES) and Chinese speakers (CS). It explores how the two speech groups differ in their patterns of compliment and response behaviors on Instagram. There are 26 participants who have answered a questionnaire that asks them to rate certain statements and let them give examples of compliments and responses. This paper will discuss the interpretations of the questionnaire and link them to linguistic politeness in virtual contexts and second language learning. Some limitations regarding each step of the research are that the sample size is too small to generalize the result to a greater population and that some questions in the questionnaire were not carefully designed. Future research should take note of the limitations and avoid them as much as possible.

Keywords: social media comment, compliment, compliment response, cross-cultural pragmatics

1. Introduction

Compliment and compliment responses are two very interesting areas of pragmatics. Compliment is a speech act, that is, an utterance that serves a function in communication [1]. In both real-life and digital interactions, a proper speech act would require knowledge of the language that is spoken in the context as well as knowledge of the culture within a given speech group. Therefore, language rules and conventions can vary across different cultural communities, and compliment behaviors and response strategies do not have universal rules, although there are similarities [1]. When complimenting and responding to compliments in a second language, it may be difficult because learners may not know the meaning of certain expressions. However, many can quickly accommodate the newly learned behaviors of compliment and response, and this practice helps learners to be more competent in their second language.

Compliment has multiple functions as a speech act. It attributes credit to someone other than the speaker, and it carries a positive meaning [2,3]. In doing so, the person can express admiration or approval of someone's appearance, work, and taste [4,5]. This study will examine compliments made towards Instagram posts that consist of appearances.

Manes and Wolfson categorized compliments into nine syntactic categories [3]. In cyber interaction, compliment and responses are usually shortened and have their own internet slang to use. Therefore, it is difficult to account for the online forms of complimenting behavior to traditional analysis frameworks [6]. However, adjectival compliments are used widely because they can carry a

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positive meaning in words such as "beautiful" [3]. Other compliments on characteristics, such as personality traits, are considered less than adjectival compliments [2].

Response to compliments is considered a behavior of linguistic politeness, a working social norm to be applied whenever necessary, and it is also cultural-dependent [7]. Essentially, how American English speakers (AES) respond to compliments can differ greatly from Chinese speakers (CS) because of their various social values and beliefs. Accepting compliments can be seen as the correct strategy, and rejecting compliments can also be a sign of humbleness and avoidance of self-praise [2,8]. According to Brown and Levinson's definition, positive politeness is often used to exaggerate approval, presuppose what the hearer wants, and notice and attend to his interest [9]. It also creates in-group marking, which may be why some people tend to accommodate the speaking habits of other speech communities to avoid being seen as an outgroup member [9].

Many studies also explore the responses to compliment by different speech communities. For example, in a study by Nelson et al., they found that their participants, American English speakers, either accept, mitigate, reject, or do not respond to compliments [10]. Another study by Herbert found categorized responses by American English speakers in agreement or nonagreement [11]. In both studies, the appreciation token, which means responding by saying "thanks" or "thank you," takes up 29% of the responses. The acceptance rate in these two studies differs by 50% and 35%. In the study by Chen, Chinese speakers are very likely to reject compliments (around 96%) to show modesty, and only 1% of the participants use the strategy of appreciation token [8]. However, a later study shows that 72.3% of the participants used appreciation tokens when complimented [12].

Now, researchers are turning to virtual environments where compliments and responses are used, and Instagram is one place that allows people to like and comment on posts. Instagram is an international social media platform for many users of different speech communities. Instagram users like to post pictures of themselves as well as receive compliments in the comments. The unique thing about digital context that differs from in-person context is the use of emoticons and the function of liking posts and comments. Positive emoticons such as the smiley face and the behavior of liking a comment are interpreted as compliment acceptance tokens [6].

Concerning gender differences, patterns in complimenting behavior may differ when data collectors include equal numbers of males and females, but she believed the imbalance would not be dramatic [12]. In the study by Holmes, women give (67.7%) and receive (74.3%) more compliments than men, and there were only 9% of the compliments between men [2]. In this study, the participants who answered the questionnaire were also mostly female.

This study will examine how American English speakers and Chinese speakers differ in giving compliments and replying to compliments on Instagram. It brings insight into how the two speech communities differ in their interaction of commenting compliments and responses on Instagram. The pragmatic strategies used by the participants in this study show that there can be miscommunication between the two groups, and in learning linguistic politeness from another group, many feel like they can blend in with another community.

2. Method

This study is a descriptive qualitative study that uses a designed questionnaire that consists of 26 possible questions, of which some questions may be skipped if the participant chooses a specific answer for certain questions. The sample consists of 26 participants who are 18-24 years old; 16 of them are native Chinese speakers, and 10 of them are American English speakers. The gender distribution of this sample is 73% female, 23% male, and 4% non-binary. The participants answer questions such as "Have you ever felt pressured to comment on your friends' posts in order to show that you guys are close?" and "Do you think such comments help build friendship between the person who posts and the person who comments?". Their responses are indicated by choosing *definitely, very*

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probably, probably, probably not, and *definitely not*. Some questions can have simple yes or no answers.

3. Results

Table 1: Recorded responses of participants.

AES to others on Instagram	CS to AES on Instagram	CS to CS on Instagram	CS to CS on other Chinese apps
😘	so pretty!	Pretty girl cuddle	Looking good!
Gorgeous!!😍	so beautiful😍	Pretty girl😍	Pretty girl😋
You look SO cute! 😍 Or You're SHINING 💖✨	😍😍😍	wow pretty girl	Where is this place!
BREATHTAKING🤯🤯🤯 SLAY QUEEN🔪🔪🔪	Yesssss You look so cuuuute💗💗💗	(cry) so pretty🥺	👍
Love this love you😍	Slut🤤🍒🤤🍒	Pretty girl cuddle	So pretty si—ha
prettiest<3	Eight👄	so pretty ahhhhh	Pretty!
cute 🥰🥰	dang cuh🔥🔥 Love u bro❤️	Dang cuh🔥🔥 you became more handsome/pretty!	Big cutie🥺
	Ask about contents in their posts	So pretty ~	You're so hot
	Literally stunning 😍	Hi pretty girl😍	
	So adorable queen🥺	Pretty to death🥺	

Note: Most responses by CS were originally written in Chinese.

Table 2: Difference in complimenting behaviors.

Type of compliment	% of using emoticons	% of using adjectives
AES on Instagram	100%	71%
CS to AES on Instagram	80%	50%
CS to CS on Instagram	50%	100%
CS on other Chinese social media platforms	37.5%	75%

4. Discussion

4.1. Adjectives and emoticons used in the compliments

By giving compliments, the complimenter appeals to people's positive faces to satisfy the complimentee's need to be liked and make the complimentee feel good [12]. Every participant in the study is, to different extents, happy to see others' comments compliment his or her posts of appearance. As shown in Table 1, although 32% of the participants chose "probably not" or "definitely not" for the question on expecting someone to comment compliment, the rest 68% expected some comments or compliments. The most widely used adjective in the questionnaire is "pretty" for both AES and CS and 74% of the responses recorded used adjectives. This is like the data of Manes & Wolfson, where 80% used adjectives to carry a positive meaning [3].

Emoticons are often used to intensify the compliment, and they can also be used to show

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"creativity" and "playfulness." stand-alone emojis, which appeared in the data of this paper as well, are a kind of pictorial compliment [6]. All the participants report using emoticons at a certain rate for compliments, and no one chooses *never* or *rarely* for this question. In the data of compliment free responses, 63% of the compliments contained an emoticon. Onursoy points out that using emoticons can solve potential misunderstandings, especially between two groups of people who are different in culture and language [13]. Some emoticons can be universally understood, such as the smiley face, and it may be a better way to communicate between native and cross-cultural users [14]. However, certain emoticons can be confusing because their meaning may be switched when used in compliments; for example, the fire emoticon does not mean something is burning but may mean the person is hot. This can cause a certain extent of misunderstanding between two groups of people when they first meet. In this case, CS learned to use such emoticons quickly but only used them on Instagram with AES. Table 2 shows CS increased their usage of emoticons by 50% on Instagram, suggesting that they accommodate the speech act in a new online environment (other than Chinese social media platforms), supported by the questionnaire results. All CS chose *extremely true*, *somewhat true*, and *slightly true* for the statement, "I would like to blend in with another community by accommodating to the way they talk." No CS picked, *not true at all*.

4.2. Compliment Response Strategies

According to Holmes, acceptance is the correct strategy or ideal for English speakers when responding to a compliment [2]. In the data, 62.5% of the participants think that acceptance (both appreciation token and compliment return) of a compliment is a "social courtesy." 100% of the participants choose to accept compliments. 50% of the participants would say something nice back, indicating a compliment return and 42% would say thank you, which is the appreciation token. One limitation of this questionnaire is that "something nice" was not specified, so we cannot say that saying something nice means complimenting back. Also, 8% of the participants only 'liked' the comment but did not comment anything back. In this case, the categorization by Placencia, Lower, and Powell is adopted to make 'like' without comment as accepting the compliment [6]. One thing to note is that both AES and CS show the same percentage of choices on saying something nice back or saying thank you, but the 8% who only choose to 'like' but not comment are all AES. This differs from the previous studies done in face-to-face interactions, where participants show nonacceptance or even rejection of the compliments they receive [5,8,10,11]. One possible interpretation of such difference is that replying to virtual comments is easier, and the environment is more relaxed so that people do not always have to show modesty or question the compliment.

4.3. Other interesting findings

One interesting thing about compliments in the data is that CS tends to use more intensified praise words to compliment AES, just as AES would also use more intensified praise words. For example, they would use the word "queen," which cannot be its literal meaning but rather an exaggerated version of praise. However, CS would not do so to other CS or use it on Chinese social media apps, so this may be seen as a cultural accommodation to the AES way of speech act.

Another finding is that both speech groups are direct at complimenting one another: they do not try to hide their emotions and feelings. In the sample, only CS will look at what the post is about and ask questions about the background information of the post. Instead of praising one another all the time, they seem to care about what one another is doing. However, this may be a limitation of the imperfectly designed questionnaire because the free-response question does not directly tell participants to praise one another. Instead, it asks participants to say anything when they see a friend post a picture of himself or herself.

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In the questionnaire, participants also prefer private compliments over public compliments. Most participants believe that complimenting someone privately in stories is more genuine and sincere than doing it publicly in the comments and that complimenting someone privately in stories helps to build friendship between the two people. Future research can look at how public and private comments differ, and a more detailed questionnaire or interview can be done to investigate if such beliefs of the participants in this study are true.

4.4. Thoughts on Second Language Learning

It would be important for second language (L2) learners to observe the speech act (in this case, compliments), and they can also learn from such observations to accommodate the target speech community. At first, some differences may be observed and even confusing for L2 learners. By seeing why and how AES compliment and responded to others, CS also learned the manners of another culture and language. From the perspective of integrative learning, L2 learners' purpose in learning a language is to blend in with a certain community. In this case, many CS observed the difference in their compliment from AES. They quickly picked up how to compliment others in a certain way and can blend in with the American community.

5. Conclusion

This paper explores how AES and CS differ in compliment and response behaviors on the Instagram app. Adjectives and emoticons were widely used in the subjects' responses. CS showed increased use of emoticons and intensified adjectives when commenting on posts on Instagram, which suggests that they have learned the speech acts of AES and tended to use them more on the learned platform. Both groups used the response strategy of acceptance in this study, which included compliment return and appreciation tokens. This study shows that second language learners can adapt to new communities by learning how they use speech acts, and learners will not simply lose their original habits of speech acts. By accommodating the newly observed speech act, second language learners can quickly understand certain cultural differences and avoid group misunderstandings. Future studies can look at other speech communities and how their ways of compliment and responses are observed and learned by second language learners.

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A Case Study of Digital Natives Using English Buzzword 'cue' in Vocabulary Capacity in Second Language Acquisition in China: Challenges and Opportunities

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Abstract: In an age marked by rapid advancements in information technology and the widespread use of the Internet, the popularity of Internet buzzwords has become widespread and serves as one of the important forms of popular culture. However, there seems to be scant research on the relationship between popular Internet buzzwords and vocabulary capacity, especially the relationship between the use of Internet buzzwords and the vocabulary of English as a second language. To explore the relationship between the use of Internet buzzwords and English vocabulary capacity, this research will use a case study with 12 different categories of digital natives conducted through focus group interviews and semi-structured interviews to explore the use of specific Internet buzzword 'cue'. The possible outcome is that different types of digital natives will have different views on the use of online buzzwords. Research may need to integrate the use of oral buzzwords in the context of offline to further demonstrate the relationship between the use of Internet buzzwords and the vocabulary of a second language, such as English. The research may shed light on the oral buzzword use in communication. This research focuses on how the specific English buzzword "cue" has developed into an Internet buzzword. Further, it discusses how similar Internet buzzwords have influenced the vocabulary aspects of English as a second language learning by digital natives. The study delves into the challenges faced by these learners and the opportunities presented by the use of such buzzwords in the language learning process". It is expected that this will shed light on the research aspect of internet buzzwords on language proficiency and further research on the impact of internet buzzwords in oral communication.

Keywords: digital natives, second language acquisition, Internet buzzword

1. Introduction

1.1. Research context

Digital natives grew up in the digital technology or information age and were born after the 1980s [1,2]. Digital natives grew up under the influence of information technology and are comfortable and comfortable with technology. This term contrasts with those born before the digital age, who may have more difficulty and hesitation in learning to use new technologies [3]. There are three types of digital natives: avoiders, minimalists, and enthusiastic participants [2]. Avoiders were born in the

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digital age, but they are not attached to digital technology and represent a minority group of digital natives. In contrast to their age group, they do not have a strong interest in social media, text messaging, or mobile technology. These digital natives may own a smartphone but often lack access to electronic technology and do not have home internet access [2]. Minimalists recognize the ubiquity of electronic technology but use technology rarely and only when necessary. They access information via the Internet when needed and only shop online in special circumstances, such as when the local grocery store is out of stock. Though they may have social media accounts, they use them with limited frequency. Also, the traditional way of asking for directions is their preferred method, rather than relying on GPS [2]. Enthusiastic participants are the majority of digital natives. They actively engage with technology and extensively use it. They are active on social media, posting frequently using various social platforms, and are online throughout the day. Internet search engines are their favourite way to access information. They prefer online communication to phone calls and enjoy real-time, ongoing interactions through smart electronic devices [2]. In this article, different digital users will be categorized based on the frequency of using digital platforms rather than by age.

Foreign academic research on network language originated in 1997, while domestic research in China on network buzzwords is more recent, originating in the 1990s [4]. However, there are not many studies on the effects of Internet terms on second-language vocabulary capacity. In this study, the vocabulary capacity pertains to the collection of words, encompassing their definitions and application, which a student acquires and employs. Acquiring vocabulary is a fundamental element in language instruction, significantly influencing reading comprehension, expressive and receptive language abilities, and academic performance [5]. Therefore, it is important to study the relationship between the use of buzzwords and vocabulary capacity. Moreover, there are limited studies on individual English Internet buzzwords in China. The word "cue" in this study is a Chinese Internet buzzword often used in domestic entertainment shows to point out the meaning of asking the other person to follow or perform [6]. The usage of this word is directly evolved from the meaning and usage of the English word "cue", and the popularity of this word as a network language is entirely dependent on the prevalence of entertainment shows in recent years, which has made some words that appear more frequently in the original shows spread as network terriers. After the word became popular, it is still more commonly used as an entertainment industry phrase. In addition, the use as an everyday internet phrase means being named and called to [6].

1.2. Research questions

To address the gap identified in the literature, the following research questions were proposed:

1. Any differences between different types of digital natives' ability to comprehend the cultural meaning and social context behind 'cue' when using it?
2. What is the relationship between the use of internet buzzwords and vocabulary capacity?

1.3. Research Significance

In conclusion, this study aims to offer insights into the connection between Internet buzzwords and second language vocabulary skills. The results may yield valuable understandings regarding the influence of English buzzwords in language instruction among Chinese digital natives. Additionally, it may shed light on their grasp and proficiency in employing contextual vocabulary during second language acquisition. Furthermore, exploring the evolving dynamics and derivative aspects of Internet buzzwords can invigorate language development.

2. Literature review

The term "cue" has evolved and assumed diverse meanings throughout history. Its earliest

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documented usage can be traced back to the 15th century, believed to be inspired by the letter "Q" [7]. In 1553, it found its place in theater as a concluding phrase for a speech, signifying the entrance or commencement of another actor's dialogue [7]. In the realm of stage theater, it was understood as an abbreviation of the Latin word "quando," meaning "when." This Latin term can be linked to an earlier Indo-European root, *kwo-, denoting a cue-board utilized for teleprompting [8].

Subsequently, in 1731, "cue" was employed to describe the long, straight, tapered wooden instrument with a leather-coated tip used for striking billiard balls and similar games [7]. Its usage extended to the field of music, where it denoted a signal or prompt for speech or action, a figurative meaning that emerged during the 1560s [8]. Additionally, "cue" also took on the role of denoting reminder signs, a sense that first appeared in 1948 [8]. Thus, the polysemous word "cue" has carried a variety of meanings throughout history, from theatre and music to billiards, and it has been used in various ways. The word 'cue' has emerged on the Chinese internet in recent years. The term was introduced to the internet with the rise of the entertainment industry. As an internet buzzword, the word cue meaning question and mention is often used [6]. This is called Anglo-Chinese Style Expression, where the form remains unchanged, and the meaning of the word differs from that of the original English word [9]. It is a type of language or communication that combines elements from both Anglophone (English-speaking) and Chinese linguistic and cultural backgrounds. It involves using English words or phrases influenced by the Chinese language and culture, or vice versa, using Chinese words or phrases influenced by the English language and culture [9].

3. Methodology

3.1. Participants

Firstly, a screening test will be conducted to sample our participants. The questionnaire (see Appendix A) will be spread on the WeChat platform by sending it to our friends and family and then spreading it by a snowballing method, responses over 150 people are expected to collect. The snowballing method is a non-probability sampling technique that involves introducing their friends as participants in a study through existing research subjects [10]. The sample size gets larger, like a snowball. Individuals with hidden characteristics can engage in our study through this method, which not only provides a diverse research sample population but also speeds up the participant collection process [11]. Although avoiders are a minority group among digital natives [2], our adoption of snowball sampling has the strategic advantage of including them in our study, thus enriching the comprehensiveness of our study. Having participants at hand, the quota sampling will be applied for participants of our focus group study. The quota sampling method requires that the sample proportionately reflects the population in terms of key features, for the results of the study to be representative and to reflect the characteristics in a comprehensive manner [12]. The research question of this study is how different digital natives understand and use online buzzwords, which include different groups of people. Therefore, the use of quota sampling is applicable to this experiment. It is crucial to decide on which features the sample quota should be based on, and in this study, the features that determine the sample quota are the distinctions of the digital native generation. Once the quota has been reached for a particular feature, it is still necessary to continue sampling other features to ensure the quota [12]. Therefore, this study will sample 9 out of 150 people for semi-structured interviews and the focus group until the number of digital natives for each feature reaches 3 participants.

3.2. Research Design

This study will implement qualitative approaches, including semi-structured interviews and focus group study. Qualitative research places prioritization on depth rather than breadth. It is well suited

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to gaining a deep understanding of a phenomenon in a particular context, especially where measurement is challenging due to its individuality [13]. Given that this study delves into the subjective feelings of the participants, which are difficult to measure, qualitative research methods are the most appropriate choice. Furthermore, qualitative research is in harmony with constructivist theory, further cementing its applicability in this study [14]. A semi-structured interviews will be introduced to address research question 1. Semi-structured interviews contain both non-open-ended and open-ended questions, and the order in which these questions are asked is not fixed [15]. The interview will include three stages, which will propose opening questions, content questions and ending questions. The advantage of employing these three stages is that it informalizes the interview. Apart from learning about the topic to be explored, more insight into their personal thoughts and personalities will be gained [16], which helped me to better complete my research on categories of digital natives.

For the purpose of answering research question 2, the focus group study will be applied. Focus group research can deepen the researcher's understanding of the phenomenon while deepening the participants' understanding of the topic. in addition, the focus group study helps participants discuss collective threads of topics [17]. Furthermore, interviews are suitable for exploring issues individually, whereas focus groups are more suitable for studying people's perspectives in a social context [18]. For this study, initial steps for identifying participants through screening questionnaires and, in order to reduce the influence of avoidants who are included in other categories of digital natives in the focus group, semi-structured interviews will be conducted first (see Appendix B), followed by the application of a focus group study (see Appendix C). Semi-structured interview settings will be in an informal setting, such as a group discussion room in a library, where interviews and group-focused discussions can occur. The interview and focus group study will be conducted face to face and recorded by the audio recorder, a common instrument for recording the process [16].

3.3. Pilot study

Before the questionnaires are handed out to our participants, a pilot study will be carried out on our class WeChat group (comprising around 30 students) to determine if any adjustments need to be made [17]. These participants will not participate in future research as it could influence data reliability.

3.4. Research analysis

The processing of focus group study data and interview data involves an orchestrated series of steps aimed at systematically organizing, analyzing, and extracting meaningful insights from the collected information. The first phase includes transcription. Transcription is the transformative process of transmogrifying spoken discourse into written textual form. This task can be accomplished either through the utilization of specialized transcription software or the engagement of professional transcribers [18]. Following the transcription of the recorded data, organization is the next phase. Establishing a structured data storage system, and facilitating effortless access to individual transcripts is an indispensable facet of this phase. The next phase embodies systematically applying the designated codes to the data. Specialized qualitative analysis software, such as ATLAS.ti, may expedite the processing, affording researchers advanced tools for efficient coding [18]. A strict review of the coded data is vital to ensure inter-coder reliability in instances where multiple researchers will partake in the process.

With the coded and summarized data in hand, the next undertaking is the identification of patterns and emergent themes. The extraction of representative quotations or excerpts from the transcripts is integral to this process, as these are examples of key points or themes that can substantiate the findings. This is followed by the interpretation phase, where the findings are thoroughly analyzed to

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determine their impact and significance in relation to the overall research question or objective [19]. In addition, peer review by colleagues or experts who are well-versed in qualitative research methods is a way to ensure the data is reliable. In summation, the systematic processing of raw focus group data involves transcription, organization, coding, summarization, pattern identification, quotation extraction, data triangulation, interpretation, and report [18]. This process is instrumental in the transformation of raw data into nuanced and meaningful insights, thereby advancing the research inquiry at hand.

3.5. Ethical considerations and possible risks

The target audience for these guidelines includes a wide range of individuals engaged in educational research, whether or not they specialise in research or are conducting research in the field of education for a variety of different reasons (e.g. academic qualifications or practice improvement. This scope covers independent researchers as well as researchers working in a wide range of educational organisations including, but not limited to, early years settings, schools, colleges and universities [20]. The purpose of this study was to explore the relationship between Internet buzzwords and word usage skills in English as a second language. The conclusions may provide inspiration for educators to apply to their teaching. Therefore, this study will follow BERA code of conduct [20]. Participants' consent to the recordings will be obtained prior to the interviews and group focus studies, and they will be informed of their right to stop participating at any time and that they can withdraw [20]. All participants will be anonymous participants and the data will be used by us only for the purposes of this study [20]. As this experimental topic does not involve sensitive information, potential risks of this study may include leakage of recorded data.

4. Limitations

Reflexivity in this research may impact the research process. The process typically involves a review of own judgment practices and identifying factors that may have influenced behavior and thinking in a particular way during the data collection and analysis process [21]. The reflexivity is characterized by a minimalist approach, where a tendency to be patient with minimalist groups and compromise the reliability of the study may occur. There is a possibility of researcher bias during interviews, with a heightened sensitivity towards certain groups. It is important to note the disadvantages of the interview design, primarily being face-to-face, which may lack geographical diversity [22]. Additionally, the interview consumes time and incurs costs in both conduct and raw data processing [22]. Focus group study design also has limitations. According to Breen [18], there is a potential for the dominant group to influence the views of the minority group, negatively impacting the reliability of the research when reporting the results of the discussion.

5. Conclusion

In this research proposal, the process of development is embarked upon to explore the research area of Internet buzzwords, particularly focusing on the English buzzword "cue" and its influence on the vocabulary capacity of Chinese digital natives in the context of second language acquisition. The introduction contextualized our research, highlighting the significance of understanding the digital natives and their interaction with Internet buzzwords. The research questions aim to address differences in the comprehension and usage of "cue" among various types of digital natives and to explore the broader relationship between Internet buzzwords and vocabulary capacity. The literature review applied the chronological evolution of the word "cue" from its origins in theater to its modern-day usage in various contexts, including the Chinese Internet. This section underlined the scarcity of research on individual English Internet buzzwords in China and emphasized the importance of

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studying their impact on second language vocabulary capacity.

The methodology section detailed our research design, including participant sampling, which will use a combination of quota sampling and snowball sampling. The research will employ qualitative methods such as semi-structured interviews and focus group research, adopting constructivist theory to have insights into participants' perceptions. To ensure the reliability and validity of our research, the proposal discussed the pilot study's role in testing our questionnaires and procedures. The data analysis process, from transcription to interpretation, was systematically outlined. Ethical considerations are highlighted, and the BERA code of conduct will be followed. Informed consent and anonymity of participants will be emphasized, and all data will be used for research purposes only. While this research has its limitations, it is crucial to state them clearly. Reflexivity and potential researcher bias, especially in the interview, were identified as potential limitations. Furthermore, the focus group study design poses challenges related to group dynamics and the potential dominance of certain individuals. In conclusion, this study aims to reveal the relationship between Internet buzzwords and the language acquisition of digital natives in China. To contribute to the field of applied linguistics, this underexplored area is sought to be illuminated, and valuable insights are aimed to be provided to educators for enhancing language teaching and learning for digital natives.

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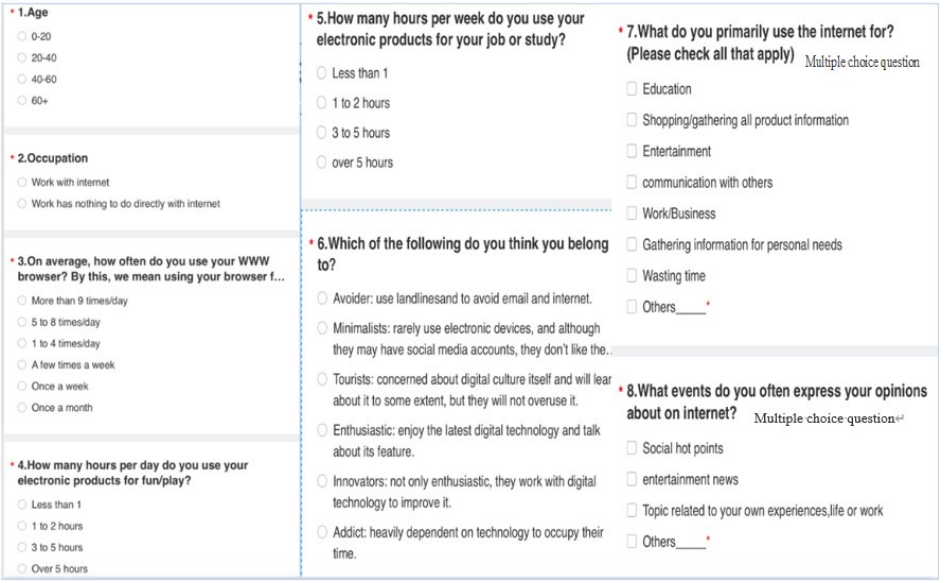
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Appendices:

Screening questionnaires



* 1.Age
- 0-20
- 20-40
- 40-60
- 60+

* 2.Occupation
- Work with internet
- Work has nothing to do directly with internet

* 3.On average, how often do you use your WWW browser? By this, we mean using your browser f...
- More than 9 times/day
- 5 to 8 times/day
- 1 to 4 times/day
- A few times a week
- Once a week
- Once a month

* 4.How many hours per day do you use your electronic products for fun/play?
- Less than 1
- 1 to 2 hours
- 3 to 5 hours
- Over 5 hours

* 5.How many hours per week do you use your electronic products for your job or study?
- Less than 1
- 1 to 2 hours
- 3 to 5 hours
- over 5 hours

* 6.Which of the following do you think you belong to?
- Avoider: use landlinesand to avoid email and internet.
- Minimalists: rarely use electronic devices, and although they may have social media accounts, they don't like the..
- Tourists: concerned about digital culture itself and will lear about it to some extent, but they will not overuse it.
- Enthusiastic: enjoy the latest digital technology and talk about its feature.
- Innovators: not only enthusiastic, they work with digital technology to improve it.
- Addict: heavily dependent on technology to occupy their time.

* 7.What do you primarily use the internet for? (Please check all that apply) Multiple choice question
- Education
- Shopping/gathering all product information
- Entertainment
- communication with others
- Work/Business
- Gathering information for personal needs
- Wasting time
- Others____ *

* 8.What events do you often express your opinions about on internet? Multiple choice question
- Social hot points
- entertainment news
- Topic related to your own experiences,life or work
- Others____ *

Interview Design

•Opening question:
Our research is focused on the use of internet buzzwords, and this interview is to understand digital natives perceptions of using internet buzzword. You can terminate the interview at any time. We would like to get consent to record our interviewing by audio recorder. All the data would be recorded anonymously, the data would be only used on our research purposes. And the potential risk is the leak of data. Would you agree to carry on the interview?

Could you tell me how often you use the digital platform?

•Content question:
1. Have you heard of word 'cue' or other words like 'cue' on internet? (if no, go to q5)
2. How often do you use words like 'cue' on internet? If you use the word, can you give a few examples of scenarios where you use it?
3. If you used, could you understand the meaning of it? And could you distinguish in what occasions can or cannot use internet buzzword?
4. In your interactions with different types of digital natives, have you noticed any interest in the cultural meaning and social context of "cue"? Did they refer to these aspects in their interactions?

5. (If you haven't heard of them) What do you think about the use of buzzwords on the internet these days?

6. (For people work with digitals and digital enthusiatics) Have you ever created new social contexts of using words like 'cue'?

•Final question: Do you have any other thoughts about the interview that you would like to share with us?

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Focused group study process

-Introduction and welcome (5 minutes):

Introduce the research topic and purpose.
State the goals and importance of the group discussion.
Briefly introduce the participants.

- Icebreaker activity (10 minutes):

To create a relaxed atmosphere, a small activity related to Internet buzzwords can be conducted, e.g., the group shares recent popular Internet phrases or add each others' WeChat.

-Topic guide and discussion (30 minutes):

Question 1: Do you feel that using buzzwords requires a certain amount of vocabulary support? Why?

Question 2: In your experiences, is there a relationship between the use of buzzwords and a person's vocabulary? Why?

Question 3: Has your vocabulary capacity to use vocabulary changed in any way after the popularity of the internet buzzword compared to before? What do you think has caused this change?

Question 4:
1. when you use these kinds of words, do you use them as words you really understand or do you use them because they are a trend
2. when you use these words, do you think you are using an English expression or are you using it as a special tool to express a momentary feeling?

Question 5: When you use this kind of buzzword, do you aware that there are Chinese words with the same meaning that can be used, or do you have a difficulty in finding a Chinese word with the same meaning to replace this buzzword?

- Data Swap and In-Depth Discussion (20 minutes):

Ask group members to share their perspectives, experiences, and observations.
Encourage the exchange of different perspectives and in-depth discussion of the issues.

- Summary and Conclusion (10 minutes):

Summarise the key insights and ideas from the discussion.
Suggest possible future research directions or further thoughts.

- Acknowledgements and Conclusion (5 minutes)

Note: the research topic, questions and design were proposed with Shirly Yu (Chenchu Yu)

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A Study on Bias Against Women in Advertisements

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Abstract: In the era of digitalization and globalization, advertising wields an even greater impact on modern society than ever before. While feminism has challenged the male-dominated society for decades, one can still observe the persistence of gender stereotypes, especially sexist discrimination, influencing the representation of women in the media. This paper aims to critically examine several advertisements for daily necessities, analyzing their content and impact to investigate specific patterns of discrimination against women in the modern advertising industry. In terms of structure, this paper will address the following issues: First, it will provide a brief review of recent research on motherhood and the male gaze. Then, it will analyze specific examples of advertisements, discussing the contested female images they portray. In particular, this research will focus on pressures related to gender roles, sex discrimination, and the male gaze as three typical issues. Finally, we will offer suggestions for the advertising industry and content creators. The goal of this paper is to present a clear picture of the persistent gender issues within advertising today and propose ways to address them in the future. By analyzing the framework of advertisements and their cultural implications, this research will shed light on a more comprehensive examination of the misrepresentation of women in the media.

Keywords: Bias, Chinese advertisement, Motherhood, Male gaze

1. Introduction

In recent times, the advertising sector has experienced rapid growth, permeating our daily lives with increasing influence. The spectrum of advertising formats encompasses depictions of families, children, and women. Within this context, the issue of gender discrimination against women in advertising has been a subject of discussion and debate for several decades, gaining escalating significance in contemporary advertising research. Biased female images have been repeatedly reproduced in prevailing advertisements, either explicitly or implicitly, drawing scholars' attention to female stereotypes in the contemporary advertising industry. This article aims to illuminate the issue of female stereotypes in these types of advertisements by conducting an analysis of the portrayal of women in four prominent adverts with substantial societal impact. These selected advertisements

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span across food, pharmaceuticals, and everyday essentials—elements ubiquitous in our daily routines, exemplifying the positioning of female imagery within advertising landscapes. Although stereotypes have been a prevalent topic in academia and extensively discussed in previous research, few of these studies have delved into and categorized the distinct patterns of female stereotypes in advertisements, particularly in East Asia. To fill this gap, our comprehensive analysis will explore these four selected advertisements to identify recurring patterns and derive informed insights regarding the portrayal of gender inequality in advertising. Our aim is to draw attention to the issue of gender inequality within advertising and its implications for women. Furthermore, it aims to create an environment that encourages the advertising industry to engage in introspection regarding gender issues with a more critical perspective. The paper concludes with a number of recommendations for the advertising industry to avoid perpetuating such degradation towards women.

2. The Review of Bias Against Women

Sexist content in advertising has long been a significant topic of study in media research. Numerous advertisements perpetuate gender stereotypes, often associating women with traditional domestic roles. It is a prevalent practice in advertising to highlight the implicit link between women and household duties while excluding them from professional or workplace settings, traditionally viewed as men's domains. Furthermore, concerning the content of these advertisements, mothers depicted in them frequently prioritize the needs of their family members over their own, relegating their personal needs to a position of lesser importance. Such a framework in advertising emphasizes the role of women as full-time homemakers. It reinforces stereotypical views on gender: caring for the family is a woman's innate responsibility, thereby promoting an image of the "perfect" mother. The dissemination of such content can further solidify society's expectations of women and, to some extent, suppress the development of women's diversity.

While people are paying more attention to women's rights, there are still advertisements that contain such assumptions about the responsibilities of motherhood. According to a study conducted in 2019 [1], when examining a sample of advertisements, it was found that very few samples included the image of fathers in the narration and conveyed their specific roles in the family. To be more specific, out of 125 ads from 2000-2009 and 89 from 2010 to the present in GH, only a handful featured men in fatherly roles. A similar trend was observed in AWW, where only 20 out of 139 ads in the 2000s and 38 out of 203 ads in the 2010s portrayed men as fathers.

The aforementioned data makes it evident that problematic portrayals of motherhood serve as a critical aspect of gender stereotypes in advertising. Regarding female careers in advertising, one can observe that the female image has long been associated with housework and childcare. At the same time, it has not been portrayed in fields such as high technology, industrial production, and sports [2]. Remarkably, excluding women from specific careers has had a substantial economic consequence. Over the past decade, this exclusion has resulted in a staggering $1 trillion reduction in the GDP of low- and middle-income countries. This issue goes beyond just women's rights; it affects the overall development of the world.

The issue of the male gaze is also prevalent in advertisements. Firstly, let's define the male gaze. According to objectification theory, the implicit and explicit sexual objectification of the female body in Western culture produces a multitude of negative consequences for women [3]. The primary psychological consequence of sexual objectification is the development of an unnatural perspective on the self, known as self-objectification. Women who self-objectify have internalized observers' perspectives on their bodies and chronically monitor themselves in anticipation of how others will judge their appearance and subsequently treat them [3]. In such advertisements, women are objectified, and men hold dominant positions as they gaze at women. These ads often depict women dressed in a manner intended to please or attract men, portraying women as objects of desire or targets

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of pursuit. Even in the realm of sports, women have frequently been relegated to token roles or portrayed as beautifiers, always positioned as outsiders. This is evident in examples like the movie *A League of Their Own*, which, while based on a true story, primarily focuses on women filling in for men who were away at war. In such narratives, women are cast as cheerleaders rather than being central to the storyline.

3. Bias in Advertisement

3.1. The Pressure of Motherhood

In recent years, motherhood has become a widespread topic in media studies. The definition of motherhood, as a woman's role in raising children and reproducing them, has been widely embedded in narratives across media, reinforcing a stereotypical image of women. This definition permeates our daily lives, including advertisements. For instance, a Chinese children's medicine advertisement called "Shu Xiu Xiu Ai Youer Capsules," produced by Shu Xiu Pharmaceuticals, shapes women's identity within the framework of motherhood. The content employs the first-person perspective of a mother to describe the benefits of the medicine, claiming its effectiveness in quickly releasing children's pain. At the start of the advertisement, the phrase "Mum knows" in the advertisement implies its target audience is mothers and reinforces the idea that mothers bear primary responsibility for their children's health. Towards the end of the ad, it features images of women with children but lacks any male characters in the scene.

In this children's medicine advertisement, women's concerns about their children's physical health are intricately woven into the narrative. The storyline revolves around a change in the mother's emotions. We witness the mother's worried expression transforming into comfort as her child recovers with the aid of the medicine. This transition from tension to relief satisfies the viewer emotionally. Throughout the advertisement, the image of the mother is consistently present. She takes her child to the hospital to address the child's health issues and is conscious of the emotional labor within the family. The absence of males in advertisements for child-related products is not uncommon. In other ads, one can often see a woman holding a child, accompanied by slogans like, "A woman can be seen holding a child in her arms," implying that women are primarily responsible for childcare [4]. The content structure of this advertisement further reinforces the notion that mothers are tied to their families, perpetuating the idea of women's responsibility for family care.

This issue has been recognized by numerous scholars in past few decades. In 1970, TiGrace noted that "in advertisements and commercials, women are shown exclusively as sex objects and reproducers, not as whole individuals"[4]. This statement highlighted the problem: that women were beginning to awaken to their own identities, becoming less easily influenced. However, this hasn't fundamentally altered the situation, as advertisers continue to hold outdated views of women. According to Associate Professor Teresa Davis, only around fifteen percent of adverts in AWW feature men. She writes that mothers' knowledge and expertise are still largely confined to the realms of consumption and family life [2]. Hence, this persistent problem is unlikely to be resolved in the near future.

Women's motherhood plays a crucial role in shaping the notion of the "ideal family" in Chinese visual culture [5]. Despite the various ways in which families are formed in reality, mothers have consistently symbolized two attributes in visual culture: patience and selfless devotion [5]. By reinforcing this image of the perfect mother, patriarchy has disciplined women's existence and further perpetuated the stereotype of women solely responsible for raising children within the family.

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3.2. Male Gaze

The stereotype of women is also reflected in the male gaze. In some advertisements, designers and filmmakers secretly put women in a lower level of identity and perspective. The male gaze describes a way of portraying and viewing women that empowers men while sexualizing and demeaning women. This is a very vulgar gender discrimination, which represents the unequal treatment of women in the relationship between men and women and social roles, and also shows that in this society under the rule of law, there are still some leaders and people with radical and backward thoughts, perhaps they are not aware of it.

In 2020, Once released, the new advertisement of Fu Yanjie has been opposed by many people, and the obvious sexual innuendo and male gaze have caused everyone's discomfort. Its original advertising and marketing theme is health and hygiene, which is the original intention and reason for the establishment of this brand. With the progress of The Times, the content of this advertisement has shifted to the loss and confusion of women in the relationship between men and women. In it, the two colors of "pink" and "black" are metaphors, but they are very direct and explicit expressions of the "classification" of the hidden part of women. This implies that women are in a weak and service position in their interaction and sexual life with men, causing women's sexual anxiety and classifying women in a very vulgar way, thus making them increase pressure and buy this cleaning product.

The fundamental reason is that the planners of the Fuyanjie advertisement did not equate the image of women with the image of men at the beginning, which led them to believe that the purpose of women cleaning their private parts is to please men, and to determine the classification of women's private parts on their own, which is a tragic reflection of women under the condition of men.

Another advertisement is for the 711 convenience store. In the advertisement for mini wine and lemon tea in the 711 convenience store in the Guangdong area, there are uncomfortable words. "Get drunk and have a chance," and so on. These advertising slogans on the surface is to promote the effect of alcohol is very strong but it is high degree and can be drunk girls connected together. This leads to a direct display of purpose for women. This also puts the illegal behavior of some obscene men getting drunk and having sex with women in the open, which is bound to cause everyone's opposition.

So why did the male gaze emerge and persist? The male gaze can be traced back to two main vectors: social encounters and exposure to media. Social encounters include the unwanted catcalls and looks that women may receive. On the other hand, exposure to media sets unrealistic body standards that surround women in their everyday lives. In a world where the average woman earns about 80% of a man's salary, the last thing we need is someone telling us how to dress. Even if women can overcome the harsh beauty standards set by society and walk into the workplace confident in their skills and appearance, they will still feel the effects of the male gaze in professional Settings. A study has found that women's confidence is not appreciated in the workplace. Instead, you see, looks are.

Furthermore, the stereotype of women is also reflected through the sexist narrative where females are portrayed under the male gaze. The concept of the male gaze describes a way of portraying and viewing women that empowers men while simultaneously sexualizing and degrading women [6]. This further causes gender discrimination and the unequal treatment of women in the context of gender roles and relationships. To be more specific, females are subject to male dominance and authority while they have no subjectivity to decide what to do, which means a sexualized way of portraying women.

In 2020, the advertisement of Fu Yanjie, the new product of 2020 Spring, one of the most famous brands of female products in China, encountered significant backlash due to its vulgar language and stigmatization of females. The initial theme of this brand's advertising and marketing was centered around health and hygiene, which is also the concept of this brand. However, the content of this advertisement shifted towards portraying women's loss and confusion in their relationships with men.

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The use of the colors "pink" and "black" in the ad served as metaphors but were very direct and explicit representations of the categorization of women's intimate parts. This implied that women held a submissive and servile role in their interactions and sexual lives with men, causing anxiety among women and crudely classifying them. This, in turn, created pressure on women to purchase this cleaning product. The reason why advertisement makes female feel insulted is that women's need has not been really respected. The planners of this advertisement did not initially consider women's intimate care on an equal footing with men's. This led them to the mistaken belief that the sole purpose of women cleaning their private parts was to satisfy men. Consequently, they assumed the role of deciding how to classify women's intimate areas. This reflects a troubling depiction of women as subordinate to men.

Another advertisement, this one for 711 convenience stores, is narrated from a male's perspective. In the advertisement for mini wine and lemon tea in 711 convenience stores in the Guangdong area, there are unsettling phrases like "Get drunk and have a chance (to have sex with her)." The advertisement language was insulting since it disregards women's sexual consent. This results in a direct and objectifying portrayal of women, indirectly normalizing inappropriate behavior where some intoxicated men engage in sexual encounters with women. Naturally, this has sparked significant opposition.

So, why has the male gaze emerged and persisted? Social encounters encompass unwelcome catcalling and leering that women may encounter. On the other hand, media exposure sets unrealistic beauty standards that women are constantly surrounded by. In a world where women earn approximately 80% of what men do, the last thing needed is someone dictating how to dress. Even if women manage to overcome society's stringent beauty standards and enter the workplace confident in their skills and appearance, they still experience the effects of the male gaze in professional settings, where their competence is often overlooked in favor of their physical appearance. In essence, their looks take precedence over their abilities.

3.3. Discrimination against Women

Throughout history, women have endured persistent discrimination, often attributed to perceived disparities in capacity and physical attributes compared to men across various domains. This bias against women's capabilities manifests in numerous spheres, spanning leadership, structural dynamics, strategic roles, cultural norms, organizational climate, and HR policies [7]. Such discriminatory attitudes have cast a long shadow over various aspects of women's lives, extending from professional and academic pursuits to familial roles and societal expectations. Degradation towards women can also be widely found in the education and professional sectors, where they are often considered inherently inadequate. Scholars have drawn intensive attention to the public attitudes women encounter while pursuing careers in STEM fields. They have found that gender-based stereotypes act as barriers for women in STEM disciplines, contributing to ongoing discrimination and the limited representation of women in these professions [8].

The prejudiced perception of women extends from crystallized thinking to visual culture, particularly in advertisements, reproducing and reinforcing stereotypical female images in audiences' minds. This detrimental attitude is well illustrated in a 2013 Snickers advertisement in South Korea, which vividly demonstrates how women have been marginalized in the sports domain. The advertisement employs contrast to highlight the supposed function of Snickers: physical rejuvenation. At the outset, the scene features fatigued female players donning tight red dresses and alluring yet impractical high heels, signaling that they are ill-suited for sports. Following the consumption of a Snickers bar, they instantly transform into energetic individuals clad in sweatshirts, actively participating in sports once again. This depiction reinforces the stereotype that women are inept at

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sports and always prefer wearing dresses and high heels, perpetuating their exclusion from athletic pursuits.

The Snickers advertisement distinctly adopts a male-centric narrative perspective, systematically devaluing the image of women. This aligns with the culturally idealized portrayal of a masculine character [9]. Even within modern society, the deeply ingrained patriarchal system results in women living under constant scrutiny from a male standpoint. The advertisement further amplifies this bias through its presentation of women, which is inherently sexist. The incongruous attire of tight dresses and high heels positions them as outsiders on the playing field, simultaneously making their untimely entrance a subject of scrutiny for both onlookers on the track and those engaging with the advertisement.

4. Conclusion

Despite the significant impact of the feminist movement on modern society, which has reshaped the representation of women in media, there remains a substantial amount of bias and discrimination against women in advertisements. The primary focus of this article is gender inequality, achieved through a critical review of the sexist content and narratives embedded in advertisements.

Four influential advertisements, spanning a wide range of products, were selected for study. By examining the narrative frameworks underpinning these selected advertisements, this article identifies three patterns of discrimination: the degradation of women's capabilities, the emphasis on women's roles as mothers within the family, and the objectification of women. These advertisements specifically depict women as lacking physical prowess in sports, as burdened with the exclusive responsibility for household duties, and as objects intended for the fulfillment of sexual desires.

The objective of this article is to further elucidate the specific patterns of gender stereotypes in advertisements through an exploration of the portrayal of women in advertising. It aims to shed light on the often-overlooked ethical gender issues prevalent in contemporary advertising.

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How Medieval Lifestyle in Fantasy Literature Attracts Chinese

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Abstract: The medieval lifestyle has been realized as an element in fantasy literature, which can create an imaginary world and attract readers with historical features. The aim of the present research was to explore the effects of medievalism in fantasy works and analyze its influence on Chinese readers. *The Lord of the Rings* was chosen to be the example, and a qualitative method was executed to categorize and analyze Chinese readers' reactions to the example. Tables and word clouds illustrated the popularity of *the Lord of the Rings* in China and the reasons why Chinese readers were attracted by the story. Results showed that medievalism as symbols in the fantasy works provided the story with exoticism and pastoralism. And Chinese readers can be attracted by symbols and the values behind them. In view of these findings, this research revealed the possibility that masterpieces with general values can be admired by readers from other parts of the world.

Keywords: Medieval Lifestyle, Fantasy Literature, Public Review

1. Introduction

In the realm of Western fantasy narratives, authors meticulously craft fictional universes that serve as the backdrop for their narratives and the development of their characters. Within these meticulously constructed fictional realms, discernible are the omnipresent vestiges of medieval symbolism. Notably, these literary landscapes are often inhabited by knights, monarchs, and clerics, thus mirroring the hierarchical feudal structure that permeated the Middle Ages. Even the common denizens of these fantastical domains are depicted as adhering to a lifestyle reminiscent of the historical Middle Ages.

An illustrative example of this phenomenon can be observed in J.R.R. Tolkien's magnum opus, *The Lord of the Rings*. Within Tolkien's narrative tapestry, Hobbits inhabit tranquil villages and lead agrarian lives akin to those of pre-industrial revolution farmers. Similarly, the people of Rohan, as depicted in the text, emulate the nomadic existence of medieval Magyars in Europe. Notably, it is worth acknowledging the widespread acclaim and popularity that *The Lord of the Rings* has garnered within the Chinese literary milieu. It is conceivable that the portrayal of a medieval way of life within the narrative plays a pivotal role in the resounding success of this work among Chinese readers.

The principal objective of this scholarly inquiry is to elucidate the multifaceted role played by historically authentic elements in Western fantasy literature, with a specific focus on discerning the responses elicited from Chinese readers. This research endeavor seeks to uncover empirical evidence

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indicative of the proclivity of Chinese readers towards Tolkien's celebrated fantasy narrative, and to ascertain whether the presence of a medieval way of life within the story exerts a discernible influence on their predilection for this literary masterpiece.

2. Literature Review

Fantasy literature serves as a conduit for the portrayal of parallel realities and alternative realms of consciousness. The symbols embedded within this genre have origins in ancient mythology, as exemplified in the book "Ancient Symbology in Fantasy Literature: A Psychological Study." For instance, the creation of Middle Earth in J.R.R. Tolkien's narratives drew inspiration from ancient m Norse, Celtic, Finnish, and German mythologies [1]. Tolkien advocated the concept of crafting a "secondary world" that readers could immerse themselves in, characterized by an "inner consistency of reality" [2].

While fantasy authors have the liberty to select any historical period as their backdrop, the Medieval Age stands out as a perennial favorite. The peculiarity of medieval life, typified by a feudal system rooted in loyalty, a rigid class hierarchy, simplified gender roles, and castellated architecture, offers a profound sense of otherness when juxtaposed against contemporary norms. These "images of strangers" [3] act as a magnetic force, attracting readers into Utopian or alternative existence.

Yet, it is noteworthy that medieval society, with its absence of consumerism and reliance on manual labor, retains a degree of familiarity in certain contemporary contexts, particularly in Third World countries [4].

The depiction of the medieval way of life in fantasy literature transcends the realm of conventional historical representation; it embodies a concept known as "Medievalism." The term was first documented by John Ruskin in 1853 to encapsulate the fascination with the Middle Ages in his era. Clare Simmons interprets medievalism as a reaction against the encroachment of technology and mass production, seeking to preserve traditional values and solidify national identity within the framework of medieval history [5].

Today, medievalism continues to serve as a guardian of endangered positive values in the contemporary world [6]. Notably, it is not merely a nostalgic return to the Middle Ages; Leslie Workman characterizes it as an ongoing process of reinventing the Middle Ages, with a primary focus on contemporary concerns [7].

In this regard, fantasy literature emerges as a deliberate choice to convey the ideology of medievalism. Drawing from a psychological perspective presented by Marie von Franz, fantasy is perceived not as frivolous ego-driven whimsy, but as an expression rooted in the depths of the human psyche, forming symbolic scenarios that imbue life with deeper meaning and realization. Moreover, Tolkien's works have wielded significant influence over Chinese readers, as evidenced by the four translation editions of *The Lord of the Rings* published in China since 1997 [8]. The foundation of these imaginary worlds in historical contexts plays a pivotal role in captivating Chinese readers.

Medievalism finds extensive utilization within the realm of fantasy literature. Works tethered to actual historical events endeavor to recreate a parallel world mirroring reality. For instance, Tolkien's narratives incorporated elements like Saruman's destruction of the forest to serve as commentary on World War and modern industrialization [9].

Despite the conspicuous popularity of classical fantasy works in China, a comprehensive analysis of the impact of medievalism on Chinese readers and audiences has been conspicuously absent. While the allure of these works in the Chinese context is evident, the precise reasons behind their appeal remain somewhat nebulous. It is plausible that Chinese readers are drawn to the exoticism embedded within these narratives. As articulated by Steve William Foster, the exotic possesses the innate capacity to evoke a symbolic world teeming with complexity, surprise, color, manifold variety, and richness. This exotic world, in essence, offers a counterbalance to the increasingly schematic patterns

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of everyday life in industrial society, functioning as a repository of recollections about primitive eras in the past [10].

In summation, medievalism serves as a pervasive motif in fantasy literature, enabling authors to construct imaginary realms deeply rooted in historical reality. Within these realms, values and ideologies can be transmitted as reactions to the modern world, and the exotic symbols present in fantasy works may be especially resonant with Chinese readers.

3. Method

3.1. Data Collection

This research attempted to figure out the effect of medievalism in *the Lord of the Rings* on Chinese readers and audiences.

For these two purposes, there are two representative Chinese internet platforms that can be used.

Douban is a Chinese online database and social networking service that allows registered users to record information and create content related to film, books, music, recent events, and activities in Chinese cities. And on Douban, both the books and the movie trilogy of *the Lord of the Rings* are in the list of top 250 movies and books.

Bilibili is a video sharing website, which hosts various themes. Bilibili has the feature to show the watching times of every video and movie, and this platform also allow users to mark every video. As a result, bilibili is a straight resource to reflect the influence and popularity of *the Lord of the Kings* in China.

This research focuses on the number of reviewers and the bands of *the Lord of the Rings.* Considering the films of *the Lord of the Rings* have more followers in China, and the series of films is widely accepted. This research analyzed the data from movies and books equally.

On Douban, there are amounts of discussion groups which people can share personal feelings and understanding about films and books. Douban has three main groups gathering fans of *the Lord of the Rings***,** and they share their comments about *the Lord of the Rings* in groups.

3.2. Data Analysis

The data analysis in this study utilizes MAXQDA as the primary analytical tool. Commencing the analytical process, the data undergoes an initial categorization. Both textual and visual content from various platforms encompassing books and movie excerpts are collected for examination. Subsequently, tabulated representations are employed to delineate disparities among the three movies and books, each of which has been made available in both the Chinese and English languages.

In the subsequent phases of analysis, more intricate insights are gleaned through an exploration of discussion groups. These forums facilitate the exchange of perspectives among ardent fans, who expound upon the captivating and appealing facets of *The Lord of the Rings*. Such insights prove invaluable for the overarching research endeavor, enabling a deeper comprehension of the factors contributing to the popularity of Western fantasy narratives within the Chinese context.

The final stage of analysis entails a comprehensive examination of user-generated scores, comments, and the substantive content of the discussion groups. Through a meticulous examination of these elements, two hypothetical conjectures emerge. Firstly, *The Lord of the Rings* emerges as a paradigmatic exemplar of the fantasy genre that has garnered a substantial following in China. Secondly, the depiction of a Medieval way of life within the narrative emerges as a pivotal factor in endearing the narrative to Chinese audiences, thus elucidating one of the key drivers of its appeal within the Chinese milieu.

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4. Results

The popularity of *the Lord of the Rings* in China can be reflected in the ratings of the two major social websites (Douban and Bilibili), as shown in Table 1 and Table 2.

Table 1: Douban Users Rating on Lord of the Rings (movies)

The name of movie	Number of reviewers	Rating	Advantages
The Lord of the Rings: The Fellowship of the Ring (2001)	849433	9.1/10	excel 98% of fantasy
The Lord of the Rings: The Two Towers (2002)	755343	9.2/10	excel 99% of fantasy
The Lord of the Rings: The Return of the King (2003)	805566	9.3/10	excel 99% of fantasy

Table 2: Bilibili Users Rating on *the Lord of the Rings*

The name of movie	Number of reviewers	Points
The Lord of the Rings: The Fellowship of the Ring (2001)	6487	9.8/10
The Lord of the Rings: The Two Towers (2002)	4525	9.9/10
The Lord of the Rings: The Return of the King (2003)	3519	9.9/10

Users have rated unanimous high ratings of *the Lord of the Rings* on both Douban and Bilibili, two of the major movie rating SNS in China, which suggest strong evidence for the fan base. Similarly, Despite the formidable length of the novels, Chinese readers have expressed their appreciation through commendable ratings (see Table 3). This dual endorsement, spanning both the cinematic and literary realms, underscores the enduring appeal and widespread acclaim enjoyed by *the Lord of the Rings* among Chinese audiences.

Table 3: Douban Users Rating on *the Lord of the Rings*

The name of book	Number of reviewers	Points
The Lord of the Rings (Chinese translation)	1640	9.3/10
The Lord of the Rings (English)	484	9.7/10

These three tables, however, simply show the general appreciation for *the Lord of the Rings*, and the reasons why people enjoy this story of a fantasy world are impossible to answer. Accordingly, some details can be found from three Douban discussion groups.

To understand why *the Lord of the Rings* attracted so many Chinese readers, this study looked into specific Douban Discussion groups established based on the fantasy work, as shown in table 4.

Table 4: Data of Douban Discussion Groups

The name of Groups	Followers	Founding Day
Pretend to live in the Middle Earth	2915	5/7/2021
Tolkien's Middle Earth	575	1/25/2006
The Lord of the Rings, and Everything about Tolkien	5808	1/4/2006

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To look closely into users' interpretation of *the Lord of the Rings*, this study investigated closely into one of the three groups called "Pretend to live in the Middle Earth". Users in this group pretend they are living in the Middle Earth, the imaginary continent with an inner connection with the reality.

In this group, members constantly expressed their interests in daily lives in Middle Earth, with topics about cuisine, accommodation and travel. Figure 1 shows the number of three topics discussed in the groups.

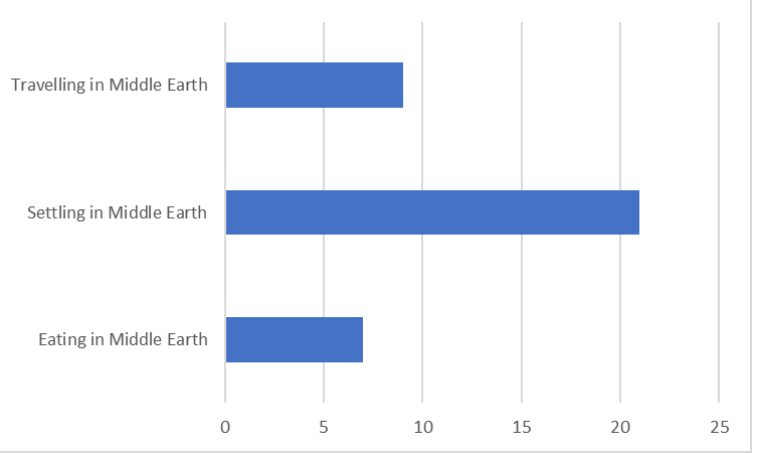


Figure 1: The Number of Three Topics Discussed in the Groups

The lifestyle in *the Lord of the Rings* is attractive and exotic for some Chinese fans. Chinese readers and films watchers are curious about the food and the accommodation in that imaginary continent, where people enjoy pre-modern lifestyle in medieval countryside and city.

More details could be found from communication in the groups. In the words cloud basing on the information of four different Douban discussion groups, the enthusiasm of Chinese fans for *the Lord of the Rings* are reflected by these words (see Figure 2).



Figure 2: Words Appear in the Discussion Groups

In groups, Chinese fans image they are living in the Middle Earth, and they try to follow the medieval ways on the Middle Earth. They talked about the famous bars and hotels in Tolkien's story, and tirelessly learn to remake the interesting dishes such as Elf's biscuit in real world. They are also curious about the lifestyle of normal people in the fairy story, especially the ways of the Hobbit. The hobbit live in the way just like the English farmers before industry revolution. Their agriculture is self-sufficient and rely on traditional method. The hobbit enjoy their peaceful life and do not want to communicate with outside world. The Pastoralism as a common symbol of medievalism attract

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readers of fantasy literature, including readers from China, to face the Middle Age with more positive altitude. People who love fantasy literature treat the medieval style world as a Utopia, and they criticize the dehumanization because of industrialism. With the development of Chinese society, Chinese readers can find the damage causing by modernization, which motivate them to find the simple and carefree medieval lifestyle, which always appears in fantasy stories such as *the Lord of the Rings.*

5. Conclusion

Based on the empirical findings drawn from internet platforms, this study ascertains two salient conclusions. Firstly, it is discerned that *The Lord of the Rings*, spanning both its cinematic and literary manifestations, enjoys significant popularity and garners favorable feedback within the Chinese context. Secondly, it is evident that the medieval way of life depicted within the narrative construct of "Middle Earth" exerts a discernible appeal upon a segment of Chinese readers and audiences. These conclusions are underpinned by an analysis of pertinent scholarly literature.

To elaborate on the first point, the allure of medievalism within the fantasy genre, as encountered by Chinese audiences, can be attributed to its status as an exotic cultural phenomenon. It embodies a symbolic system that, while unfamiliar, exerts a captivating charm. Within the context of fantasy literature, the portrayal of medieval lifestyles effectively fabricates a "parallel world" that beckons readers, presenting a stark departure from contemporary societal norms and the prevailing understanding of human existence, external realities, and their governing principles, as elucidated by Landow [11].

Secondly, the appeal of medievalism in fantasy narratives transcends the aesthetic and serves as a conduit for conveying broader societal values. *The Lord of the Rings* extols virtues such as friendship, loyalty, and sacrifice, lauding the triumph of benevolent entities over malevolent forces through collective unity. It is worth noting that these values resonate with Chinese readers, thereby elevating the medieval frugal lifestyle to the status of a vehicle for the transmission of moral principles, as posited by Simmons [5]. Such depictions of rural existence and ethically-grounded relationships are construed as reactions against the increasingly regimented patterns of contemporary life, mirroring a broader global appreciation for humanitarian values.

However, it is imperative to acknowledge that this research is delimited by its absence of a psychological dimension, which could offer deeper insights into the underlying motivations of Chinese readers and audiences drawn to Western fantasy literature. The present study confines its analysis to the realm of literary theory, thus rendering an avenue for future research that delves into psychological theories and methodologies to illuminate the fundamental underpinnings of medievalism and the unique allure of the medieval way of life.

Furthermore, this study underscores a prospective trajectory for future research. The inclusion of factual elements and materials within fictional literature constitutes an unexplored domain with considerable potential. The infusion of actual historical events into historical fiction or fantasy narratives, as well as the incorporation of scientifically-grounded theories within science fiction, holds the promise of enriching narrative depth and enhancing plot veracity. These considerations present promising avenues for future research endeavors within the realm of literature, offering potential benefits to authors and scholars alike.

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What Are the Challenges and Opportunities in to Improve Human Capital and Value Added in Cambodia's Garment Industry for the Purpose of Poverty Reduction?

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Abstract: In pursuit of a comprehensive poverty reduction strategy for Cambodia, this paper begins with an analysis of the value ladder of Cambodia's garment industry. This paper argues for a shift from the bottom of the ladder, a labor-intensive economy, to more advanced sectors involving technology, design, and skilled labor as a potential catalyst for poverty reduction progress. Furthermore, this paper emphasizes that Cambodia's opportunity to lift its position from the value ladder hinges on the augmentation of human capital, primarily through strategic investments in education. Subsequently, the paper delves into the challenges confronting the Cambodian government in its efforts to address poverty. Drawing inspiration from the successful Conditional Cash Transfer (CCT) programs implemented in Mexico (Oportunidades) and Brazil (Bolsa Fam ĺia) to tackle similar poverty-related challenges, this paper examines their outcomes. It evaluates their practicality within the Cambodian context as a policy recommendation.

Keywords: Poverty reduction, Cambodia, Garment industry, Education, Conditional Cash

1. Introduction

Cambodia, positioned as one of the poorest nations in Asia, is facing numerous economic challenges [1]. Despite its shift from being classified as a low-income country to a lower-middle-income nation, the fragility of Cambodia's economic is multifaceted and complex. According to the report proposed by the World Bank in 2015, the subsequent emergence of Covid-19 led to an upward trajectory in poverty rates. Research projections suggest that compared to the approximately 18% national poverty rate estimated in 2019/20, the impact of inflation could potentially contribute to a 4-percentage-point increase in Cambodia's poverty rate [2]. The cause by the Cambodian government in 2018 is that the productivity in the country is negatively affected by multiple factors, including inefficient logistics systems, high transportation costs, and a problematic business environment characterized by irregular fees [3].

Historically, Cambodia has implemented various policies to address poverty-related issues. Between 1996 and 2005, the government initiated two successive Social and Economic Development Plans - SEDP I (1996-2000) and SEDP II (2001-2005). However, neither of these plans incorporated monitoring and evaluation to track their implementation progress. Following these, in late 2002, the government introduced the National Poverty Reduction Strategy (NPRS) for 2003-2005[4], which

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marked a significant step in Cambodia's poverty reduction efforts. Notably, within a year of its implementation, Cambodia witnessed a significant expansion in its garment industry, marked by a notable 27% increase in 2003. This surge played a pivotal role in driving growth across the manufacturing sector, which experienced a noteworthy rise of 12.2% [5]. In 2008, the Cambodian government extended the NPRS by three years until the end of 2013.

In parallel, Cambodia initiated the “Rectangular Strategy” in 2004, completed in 2018. This policy yielded positive economic outcomes, with Cambodia's recurring income doubling from $2.264 billion to $4.56 billion between 2013 and 2018 [6]. With the new appointment of Prime Minister Hun Manet in 2023, Cambodia has embarked on the first phase of the "Pentagon Strategy," a long-term plan set to continue until 2050, with the goal of reducing poverty to below 10 percent [7].

In the context of this ambitious target and considering the aforementioned challenges Cambodia faces, this paper begins by analyzing the challenges in the country's garment processing industry, highlighting its low value-added aspect. Subsequently, it proposes that promoting basic and vocational education will serve as an opportunity to enhance human capital. Lastly, drawing inspiration from the existing Mexican "Oportunidades" and Brazil's “Bolsa Família” policy, this paper presents a Conditional Cash Transfer policy recommendation to Cambodia to address its poverty issues.

2. Argument

In 2019, the industrial sector in Cambodia accounted for 27.0% of total employment, with the primary revenue source being garment production [8]. The dominant model in Cambodia's garment industry still adheres to the "Cut, Make and Trim" stage. This model heavily relies on importing raw materials from countries such as China and Vietnam. In 2004, one of the founders of Acer Inc., Shih Stan, introduced the concept of the 'Smiling Curve' to represent the value-added progression in goods production [9]. As Figure 1 shows, this curve suggests that the most substantial value is added during the pre- and post-production stages, with the production task considered the minimum point on the value chain.

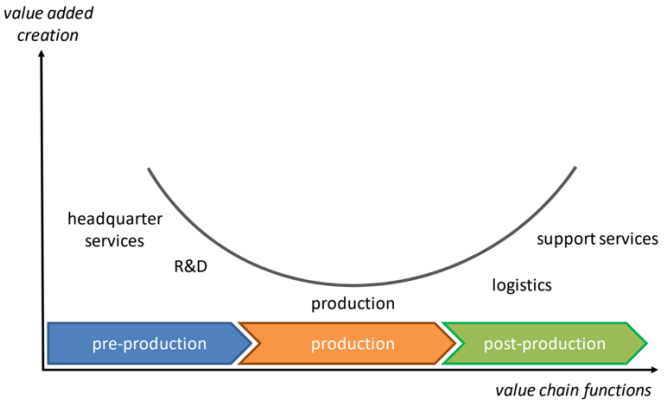


Figure 1: The smiling curve proposed by Shin Stan [10].

Leveraging its abundant, low-cost labor, Cambodia has played a pivotal role in the production and manufacturing of raw materials, which are subsequently handed over to foreign companies for further processing [11]. This approach places Cambodia in a challenging position, as it remains at the lowest end of the smiling curve. This limitation hinders the country from gaining a foothold in higher value-added aspects of the industry [12]. Considering Cambodia's current industrial situation, a heightened engagement of its workforce in the upper stage of the "Smiling Curve" could significantly bolster its economic growth. This shift in value-added would subsequently create an explosion in demand for

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skilled white-collar jobs: The emergence of educated talents who were familiar with numeracy and literacy skills could play a pivotal role in engineering, managing, and so on. Johnson characterizes the augmentation of white-collar high school education as a significant "rescue" factor of the industrialized transition [13]. Yet, in Cambodia, currently undergoing a similar automation shift, it seems to deviate from this transformative path. Despite Cambodia's compulsory nine-year education system, merely 21.9% of individuals over 25 years of age have completed elementary schooling. Although recent years have witnessed a rise in school attendance rates, the statistic suggested in 2017, 11.7% of Cambodians aged 6 and above had never experienced formal education [14]. This reality severely obstructs the nation's potential to pivot towards higher value-added industries, altering its path to economic transformation.

According to the National Labor Force survey, there are diverse reasons why children are not able to attend school. Less than one percent mention that no suitable schools or schools are too far away. The largest proportion, around 36.6%, mention that they have to help their families with household income, which often means engaging in informal child labor [8]. This highlights that while research models have proven that child labor isn't economically efficient for everyone [15], a one-size-fits-all government approach isn't realistic due to the harsh reality of poverty: Many children have no other option but to work even though there's the option for free schooling. Andersen highlights significant inequality in access to education and basic healthcare facilities and services within Cambodian society. These disparities are primarily attributed to government corruption, weak law enforcement, vested interests, and limited monitoring and evaluation capabilities [16].

Apart from the regular education system, the low enrollment in vocational schools in Cambodia is a worrying concern for the skill level and expertise of manual jobs. Cambodia has set up vocational education programs that start from high school. However, as of 2019, just 0.4% of working Cambodians possess a vocational certificate. What's more, the average education expense for vocational training is significantly higher, by about 20%, compared to attending a regular high school [8]. The high expenses associated with vocational training not only discourage blue-collar workers from participating but also create challenges in enhancing efficiency and expertise in production to meet the demands of international corporations.

Given the challenges confronting Cambodia in terms of poverty and education, the approaches taken by Brazil and Mexico in dealing with comparable issues are enlightening. Table 1 summarizes the basic policy framework for Brazil's Bolsa Fam ĺia and Mexico's Oportunidades (now referred to as Prospera). Both nations have chosen a Conditional Cash Transfer scheme as the focal point of their strategies. This scheme grants funding to the intended public once they fulfill specific criteria set forth by the administration, which will reap lasting advantages for the public.

Table 1: Summary of CCT policy setup for Brazil and Mexico.

Program name	Country	Conditions	Transfer method	Amount of cash transfer	Target families
Bolsa Fam ĺia Program 2003-	Brazil	-Attend school regularly (more than 85% of appearance rate) -Basic vaccinations and medical examinations	Social assistance card, transfer monthly	Vary from $ 7 to $ 45, determined by the eligibility criteria based on the monthly per capita income.	-Expectant or nursing mothers, as well as children under the age of 7. -Limits set at US$ 57 per capita per month for moderately poor population, and US$ 29 for extremely poor.

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Table 1: (continued)

Oportunidades (Now named Prospera) 1997-2019	Mexico	- Accepts health services (Medical check for infant, pregnant women) -Receive health education on nutrition and hygiene.	Cheques, transfer bimonthly to mothers	$35 in average, could up to $153 for multi children family	-Family below poverty line -Marginal family -Community valuation

The advantage of Conditional Cash Transfers (CCT) over unrestricted cash transfers is evident, as emphasized by the World Bank in 2020. Unconditional cash transfers offer temporary relief, resulting in short-term improvements, but they lack sustainable impacts that address the underlying causes of poverty. In contrast, CCT programs employ a dual strategy: they provide income support while setting conditions to encourage favorable life choices. This combination facilitates the enhancement of human capital and holds the potential for lasting poverty alleviation [17].

Based on reports from Mexico and Brazil, which have been implementing CCT for over 20 years, the comes shows the program could significantly enhance school attendance rate among poor families: Prior to implementing CCT programs, both Mexico and Brazil faced challenges with high school dropout rates, which affects their human capital growth. For instance, in 2001, around nine million Brazilian youths aged 18 to 25 hadn't completed 8 years of education [18]. Similarly, Mexico struggled with early school dropout rates, with nearly 50% of 15-year-old boys participating in labor before CCT [19]. These problems mirror Cambodia's current struggles: early school dropout rates, early work initiation, and low human capital. However, after the implementation of CCT programs, both Brazil's Bolsa Familia and Mexico's Oportunidades have exhibited clear positive effects on school attendance [20]. In rural Mexico, introducing Oportunidades led to an 85% increase in children enrolling in high school [21]. Similarly, in Brazil, the school enrollment rate rose 4% in 2006, just the second year after the CCT program's launch [22]. These examples showcase how such programs have successfully improved school participation rates in both countries.

Table 2 displays the conditional cash transfer (CCT) policies proposed in this paper for implementation in Cambodia. The policies consider the fundamental structure of Oportunidades and Bolsa Familia, with added guidelines for beneficiaries in accordance with Cambodia's objective of adding higher value to the garment production chain.

Table 2: Possible policy setup for Cambodia.

Form	Conditional cash transfer (CCT) Financial support to eligible families under specific conditions.
Target population	- Population in extreme poverty line - About 17.8% of the total population [23] - Carrying or having kids below 15 years old
Conditions	- Children's School official report with more than 85% attendance rate for at least one semester - Agree to receive randomized home visits (approximately once a month) - Agree to attend weekly public vocational training at village/town/neighborhoods (If available)

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Table 2: (continued)

Payment method	-Monthly Transfer -Once the family meets all conditions, a social assistance card will be given by the territory manager. The social assistance card only allows the withdrawal of money from the card.

As per the proposal on vocational education, this paper argues for including free public vocational training as one of the conditions for receiving the CCT benefit. This measure aims to expedite the automation of the garment industry by enhancing the professionalization of blue-collar workers. The need for this strategy arises from the high cost of vocational education stemming from its exclusion from the compulsory system [8]. Therefore, providing cost-free vocational training as a condition for CCT could enhance vocational proficiency and overall production standards. Worth mentioning, countries are very likely to misjudge target populations when implementing CCT programs: There were inclusion and exclusion errors of beneficiaries in both Bolsa Fam Ília and Oportunidades. Indeed, it is inevitable that these programs must strike a balance between expanding coverage and enhancing efficiency in their targeting approach [20]. This paper recommends the Cambodian government prioritize minimizing exclusion errors when errors are unavoidable. On top of that, establishing a department for reporting and addressing such errors gradually can help rectify mistakes.

3. Conclusion

In the face of Cambodia's economic challenges, the government urgently needs a transition to more advanced stages within its industrial sector. Realizing more value added in the manufacturing process is enabled by the heightened efficiency and comprehension of advanced machinery, achieved through a rise in human capita. This crucial evolution hinges on an educational investment: addressing Cambodia's prevalent dropout rates and child labor is essential for cultivating a larger population with higher education bases. In response, adopting a CCT program inspired by Mexico's "Oportunidades," emerges as a potential option. The demonstrated success in Mexico and Brazil underscores the positive impact on school attendance and the child labor issues. Additionally, this paper believes the additional CCT condition for free public vocational education will further promote the professionalization of manual workers. Meanwhile, lessons from previous instances of misidentifying target populations are proposed, followed by a potential trade-off recommendation.

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A Study on the Essence of Paternity Leave

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Abstract: The declining fertility rate in China is being considered a serious issue, and introducing maternity leaves for males is widely seen as a feasible solution. However, the possible effects of this practice are still uncertain. This paper mainly focuses on how paternity leaves contribute to the fertility rate. Furthermore, this paper draws on research that shows that when maternity leaves for females stand alone, women suffer from increasing discrimination in the workplace and legitimating maternity leaves for males could elevate gender equality. This paper also introduces research on Sweden's demography as a case of international comparison. This work concludes that paternity leave could raise peoples' willingness to bear children by reducing the tension in workplaces and families. It is pointed out in the work how, resulting from paternity leaves, promoted gender equality and fatherhood in families could increase the fertility rate, building up bases of further research in these areas.

Keywords: paternity leaves, fertility rate, gender equality, family relationships, China's birth rate

1. Introduction

During the last three decades, China's fertility rate has been far below the replacement level, pushing the society under the pressure of an aging population. The increasing stress from both workplace and family is a non-negligible reason for peoples' declining will to child-bearing. To reduce the stress of childbirth, the Chinese government has increased the length of maternity leave several times. However, the essence of maternity leaves for males has been continuously ignored. This essay will mainly focus on the positive influences of paternity leave and how it will boost the fertility rate.

2. Limitations of existing laws

The current paternity leave system in China has several limitations. On the one hand, the system itself has not been clarified and explained enough to the public. It is stated that couples who give birth with recognition of the law will be rewarded with maternity leave. Still, the relevant legislative power is given to the Provincial local people's congresses and governments, so the codification of paternity leave policies exists in provincial variations. Such policies are lowly ranked and lack authority, making it difficult to receive sufficient attention in practice. On the other hand, due to the lack of a unified high-rank regulation, paternity leave has different names in different places, and the number of days varies greatly, as well as the treatment levels. As a result, the system's effectiveness has been reduced severely [1]. Besides, it is hard for the government to ensure that companies follow the

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regulations since the cost of violating the paternity leave policy is radically low [1]. If a company refuses a legal request for maternity leave from a worker, it is almost impossible for workers to receive proper reparations. Most importantly, paternity leave usually lasts only three to ten days, which is far too short [1]. Next paragraphs will introduce the advantages of increasing the length of paternity leave.

3. Essence of developing paternity leaves

3.1. benefits to the workplace

To start with, compulsory paternity leave can reduce the rate of workplace discrimination against women. The long periods of absence during parturition make it more costly for firms to employ female workers [2]. Increasing the maternity leave for women in the policy document without governmental reimbursement to companies further reduces female employees' market competitiveness. Studies have shown that lengthening the period of paid maternity leave for female workers hurts their long-term wages. Every extra day of maternity leave results in a decrease of 1.6% in female employee's monthly salary [3]. Another research indicated that the more children a woman has, the lower her prospective income would be since she is more likely to quit her full-time job and become self-employed or work part-time [4]. Meanwhile, discrimination based on the motherhood penalty theory assumes that a woman cannot be a good employee and a good mother at the same time, and this discrimination is manifest in the hiring process even in developed countries [4]. In this circumstance, due to the huge economic pressure, many women chose to have children at an older age or even refused to have children. Giving long paternity leave to male workers would equalize the cost of employing male workers or female workers, and it would be less likely for firms to exert gender-based discrimination in the hiring process and salary-calculating process [1]. Without the pressure from discrimination in the workplace, women will have a stable source of income and a more relaxed state of mind. In this way, women will be more likely to be willing to give birth to children.

3.2. benefits within families

Besides the positive effect on women's workplace position, paternity leave increases the presence of "fatherhood" within families and thus elevates children's mental health and women's level of happiness at home. Although women were claimed to be able to lift half of the sky in Mao's era after the establishment of the People's Republic of China, the remnant of feudal ideology and its patriarchal component still existed. In a feudal Chinese family, males play the role of "breadwinners" while females stay at their homes and take the responsibility of bringing up children. Nowadays, with the development of industrialization and the widespread enlightenment of feminist movements, it is now taken for granted that women are entitled to pursue higher education and compete for equivalent payment in the job market. Nonetheless, many people still hold the view that the duty of child-bringing should be mainly fulfilled by mothers. This phenomenon of the absence of fatherhood during the course of raising children is called "widowed child-bearing" in popular culture and has triggered heated discussions. The absence of fatherhood could lead to many psychological defects in the family. Among the families that are considered typical "widowed-child-bearing" families, 44.6% of the couples admitted that they could not get along well with each other, and the behaviors of their children often contain depression and violence [5]. One way of tackling these problems would be to allow longer paternity leave. International experiences have demonstrated that there is a positive correlation between males' participation rate in bringing up their children and the length and number of their days off [6]. It has also been shown that husbands who are present during the birth of their children and stay with them in the following three days are more likely to have a high participation rate during

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child-bringing [6]. With the increasing presence of fatherhood in families, child-bearing would be less of a burden for women. Also, with the support of their husbands, mothers would be less likely to suffer from postpartum depression [7]; therefore, they will have a healthier state of mind and body. The possible negative consequences of the absence of fatherhood in a family--the bad relationship between parents and misbehaviors of children--will reduce if longer paternity leaves are granted by laws. If fathers have long paternity leave, women would be more likely to be willing to have children due to the reduced burdens and risks.

Not only mothers' well-being would be influenced by the presence of fatherhood, but children's as well. Many researchers have inferred that the relationship between couples can have a deep influence on their children's sense of value. Frequent conflict between parents often results in higher rates of depression and misdemeanor of their kids [8], and teenagers who grew up in a "widowed parenting" family are likely to have moral, psychological, and social problems. In the United States, 90% of criminal activity is committed by young people, and many of them come from families with a lack of fatherhood [5]. Such evidence indicates that the atmosphere within families has a great impact on children's value judgments, and the behavior of parents can influence children's opinions of marriage and child-bearing. For example, if a teenager grew up in a happy family with loving parents, their attitude towards getting married and raising children would likely be a positive one. In contrast, it is hard to imagine that a person who grew up without enough care and was left with a bad impression of their primary family would be passionate about building one. Therefore, improving the quality of relationships between family members could successfully reduce future generations' resistance towards marriage and childbearing. By providing fathers with more free time to spend with their families, children would have more chances to interact with both of their parents, especially the usually missing male role model, and wives would have fewer negative feelings that come from the stress of having to bring up children alone. In this case, the members of the family would develop a friendlier relationship, leaving the children a good impression of family life, therefore reducing the likelihood of them refusing to marry or give birth to children in the future.

After all, the presence of fatherhood in a family is not and should not be a burden for men. Just as the myth of motherhood brings both happiness and toil to mothers, the fulfillment of fatherhood for one's children is an entitlement for a father. It is a responsibility and a blessing at the same time. Men should not be deprived of the right to intimately interact with their children once they are born. Young men should be given the opportunity and proper training to become fathers in action and relationships, not just biological fathers. Therefore, extending paternity leave benefits women, children, and men in a family. Its implementation is the government's duty to enhance citizens' well-being.

3.3. benefits to society

Apart from the benefits of paternity leave for one family and the members in it, the equaling of the length of paternity leave with the length of maternity leave will have a generally positive effect on the society's atmosphere and attitudes towards the gender equality movement. Currently, the word "patriarchy" is usually used in contexts related to older generations. However, patriarchy runs through every aspect that involves the tug-of-war between the opposite genders. In the discussion of child-bearing and child-raising, who is burdened with the obligation to take care of the children is also a topic heavily related to patriarchy. In the feudal tradition, mothers are naturally obliged to take care of their newborn babies, although this may incur damage to their bodies as well as impairment to their careers. However, for their male partners, the responsibility to take care of the newborn babies is usually something optional and something worth praising by the public. A man who fulfills this responsibility is often rewarded with the title of "a good father who is willing to do extra tasks." These gender-related myths are rooted in many cultures and are only unveiled by the debate on paternity leave. The different lengths of maternity leave and paternity leave exhibit an endorsement

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of authorities that mothers should spend more effort on child-raising compared with fathers. This endorsement is not only a signal to women that they are not supported by the authority to secure their equal rights but also a reinforcement of men's belief in their privileged position in this game. Therefore, the equaling of the lengths of maternity leave and paternity leave is not a charity for women, but the government's emergent task to ensure citizens' equal rights. If righteous policies are not set up, women lose the very grounding for righting the wrongs of patriarchy and arguing for equal rights in gender discussions.

One example of the successful use of paternity leave is Sweden. Since 1960, Swedish law has extended subsidies and parental leaves on both men and women [9]. Until 2015, all working parents enjoyed 16 months of paid parental leave, an equilibrium achieved by the wrestling between the state and the employer. The salary for the first 390 days of parental leave is 77.6% of the original salary, and the next 90 days contain a fixed salary of 180 crowns per day [9]. To encourage fathers to participate in parenting, Swedish law legislates that a father must take leave for at least two months. The fertility rate of Sweden experienced a rapid rise during the 1980s, reaching its peak of 2.13 in 1990 [10], implicating a strong correlation between paternity leave and childbirth rate. Although the Swedish fertility rate temporarily dropped in the next ten years, it rose again from 1.56 in 2000 to 1.92 in 2015 [11]. Apart from the economic factors in the workplace, the policies of guaranteed and paid paternity leave contributed as an important factor in the increasing fertility rate in Sweden [10].

4. Possible unexpected consequences

However, one problem with the regulation of paternity leave is that it is hard to implement. It would be difficult for the government to ensure that private companies in towns and rural areas follow the regulations. One possible solution is to make laws that legislate considerable punishments for companies that deprive male workers' rights of paternity leave and to set up a supervising group to promote its implementation. Moreover, since long paternity leave might be a heavy burden to small companies, increasing the governmental subsidies might be the indispensable solution to this problem. On the other hand, such a policy's significant impact on the economic system and governmental deficit must be considered. Surprisingly, there are other innovations of paternity leave in different forms. Some researchers advocate that if a mother heals her body and is willing to return to her working position in advance, her remaining maternity leave should be transferred to her husband [6]. However, this transference of parental leave must be homogeneous as measured by time and should not be transferred into money. A counter-example is that Beijing's policy in 2009 granted a 30-day paternity leave but allowed male workers to exchange it for a month's extra salary [6]. As a result, paternity leave was merely nominal in this case. In comparison, Sweden's mandatory and untransferrable paternity leave ensures men's transitioning into the new father role and their devotion to children and family [6].

5. Conclusion

In conclusion, due to its positive influence on family relationships and gender equality in both the workplace and society as a whole, increasing the length of paternity leave could successfully increase the fertility rate in China. However, its complex influences on the economics and the market should not be ignored.

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