

Characteristics of Ecoliterature Criticism and Their Instruction for Translation

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Abstract: This paper aims to figure out the principles of Eco literature criticism and combines them with translation. Under the guidance of these principles, they help expand the study scope of translation and make possibility for Eco literature to conduct its principles on analyzing translation.

Keywords: Eco literature criticism, instruction, translation.

1. INTRODUCTION

Ecoliterature criticism has its principles available for the translational analysis, especially with the literary works relevant to the ecological issues nowadays. The ecocriticism mainly has ecological integration, ecological relations, cultural criticism and ecological aesthetic principles as the mirror to follow through the translational exploration.

2. ECOLOGICAL INTEGRATION BETWEEN MAN AND NATURE AND ITS INSTRUCTION FOR TRANSLATIONAL INTEGRATION

Between man and nature, ecological integration includes harmony, stability, balance and sustainability. For their counterparts in translation, namely, between translator and translation, and source language and target language, ecoliterature criticism aims to weaken the core status of man in nature, which should be regarded as the method to introduce in translation that the influence of translator should be weakened so as to preserve the faithfulness of translation. Too much subjective factors from translator can hurt that faithfulness. In doing so, the translational integration will focus on source text and target text while including the translator's side effect.

2.1 Harmony versus harmony between source text and target text

The mission of ecoliterature is to discover nature's harmony [1]. Regarding the harmony between nature and man, harmony concept mainly comes from many sources, such as ancient Greek myths, North America Indian literature, Rousseau's ecological thought and romanticism in nineteenth century [2]. Harmony emphasizes the comfortable relation between nature and

man. To better tackle the issues caused between them, the key is to not just tackle the natural issues in a micro sense, but also the ecological issues in man's mental aspect [2]. Besides, ecological literature is an ology about aesthetics, and harmony is one of the aesthetic aspect. Due to the fact that the tense relation between man and nature that is not just the problem ecology as science to tackle, but also the problem literature and social science have to tackle [3], Harmony aims to combine nature's beauty and mental beauty together [4], so that man shares equal status with nature [5].

For a long time, the relation between nature and man carries too much burden. With the developing trend of economy, people gradually realize to improve the way they live. For that, they start to grow out some material hedonism [6] and such thought plays the effective role in affecting the way people do to nature. That leads to the consequence that ecology encounters severe damage which definitely is the danger to humans' fate [6]. In order to make sure man and nature and society reach dynamic equilibrium and harmonious unity [7], it's probably the best to look at the aesthetic relation between man and nature. The aesthetic relation emphasizes the relation between man and society, man and cosmos and man and himself [7].

Owing to the reality that in the twentieth century, mainstream thought augments the function of scientific technology which causes the agricultural medicine pollution to soil, the industrial emission and greenhouses gas emission from vehicles [8], all leads to the action of ecoliterature to put emphasis on the description of the relationship between nature and man and tries to seek an ideal place for ideal life where nature is well preserved. Under the globalization and transcultural communication, the key for ecoliterature to happen is to blend human care and ecological care together and seek for the interactive harmonious cord for man and nature [9]. Man should care much about nature even when they try to exploit out of her, and the way they care can be varied from literary to actual action. To protect nature and ecological system, ecoliterature joins the environmental army to oppose against anti-ecological action, takes up social responsibility automatically and wake up the ecological consciousness [9]. Only when the anthropocentrism concept is basically reversed to nature-centrism, will man be able to know how to well preserve the treasure of nature.

More to that, ecoliterature believes that humans are part of nature, a kind to exist, and they are not the master of nature, and man and nature is the equal and harmonious relation [10]. From this point of view, it tries to advocate for the re-establishment of the value of nature and man and the protection and respect for nature, because nature is the cradle, friend and teacher of humans [10].

The characteristic of harmony between nature and man is equal and interactive [9-10]. Regarding such feature, ecoliterature can also demonstrate that characteristic in translation. Translation also needs to make sure the equality and interaction between source text and target text.

Regarding the harmony between source text and target text, harmony concept mainly demonstrates itself in the equivalence of translation. The harmony of translation can be demonstrated in chart 1 Harmony of Translation.

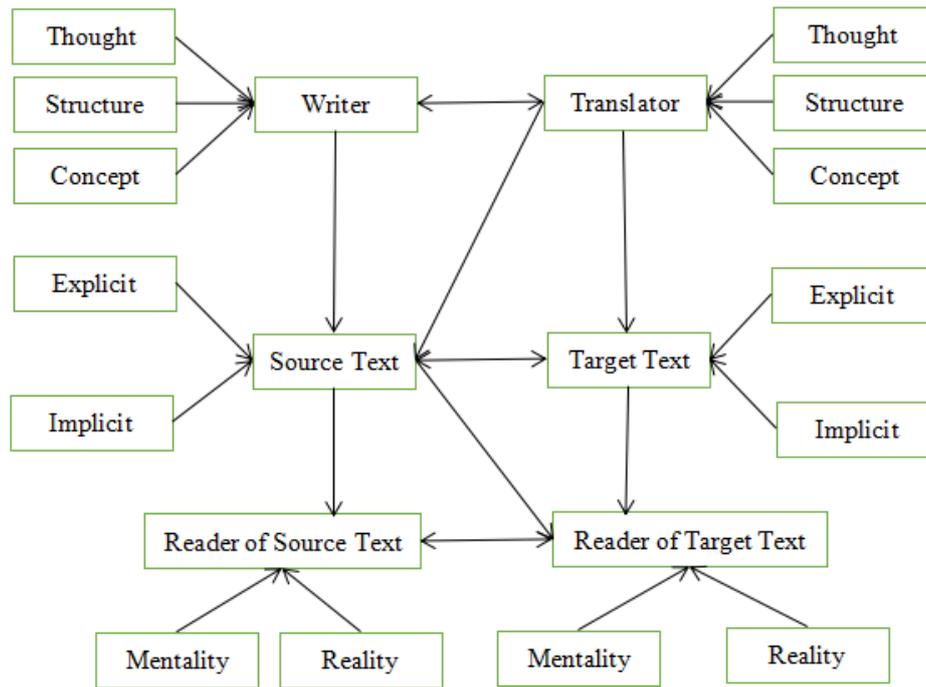


Chart 1. Harmony of Translation

To put it in a better way, writer and translator, source text and target text, and reader of source text and reader of target text share respectively parallel harmonious relation with each other. For the part of writer and translator’s harmony, they are harmonious in the thought of the text, the structure of the content, the core of the concept of the text and other mental aspects about the text. Translator should come to similar feelings about how writer addresses such thing in this way and what purpose writer has for such expression, etc. For the part of source text and target text, they have explicit and implicit factors. Explicit factors are linguistic factors, such as expressions, grammars, syntactic, lexical and so son. Translator should maintain harmonious style of writer’s linguistic habits, which means translator can’t automatically and subjectively alter the habitual style of expression of writer in writer’s text. If not, that would hurt the original taste of the text and the harmony between source text and target text. Implicit factors are culturally and mentally abstract. They may be factors from where writer lives, what he does or what he has been through. There’s a lot possibilities for that implicit factors. They also play the effect in how translator try to figure out the purpose of writer, which is invisible and cannot be clearly demonstrated by words. For example, if writer addresses “I don’t like that.” in his text, translator does not simply translate this sentence out for the translating task, but should be considering the purposes and the factors behind this sentence. It can be a reversed meaning that the writer actually likes that, but he can’t admit it out of some unspeakable reasons, and those reasons must leave their trace behind for the translator to find out. They can be in the former text or the coming text. Translator should not simply translate according to what paper says by words. There are so many things going on under the cover of words. For the part of reader of the source text and reader of the target text, they have mental and realistic aspects. The literary work must cause some mental impact in readers’ mind and such impact must subconsciously

without being noticed influence readers' realistic life. Particularly for ecoliterature works, such mental and realistic harmony is best to preserve to fulfill the goal of improving people's awareness of protecting natural environment. For the part of translation process which involves translator, source text, target text and readers of target text, the harmony among them should be maintained as well. Translator should not be too centering around himself, but remain objective of the core concept and expressions of the source text so that the target text can carry out the exact meanings of the source text as close as possible, and readers of the target text can experience the similar or even the same feelings and thoughts about this text as the readers of the source text do to the source text.

Harmony between nature and man emphasizes the equivalence and dynamic quality, while harmony of translation also emphasizes the equivalence and dynamic quality of target text. In target text, the style, expressions and many other linguistic characteristics should be equal to those of the source text and the context demonstrates the dynamic development as well. The ecoliterature's harmony suggests to not damage ecological system and protect it instead, while harmony of translation suggests to not damage the source text context and protect and preserve it full well in target text.

2.2 Stability versus stability between source language and target language

Stability means stable existing of ecological system. Stability is the premise for balance, because only when a system is stable, will it be able to come to balance itself. Poetic habitation [11] is not just the best explanation for the harmony between nature and man, but also the best dose of stability. When science swiftly develops and people gradually own the power to change the ecological environment around them in a bad way, seeking a new method to look for stable existing for man and nature is urgently in demand.

Nowadays, the world simply gives less respectful care for the natural resources and that interrupts the regular of nature's metabolic which leads to the devoid of natural resources and damages the natural quietness and poetic habitation [12]. Since the nature's metabolic regular has been interrupted, ecological system cannot be in a stable state ever. Water system, soil, plants, animals, etc will be disturbed with the places they live in and the regular time of regular things they should do. For example, polar bears are getting harder to find food in North Arctic. According to NASA, the ice layers in the eastern part of South Arctic are thawing 57 billion tons. These issues indicate an unstable nature's ecological system happening.

To maintain the stable state of ecology, ecoliterature should plays its role in the field of man's consciousness and seeks to change the view of value of modern people [13]. That can warn people of over-savaging natural resources and damaging ecological stability. Besides, man should not regard himself as the center of nature or the profits as the ultimate measure for value [14], because man holds two types of opinion towards the relation with nature, namely, return nature or conquer nature [15]. For the sake of stability of nature and ecology, ecoliterature advocates for the harmony with nature, because current situation doesn't fit for returning nature due to people's life with all the technology and many other modern equipment. Not conquering it, man should stay harmonious with nature to remain stable in the system. To do

that, man should re-establish the value of nature, the value of culture and the value of aesthetics [15]. All these three values will lead man to the stable and harmonious relation with nature.

Regarding the stability of ecology, the characteristic of stability is without too much changing, which means changes happen in limited degree. To use that concept in translation, the language is properly fit for such definition, because translator translator the source language into the target language without too much changing of the grammatical, lexical and syntactical parts.

Stability between the source language and the target language has itself demonstrated in grammar, lexeme and sentence. Like the stability of ecology that man and nature remain mutually paralleled and respected each other, that of translation remain paralleled between the two languages and respected each other' s contexts. There can be clearer in the chart 2 of stability of translation.

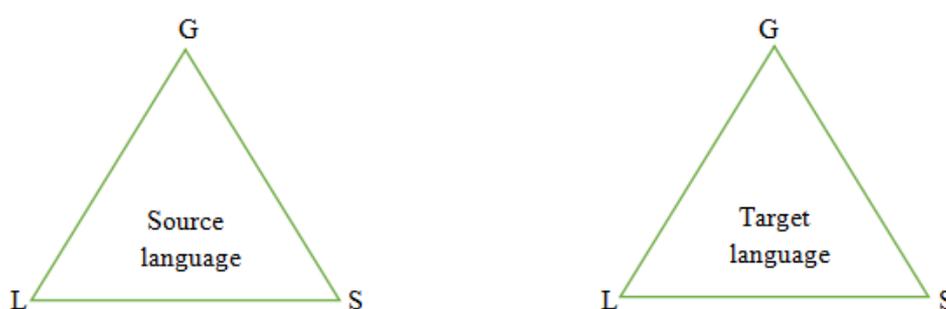


Chart 2. Stability of translation

In this chart, translator needs to take into consideration the grammar, lexical and sentence of source language. These explicit factors are the basic units to interpret the meaning of the text and the fundamental instrument for translator to use to understand the purpose of writer and how to interpret it well in target language counterparts. For the part of grammar, translator has to think about the proper expression of a structure in target language so as to match the source language. For some difficult grammatical structures, translator should not avoid them. Instead, he should fully demonstrate such difficulties in target language, because such sentences mostly carry important meaning for writer's concept or opinion. They fully demonstrate writer's logic and smart way to express them. Therefore, translator ought to revive such structure and revive such logic in the favor of writer's thought. Translator may be allowed to change the structure of the source language within tolerance, but not too much. Such changing can bring together the habitual expression of target language, which is fit for the target language's readers, and the core component of source language, which is demonstrated in target language. For the part of lexical, there will be many lexical words about nature, creatures and ecology. Translator should honestly translate out the exact meanings of these words without bias no matter how cruel the original meanings are in source language. Ecoliterature aims to bring back the stable system of ecology, and so does the translation of this kind of literary works. For the part of sentence, sentential translation is the combination of grammar and lexical words due to the structure of this kind. Translator ought to remain unbiased about any opinionated sentence of writer when

he translates it. First of all, translator should take into consideration the logic of the sentence. Only when translator knows the thinking logic of a sentence will he be able to cut it in several parts for better translation. That logic demonstrates the parallel opinion of writer and so the target language should maintain the parallel opinion of writer in its own structure without hurting the meaning. Second of all, translator ought to carefully select proper words for proper expression. Such process aims to stabilize the sentential context and sentential expression without letting them change so much or even be distorted.

Stability between source language and target language takes place during the translating process. It aims to make sure the explicit factors including grammar, lexical and sentence are expressed properly in a stable manner without causing too much overreacting effect from the readers of target language. By doing so, the translation has its final goal to fulfill that the core concept of the ecological literary work is properly interpreted in target language and introduced to the readers who will probably be influenced by the ecological concept of the writer.

2.3 Balance versus balance between source context and target context

The balance of ecology [11] aims to gather the circle of physic, the circle of science, the circle of creature and the circle of mentality together as a dimensional surface to support the operation of ecology. Man, nature and creatures are mutually reliable and “the creatures in the ecological system purposefully or non-purposefully follow the ecological integration thought [16]. Only in this way will the ecological system be maintained balance [16]. Emerson says, ‘Joy comes from nature, men inside and the harmony of the relation between man and nature’ [17], and such joy is built on the balance of ecology which is the foundation of harmony and stability. The harm man does on nature ultimately will fall upon man himself [17]. That warns us of taking actions to improve the consciousness of ecology. With respect to the consciousness, man is existing by bodily item. The bodily consciousness plays important role in the process of the production of eco-culture, and it gestates the possibility of environmental imagination. As goes the augmentation of bodily consciousness, writer begins to imagine the complicated interaction between the organic item and the environment [18]. That requires the balance between bodily consciousness and environmental imagination, because these two items are the fundamental operators for the birth of an ecological literary work, which is advocate for the protection of the balance of nature. Apart from the balance between man’s bodily consciousness and environmental imagination, the balance between literature and social construction also should be given attention to. Such balance aims to combine the life consciousness and the ecological changes” and deepen and surpass from “man’s literature to life’s literature.

The balance between man and nature, the balance between man and society, the balance between society and nature all should take the protection of ecological system as the core of them. Feuerbach believes to return to nature is to return to the ecological system and to re-ensure the correct position of man in the integrative system of nature and to recover and rebuild the harmonious, stable and life-and-death intimate relation between man and the integration of nature and every part of the integration [19]. According to Feuerbach’s view,

man ought to stay in balance with nature and that helps improve the condition of the escalating ecological system.

As it can be seen above, the characteristics of balance are harmonious and stable. These two characteristics are demonstrated in the former two parts. However, they are not yet demonstrated in the source text context and the target text context. With the concept of balance of ecology, it can also be properly interpreted in translation. The balance of translation aims to focus on the balance of context between the source text and the target text including the cognitive body, cognitive event, cognitive information and information supplement.

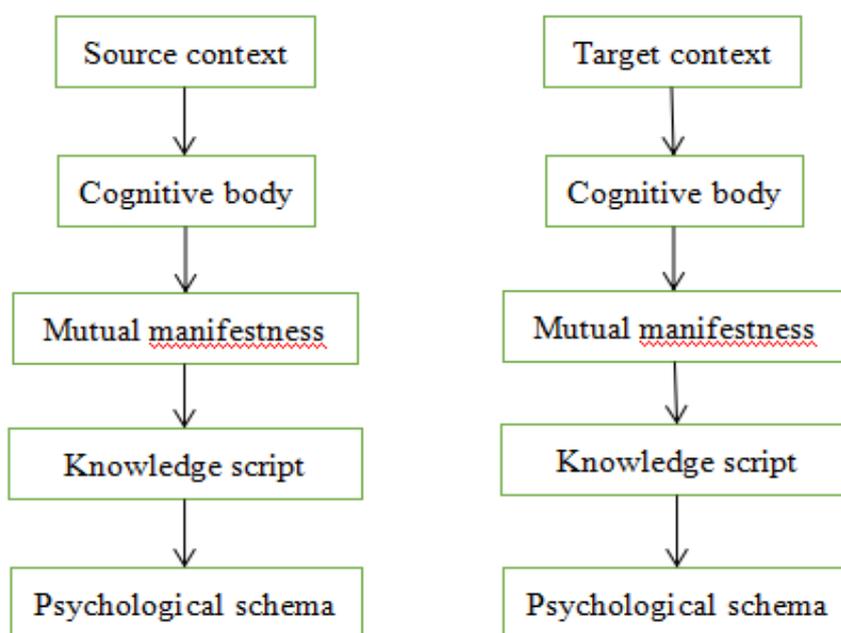


Chart 3. The balance of context

According to chart 3, the source text and the target text share a balancing context, which is necessary for the harmonious translation. No distortion is allowed. For the part of cognitive body, cognitive body in source context refers to the character in the text. Translator needs to exploit the mental and inside thought of the character before translating its utterance. For the part of mutual manifestness, these are the common knowledge that translator and the character in the text know about and the common knowledge that translator and the writer of the text know about. Based on a series of information given ahead, translator needs to select one piece of information and that should become the mutual understanding between him and the character and the writer. Due to the premise of mutual information, translator can easily interpret the meaning of a sentence. Mutual manifestness leads to a series of knowledge scripts excited in translator's brain. For the part of knowledge script, this part involves translator's selective and dynamic quality. Translator needs to select one suitable script for the best matching Chinese version of the source text. Such script includes the matching Chinese words, sentences and grammar. These constitute the production of the target context. With the construction of the target context and to better balance the contexts of both languages,

translator needs to examine the translation with his psychological schema. For the part of psychological schema, psychological schema is the past experience knowledge or memory fixated in man's brain. It influences every round of the conversation of everyone and so does it to the translation. Translator will examine the translation with his past similar experience to better and enhance the current version. Such examination involves translator's cognition and experience. Besides, translator will supplement the needed information for the translation due to the random accident where information is damaged or devoid. Such process is called informational supplement. Such function plays similar role as the translational supplement which translation needs supplementing extra words or notes to explain. Instead of that, information supplement aims to add information that doesn't play the explanatory role but the contextual role for next round the conversation or translation.

The balance of nature aims to balance the relation between man and nature while the balance of translation aims to balance the context between source text and target text. The characteristics of the balance of nature are stable and harmonious while the characteristics of the balance of translation are selective, dynamic, complete and subjective. Harmony means completeness and that mainly comes from the subjective action taken by man. Thus, harmony involves the complete and subjective characteristics of the balance of translation. As it is said before, stability is limited in changing which means it's dynamic. Thus, stability involves the dynamic characteristic of the balance of translation. All of them are intertwined one another and such interrelation is valuable for the construction of target context in balance with source context.

2.4 Sustainability versus sustainability between old translation and new translation

Ecological sustainability aims to not just "save the mother nature humans live in, but also return nature back in humanity and tackle the imbalance between men and self-spirit [20]. That is to say, sustainability has the balance characteristic. Due to the fact that ecoliterature criticism's expressive forms are textual meaning and narration [21], such forms subconsciously carry the anthropocentrism mark and it's not for the ecoliterature criticism which is for the nature. To overcome such barrier of anthropocentrism, ecoliterature criticism ought to the textual meaning, narration and material world together in an organic way. To put it in a material oriented way, it's better to judge an issue with an objective view. When people surpass the anthropocentrism, Mother Nature can sustain in a healthy relation with mankind.

However, to sustain is not to sustain the current development of economy nor to sustain the way which is favorable neither for mankind nor for nature. It should be sustained to be favorable for nature and mankind at the same time. To fulfill that goal, mankind should take up ecological responsibility and maintain the ecological aesthetic principle [22], because the ecological aesthetic principle aims to fulfill the ecological harmony and value. With respect to the value, it includes literary value and life value. The production of literary value must only be found its source and stimulus in life value [23]. Such values enable ecocriticism to "take up the mission of building mankind's ecological environment [23].

Sustainability refers in several aspects. First, sustainability of ecology; second, sustainability of mankind; third, sustainability of society and fourth, sustainability of development. For the

ecological part, the life system including animals, plants and humans and the physic environment system including soil, mountains, waters, atmosphere etc live in a space with certain strong tension that helps defend themselves against many obstacles. For the human part, the life aspect, the mental aspect including religion and belief and the material aspect should be advocated to carry out in favor of the protection of nature instead of hurting the natural environment as mankind did years ago to the rivers, the soil and the forest. For the social part, it relates to mankind. Society is an abstract concept and it's constituted by humans. Society develops forward by humans building trust and harmony with one another. In this way, society may at some point readjust the relation between humans and nature in the process of promoting its development. For the developing part, sustainable development has been the concept and theme task for many countries in the world. Sustainable development should not simply consider the economic sustainability from the position of mankind, but from the position of nature. Over-exploiting natural resources will lead us to more tense fight for less materials. Using the natural resource while re-helping nature with its growing circle such as afforestation, grassing and so on. Such activities can be sustainable to some extent.

Sustainability of ecology has the characteristic of being harmonious, stable and balanced. It can be said in this way that sustainability is the ultimate goal of the harmony, stability and harmony of ecology. To use it in translation is better put in the old and new translation of a text, because it demonstrates the continuous development of a translation by adding more new inspirations in it.

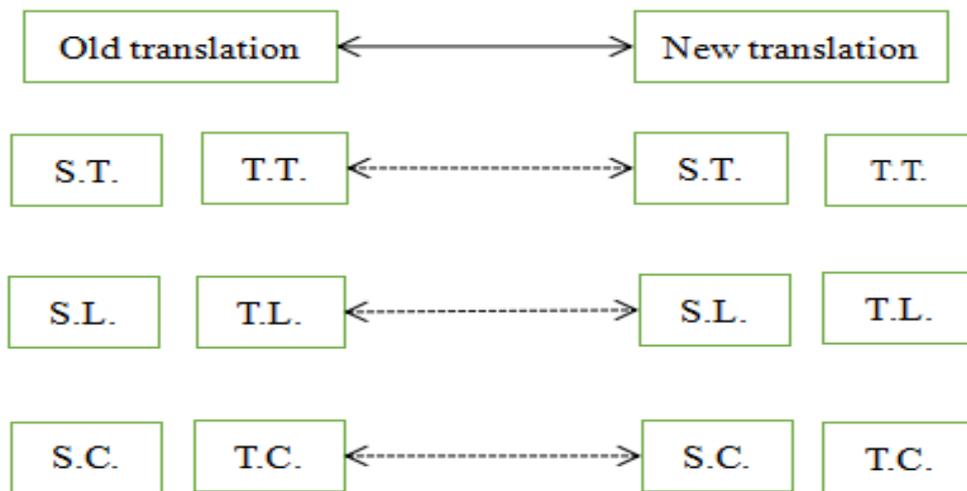


Chart 4. Sustainability of translation

According to chart 4, sustainability of translation aims to study the similarities and differences of target text, language and context between old and new translation. For the part of target text, the sustainability demonstrates in the explicit and implicit factors of the translation to see whether it's balanced and tending to be close. New translation may take into consideration some good translation in the old one and readjust it for the new purpose. Such readjustment of the translation presents the connection between the old and new translation and the continuity of its skills. The explicit factors are mostly understood by similar logic so that the words to

express those explicit factors are close or even the same. However, the implicit factors are very varied from translator to translator due to the cognitive ability of different people at different level. Older translator with more experience in life and translation will be able to more properly translate some implicit contents of the text while younger translator with less knowledge about the world and things may seem a little bit unfavorable in trying to best the old translation. But they can carry some periodic marks in their translation to represent the features of their generation, which can't be defeated by any factors due to the time. For the part of target language, readers may find it somehow *dejavu* while reading the two versions of translation due to the language both translators use that is so close. This is because the language system is shared by both translators and the only difference they can demonstrate is learn how to express it more perfectly or skillfully in another way so as not to be suspected to steal others' translation, which may or may not be true. One word or one sentence can be expressed and translated in so many ways due to human's brain with so much fixed knowledge about relevant experience or memory, which are the implicit factors to play on translating activity. For the part of target context, cognitive body is different which means translation is different. Translator as an independent item owns the cognitive ability to think of some words or sentences in his own way and express it differently without being worried about the similarity with others', because cognitive body produces different concept about one event under one circumstance. That is to say, one translator will never think up the exact same idea about one context as another translator does. Thus, translator can construct a minutely different target context out of the source context from another translator. Generally speaking, the sustainability of translation is to sustain the difference and similarity of two translation, especially the generational marks for generational translators.

3. ECOLOGICAL RELATIONS BETWEEN NATURE AND MAN AND THEIR INSTRUCTION FOR TRANSLATIONAL RELATIONS

Ecological relations between nature and man can be demonstrated in the influence of nature on man, the status of man in nature and the integrationism of nature and man. These three types of relation play respective role in instructing its principle on the translational relations including the influence of source text on target text, the status of translator in translation and the gestalt of source text and target text. The influence includes material and mental dimensions; the status includes subordinating and non-subordinating dimensions; the integrationism goes from man's disrespecting nature to man's awing and protecting nature, with which the translation goes from surpassing the source text to re-balancing with the source text.

3.1 The influence of nature on man versus the influence of translation

Modernizing production and the development of technology form mankind's self-explosion and relentless exploitation of nature, which leads to tense confrontation between man and nature [24]. Therefore, it leads to many consequences of mankind's doings such as water and atmosphere pollution, soil erosion [25], temperature increasing, unstable weather etc. All these become the bad influence of nature on man instead of the good one that used to take care of

mankind's development. To overcome such bad influence, mankind should clearly realize the three dimensions of ecocriticism, namely, the integrationism, the culture and the aesthetic [26]. All three dimensions emphasize the importance of nature that is for long neglected by mankind [27]. Generally, the influence of nature comes from two aspects, namely, the material and the mental. As it can be told by its literal meaning, material influence refers to the objective matter's impact on mankind's behavior, while mental influence refers to the subjective matter's impact that permeates through mankind's behavior for time.

3.1.1 Material influence versus source text influence

Ye Hua (2018) already reckons the material influence on Eco criticism and ye believes that "man and nature are organically united to material and all materials have initiative power to act and they are interrelated and entangled, and the quality of material is produced during the interrelated influence [21]. Mankind can examine the significance of existence under the basic level of material world [28]. The material world includes many things related to human. The material influence can subconsciously turn around people's anthropocentrism to nature-centrism which is favorable for the development of nature and mankind.

The material influence is objective and diverse in the knowledge it draws from every aspect of science. Therefore, such characteristics may also be able to direct the translation method. Translation is a behavior based on objective world's object such as source text. The source text is the basic level of translation.

The source text plays an important role in translation due to the facts it writes or the stories it tells. Thus, it, like the material influence, influences the production of translation in three aspects: 1) to influence translator's decision on selecting the best version. Translator translates according to the source text's content. He cannot change it or distort the story. In this case, translator needs to select the best translation for the text without bias; 2) to influence target text's content. Target text may or may not have the exact context as the source texts due to the difference of two languages. Therefore, target text is allowed to be little different in structure of the content while keeping the meaning of the source text; 3) to influence the production of translation. The outcome of the translation should be faithful to the source text particularly in meaning's part. The production maintains the textual, linguistic and contextual exactness of the source text.

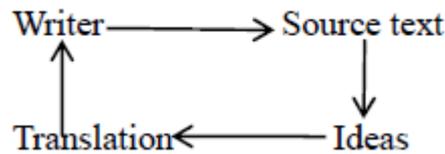
3.1.2 Mental influence versus writer's thought's influence

Mental influence is the fundamental influence on man's awareness of protecting nature and ecological system. It's different from and also similar with the material influence based on the fact that mental influence is the reflection of material world in man's mind and through man's cognition and logical thinking re-influences the material world. To improve and enhance the relation between man and nature, the awareness of protecting ecological system is the first to be reminded. Ecoliterature is the perfect instrument to fulfill the mental influence on mankind's awareness of such doing.

The mental influence is reflective and subjective mirror of the material influence. Therefore, such characteristics can also be used in translation. Translation draws intellectual ability from

translator and textual facts from source text so as to fulfill the combination of mental world and material world.

The translation is influenced by the following relation:



Writer is the cognitive body to convey his thought and ideas through the story he tells. Such ideas are very abstract and can be analyzed in several aspects. Translator should feel the same or closely similar thoughts with the writer so that the translation can satisfy the purpose of the text and reproduce the similar or even the same ideas of writer in target language. Ultimately, it all comes down back to the writer. Writer's thoughts and ideas mostly influence the translating process because translator cannot be allowed to free himself from the shackle of the source text which the writer has preset in the story without realizing it. Writer draws his life experience into the story with adding some flavor of imagination to make it better and such process is cognitively initiative. Therefore, the writer's influence also, like the mental influence of nature, combines the mental and material world together for a change. For translation, translator needs to demonstrate such quality in target text.

As far as the influence of nature and of source text's concerned, translation takes the material and mental influence as the factors to direct the process, in which the target text is shackled by the source text. However subjective the mental influence is, translation should never be completely translator-oriented because ecoliterature's principle is to de-anthropocentrism and so does translation to weaken the status of translator and enhance the impact of source text and objective facts about the source text. Translator should lessen the subjective feelings about the source text which can be difficult to do so in literary translation due to so many prose and poems with so much sentimental attachment of writers in them. Therefore, to make translation an objective task to follow is very difficult, and to eliminate the translator-oriented effect also becomes harder. Thus, this thesis aims to weaken the impact of translator's thought while keeping the production of translation less close to the machinery translation. If not, completely non-feeling translation is against all literary works and all principles of translation such as faithfulness, equivalence, etc.

3.2 The status of man in nature versus the status of translation

Pulish reckons that man, like any other plants or animals, is gestated in nature, a part of it, and abide by its rule [4]. Mankind is the son of nature, and should stay equal with all other creatures, which are also sons of nature, instead of being a ruler of conqueror [3]. However, with the development of production, mankind gradually controls nature recklessly and in doing so, nature constrains him [5]. Victor Astafyev proclaims that earth is needing our help. It's time when we mankind not just simply knows cutting trees, but knows planting. We now should not pridefully call ourselves the conqueror of nature but the master of earth [6]. As the master of earth, mankind should know full well that mankind's selfishness and greed escalate the harmony between man and nature [29]. Mankind simply has two types of status demonstrated

in the relation with nature, namely the subordinating and the non-subordinating status. Such two statuses also become the experience used in translation study of Eco literature.

Mankind may or may not subordinate to nature. However, the statuses of translation can be demonstrated in chart 1.5.

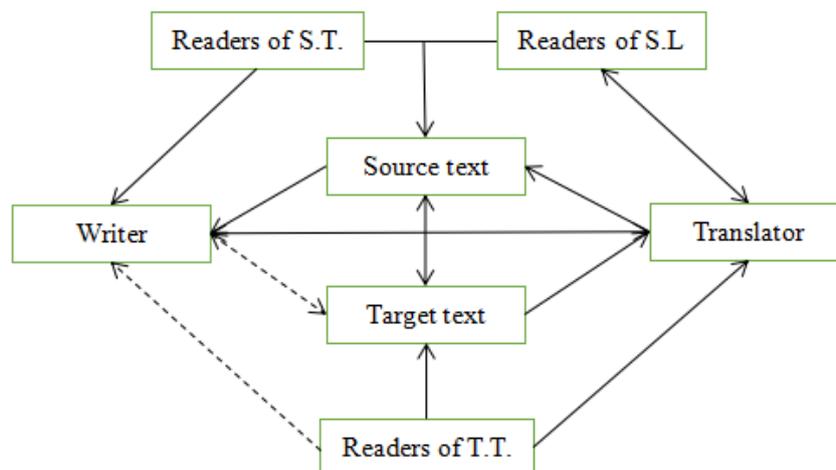


Chart 5. Statuses of translation

According to chart 1.5, the translation process involves six units and the lines goes from writer to source text to readers of source text and readers of second language, which includes translator, to translator to target text and finally to readers of target text. This is the usual translation line. However, in this relation net, the two cognitive bodies, namely, the writer and the translator, are at dynamic status relation, which means in the process of translation translator basically abides by the ideas and meanings of writer’s story and somehow translator will chooses to alter some parts of translation due to the difficulties of cultural vacuum. Cultural vacuum indicates there’s hardly counterpart cultural unit of source text in target language. Under such circumstance, translator will no longer abide by the text shackle and free himself from translation by rule. In this case, translator is not subordinated to writer any more but subordinated to the textual meaning. These two cognitive bodies sometimes are equal and sometimes are subordinated to each other. Regarding the translation that is based on the source text, translator is always shackled by the source text content no matter how much the cultural vacuum is. Translator frees himself from it within certain scope and he cannot be allowed to surpass this domain or he will betray the textual meaning and direct the translation in a misleading way. Therefore, translator is always subordinated to the source text, while remaining dynamic with writer. Writer and translator is not the only pair that share such dynamic status. Source text and target text also share the same dynamic status. The source text and the target text respectively are the intellectual outcomes of writer and translator. Therefore, they carry the qualities of both cognitive bodies. Except for the cultural vacuum, target text may or may not free itself from source text to some extent due to the necessity of translational effect. Such effect can affect the way readers of target text think about the story. However, the source text is always subordinated to writer because it’s created by writer’s thoughts and ideas

and since the first flash of thought occurs in writer's mind that marks the subordinated relation between source text and writer. The target text is always subordinated to translator due to the similar relation with that between writer and source text. The target text is the exotic version of writer's story which means it may somehow affect writer's name and status in the eyes of people in exotic land. The relation between writer and target text can be regarded indirect. As far as the readers' concerned, readers of the source text and readers of second language including translator have the direct experience of reading the story and gain the first-hand ideas and thoughts of writer right away. Thus, readers of the source text and readers of second language are directly subordinated to the source text and the former subordinated to the writer and latter is equal to translator due to the same identity. Regarding readers of the target text, they have the first-hand experience of reading the target text and inhale the second-hand experience of the thoughts and ideas of writer. Readers of the target text is subordinated to translator and indirectly subordinated to writer due to the median played by translator. Besides, readers of the target text is subordinated to the target text and indirectly subordinated to the source text due to the median played by the target text. In such way, readers of the target text may share similar experience of readers of the source text and readers of second language.

Man's status in nature is harmonious, equal, subordinated or even dynamic. Man should be regarded himself as the master of nature but the protector of it. Such awareness of protecting nature will do well to the healthy development of ecological development. Translation's status in translation is either dynamically equal or subordinated. Writer, source text, readers of source text and second language, translator, target text and readers of target text are the major units in the net of status. To figure out the is subordinated to which in this net is impossible because the relations among them are dynamic and indirect. No unit can stay the same forever and each unit has to sacrifice itself for the benefits of its counterpart in this net. Only when the status of translation continues to draw experience of being harmonious and equal between man and nature, will it be possible to keep the units of the status of translation closely interrelated to produce better outcome out of such translation. Most importantly, the status of translation should weaken the role of translator due to the ecological concept of weakening the anthropocentrism.

3.3 The integrationist of nature and man versus the gestalt of translation

Ecoliterature takes the eco-integrationism as the instructive thought and the general interest of the whole ecological system as the highest value, and the principles of integrationism are :1) whether it's beneficial for the general profit of the ecological system, namely, ecological system existing in harmonious, stable, balanced and sustainable way; 2) to examine and demonstrate the relation between nature and man, and ecological responsibility is ecological feature; 3) to explore the source for ecological crisis, and it's featured as cultural criticism [30]. Before man and nature come to their own harmony and wholeness, there have been so many conflicts in the world and such conflicts come from the conflict between man and nature, man and man, man and self-inside, and man and civilization. These four types of conflicts cause natural ecological crisis, social ecological crisis, mental ecological crisis and cultural

ecological crisis. Nature, man and society should integrate all these conflicts and produce something higher than the simple conflicts, that is, the four characteristics of integration that have been discussed in former sector. In Chinese ancient philosophy, all living creatures in nature are the extension of 'Tao' and are united to operate in the tracks of it. 'Tao' is energetic, living and root of life [31]. According to the philosophical concept of romanticism, the world is an organic unity with the view of nature and a type of living and vivid basic matter combines all creatures together [32]. Regarding such concept, it indicates the united quality of the integrationism of nature. Integrationism regards nature a whole and every part in this whole is interrelated, and it also makes mankind clearly responsible for environment and re-establishes the status of mankind in nature and recover and rebuild the harmonious relation between natural wholes and parts of whole [33].

Such integrative relation between nature and man influences the gestalt of the source text and target in translation. Gestalt is a term drawn from Gestalt psychology and it's been used in cognitive context in relevance theory as well. Gestalt aims to study the wholes. The wholes is constituted by every part and it's not equal to them but greater. Each part that constitutes the gestalt generates its quality and all the parts' quality combine together to generate the new quality that belongs to the wholes. Such concept can be used in the translation of the source text to the target text. Each part of the translating process with every factor in the source text will be bound together to produce the best translation. The quality of the translation is not equal to the quality of the source text because there's never equal translation. Due to different constituting parts in source text and target text, the integration of these two texts is necessary for the convenience of translation. Integrationism aims for the interest of the wholes, gestalt aims for the quality of the wholes and translation aims for the interest and quality of the target text based on the source text.

In the integration of nature and man, man at first tries to conquer nature, controls its resources and remakes the crude environment so that it'll be more comfortable for man's living. In doing so, man has no idea he has plundered and damaged the nature he's living in. Such process is similar with the process of translation from the source text to the target text. The target may somehow surpass the source text due to the subconscious doing by translator. For such phenomenon, it may be owed to the over-translation or rewriting method. Such will happen when the cultural vacuum exists. Translator should maintain the harmony and balance between source text and target text. Too much rewriting may lead to translational violence and textual damage. Then man realizes the karma that comes back on him. Man starts to protect nature, stops overusing natural resources, begins developing green energy, afforesting, etc to recover and rebuild the eco-balance between man and nature. Such process is similar with the process of translation from the source context to the target context. Translator tries to avoid translational violence and in doing so translator should reduce the target context to the source context, in which the meaning and the form are properly preserved well, and recover and rebuild the source context in target language, which ought to take into consideration cultural vacuum, abstract expressions, dialect and so many other factors. Since man learns to love and

protect Mother Nature, he now comes to praise and admire the beauty of it. There are so many literary works describing the lovely pastoral and natural scenes. Such the praising and admiration can be used in the translation. Man can praise and admire nature and translator can enhance translation. The important part of translation lies in the enhancement. Target text should be enhanced to the level of the source text and higher even. However, the enhancement is only conducted in some literary works translation because too much enhancement will also lead to translational violence. Finally, man decides to not look at himself as the center of nature but the son of it. Man begins returning nature and remaking harmony with it so as to reach sustainable development for nature, ecological system, society and mankind himself. Such returning and remaking harmony act may affect translator to return the target text to the source text and remake the balance and harmony between source text and target text.

The integrationism of nature and man directs the conduction of the gestalt of translation. Man puts the general interest of nature above all and for that ecological awareness will be improved and natural environment will be protected and recovered back to what it used to be. In this way, translator puts the general translating framework above all other elements, linguistic or cultural, and for that translating awareness should be transferred from translator-oriented to textually-oriented and the source text's meaning will be protected and recovered back to what it is in target text and the context is also well preserved. Integrationism takes nature as the core and gestalt of translation takes the text as the core. Translation needs to incline towards anti-anthropocentrism.

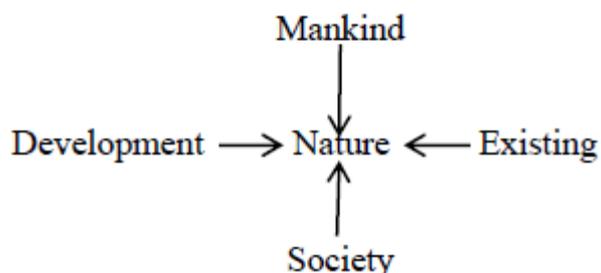
4. CULTURAL CRITICISM

Cultural criticism is one of the main critical method of ecoliterature criticism. It comes from the place of culture and takes cultural factor into consideration. Cultural criticism mainly focuses on the man's attitude towards nature and the sociocultural factors about man's behavior of living in natural environment. These two aspects can be used to address the attitude of translation and the behavior of translation.

4.1 Analysis on man's attitude towards nature versus attitude of translation

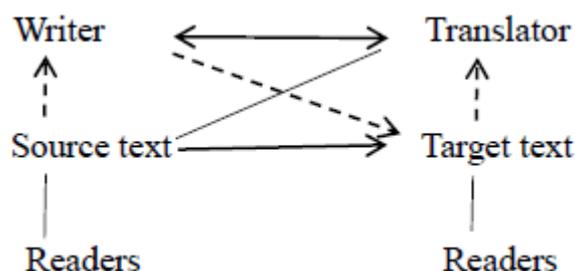
Mankind only exists on this planet for thousands of thousands of years. Compared to those of nature, mankind is not comparable. Mankind should hold respect for nature [24]. To maintain such respect, mankind should emphasize the harmony and balance between man and nature, which is favorable for keeping ecological balance but neglects the effort to remake nature. Speaking of remaking nature nature, author reckons that mankind should conduct such remaking work in a limited degree because mankind has over-remade nature in the past and that has led to so many consequences in the ecological system. Regarding the primary thought on ecological consciousness, ancient Chinese has already put forward the combination of man and nature and nature, mankind and social form are regarded as the organic integrative entity, mutually influenced and constrained [34]. As the integrative entity, the traditional concept on the relation between man and nature is suspected [35]. Mankind gradually turns his mind of human-centrism towards the mind of nature-centrism. Such turning point means significant to

both man and nature. Mankind starts to transfer his focus from the short-term interest with cutting path to the long-term living place. This is the result of mankind's changing his attitude towards nature. Mankind's attitude towards nature can be demonstrated in the following relation:



Mankind and the society of mankind and the society of all living creatures should respect nature by developing in a sustainable way while protecting the ecological system. All these doings are pointed at one goal, namely, the existing of nature, the existing of mankind and the existing of society for long term's sake.

To draw that attitude to the practice of translation, it can be described as the attitude of writer, translator, the source text, the target text, readers of the source text and readers of the target text. Such attitude aims to keep the translation operating for long term's sake as faithful as it can be. In translation, the attitude relation can be demonstrated as the following:



According to this relation net, writer and translator have their own opinion towards each other's ideas and concept. Writer may be concerned about the quality and faithfulness of the translation done by translator while translator is concerned about the accuracy of understanding the purposes of every word in the text written by writer. Sometimes, overtranslation or translational violence may infuriate writer and he will require translator to take up translational responsibility for such unfaithfulness. Or sometimes, writer may feel good or even better about the translation due to its enhancement based on the source text and that helps the source text draw more attention from the public. In the attitude relation between writer and translator, the attitude of writer towards the target text is indirect due to the possibility that writer may not pay attention to his work being translated in foreign language. On the other hand, translator holds a triangle attitude towards the source text and the target text because translator needs to know full well what the source text is about so as to interpret it well in target language and the source text can be regarded as the bridge linking translator and target text. Therefore, the source text has the direct opinion towards the target text which is the foreign version of it. When the text comes out, readers are the direct respondents towards it. Regarding the source text, readers are having the direct opinion on what it is and how it's like

and such attitude will indirectly be transferred to writer. Readers' reaction on his work will have an influence on the future works he may have finished. Writer somehow should take into consideration the favor of readers and the social phenomenon and combines them with the hard truth about the current ecological situation to produce the work acceptable for most people. Regarding the target text, readers also have the direct opinion towards the translation quality of translator. Some may use it as an analysis for study of translation and some may simply be the regular readers who hope for reading valuable works with faithful version of the original ones. In this case, readers' attitude towards the target text has the indirect attitude towards translator and translator will be influenced by that and produce translation with more accurate awareness so that the translation will adapt to the favor of readers.

Mankind in the past held an unhealthy attitude towards nature, which leads to the later ecological crisis and a series of environmental damage and pollution. Since mankind realizes the urgency and importance of changing his attitude of human centrism and puts nature first, nature and ecological system now may see a ray of hope of existing for long term and enjoy the sustainable development concept put forward by mankind for the sake of the long term interest in mankind's favor. These thoughts are used in translation properly. Translation in the past held the principle of "faithfulness, expressiveness and elegance" for a long time and it's not functionally complete enough to analyze the later translational phenomenon. Translation, like literature, is an activity conducted by man. Human centrism is unavoidable. To weaken the impact of translator in translation, which includes the overtranslation, surpassing, violence and so forth, translation should put forward new principles against all these unfavorable impacts. Thus, translation not just has the basic principle mentioned above, but also explores in other field of science to quest for new knowledge for current translation study. Such effort has never stopped since. Mankind and translation respectively decides to hold a positive attitude towards nature and the translating process so as to reach harmony and balance respectively between man and nature and the source text and the target text.

4.2 Sociocultural factors on man's behavior of living in natural environment versus sociocultural factors on behavior of translation

Ecoliterature seeks to "explore the attitude of mankind towards nature in the process of thinking, cultural and social development [36]. Thus, the cultural and social factors very much hold dear to the mankind's behavior of living in the natural environment. Regarding the ecological issues, the relation between man and society [36] is concerned as the mental ecology. Social and cultural influences mainly come from the mental source.

As for the social and cultural factors, Johnathan Levin (1999) reckons that all the aspects of our society and culture unitedly decide our unique way of surviving on this planet. Not studying these aspects, we will not be able to profoundly realize the relation between man and natural environment and simply express some superficial concerns.

Regarding the social factor, the publication of *Silent Spring* by Rachel Carson in 1962 caused a social movement on environmental protection and stirred up a thought movement on

ecologism. Ecological ethics emphasizes that individual not just respects others and society, but means the harmony between man and all other creatures in nature [25].

Regarding the cultural factor, Zhang Hao (2003) holds his argument that “mankind adapts to the environment to create it. Besides, the historical tradition, social ethics, science knowledge, religious belief, artistic activity and folk’s custom are the lifestyle and conceptual form of human civilization in certain era”. Zhang also reckons that mankind’s material existence cannot live without material ecological world including the natural ecology and social ecology. Man live in the natural environment with the influence of such sociocultural factors, and man, who live in the natural condition, should follow the instruction of the ecological ethics according to Zhang Jianguo’s argument in 2005:

Environmental Protection

Ecological Justice

Justice to creatures and nature

Individual justice: individual should enjoy the rights and benefits of environment

Justice to all mankind: to include all the mankind currently living and those to come

Life’s respect

To awe life

To protect the living power and diversity of life

To protect and save the nearly extinct species

Proper control on choosing the good and bad

Be kind to nature

To take good care of the home of mankind and other creatures

To respect the limitation of nature and oppose over-exploration

To use natural resource economically

Consumption in proper manner

To advocate for rational consumption

To advocate for economic lifestyle

To participate in green consumption

To advocate for the green consumption that is environmental-friendly

Mankind needs to follow the instruction above to keep his living in the natural environment green and friendly to nature.

Regarding the social and cultural factors on mankind’s behavior towards nature, they can instruct the rules in translation as well. Translation also has to take into consideration the sociocultural factors. For example, some cultural phenomenon in literary works may seem to be very difficult to translate and to properly interpret it well in target language, translator must find the similar counterpart in target language to fill in this vacuum. In the past, translation can effect social movement as well. Translation of foreign ecological literature and theory and introducing them in China can effect Chinese social movement of creating Chinese ecological literary works that meet Chinese condition only.

Therefore, the sociocultural factors in translation can affect the translating process from the selection of the source text, the reflection on the source text, the selection of the best version of the translation of the source text, the reaction of the target text by readers of the target text.

Regarding the social factors on translation, they are the popular trend, social awareness on certain periodic focus, public reaction over concrete focus. The popular trend aims to demonstrate the public's general behavior on certain item; the social awareness on certain periodic focus aims to demonstrate the public's interest in the then issue the whole society cares much about; and the public reaction over concrete focus aims to demonstrate people share their common concern over some certain problem that draw their attention much more than the others. As for translation, it should grab tight the trend to introduce people something adaptable to the current trend so as to excite their awareness over such thing, which carries certain purpose for a change, and then the translation may stimulate its effect by stirring up people's reaction over this thing and carry out some social changing or movement from the bottom.

Regarding the cultural factors on translation, they are the language factor including the dialect, the folklore, the local custom or rituals, etc; the cultural vacuum, namely, the un-translatable words that need to be explained in detail; the religion and belief. The language factor obviously is the direct and explicit factor to obstacle the translation. Translator needs to consider the property of using the similar or dissimilar counterparts in target language to fulfill the interpretation. For the cultural vacuum, translator has to put the source text first, not his own choice over whether to avoid such vacuum or to direct translate it in target language in form. The religion and belief may be somehow easy for translator to interpret due to the circulation of religion around the world. On the other hand, some religion may not be popular as others are and for that matter, translator needs to make sure the target text will respect the source text with its description of its religion and belief.

The sociocultural factors on man's living in the natural environment affect mankind to hold the correct view towards nature and put the ecological ethic rules in practice for the good of nature and ecological system. Therefore, the sociocultural factors on translation, regarding its source text, target text, translator and readers of source text and target text, affect translation to hold its view on orienting towards the effect of target text upon the readers of target text and weakening the mental influence of translator over the source text so as to distort the meaning and form in the target text.

5. ECOLOGICAL AESTHETIC PRINCIPLES

Ecoliterature has special aesthetic purpose, concept, quality and manner [30], and it can be divided in three principles, namely, the natural quality, the integrative quality and the blending quality. These three quality respectively direct their ideas in translation covering its purpose, integrationism and method. Both the eco-aesthetic and the translation can interconnect each other with their own theoretical rules.

5.1 Principle of natural quality versus the purpose of translation

The basic feature of eco-aesthetics lies in that it is an aesthetics that contains ecological dimension and the ecological dimension is different from the absolute ‘eco-centrism’ and it’s the new eco-humanism with man and nature combined as ‘eco-integration’ and it’s a philosophical and aesthetic view of eco-existence. According to Zeng’s argument, the eco-aesthetics focuses itself on the expression of the relation between man and nature and tries to demonstrate such relation pertain to the aesthetic rule that nature is the main role to be studied in the process of examining the beauty of it while mankind also participates in it instead of eliminating all mankind’s opinion.

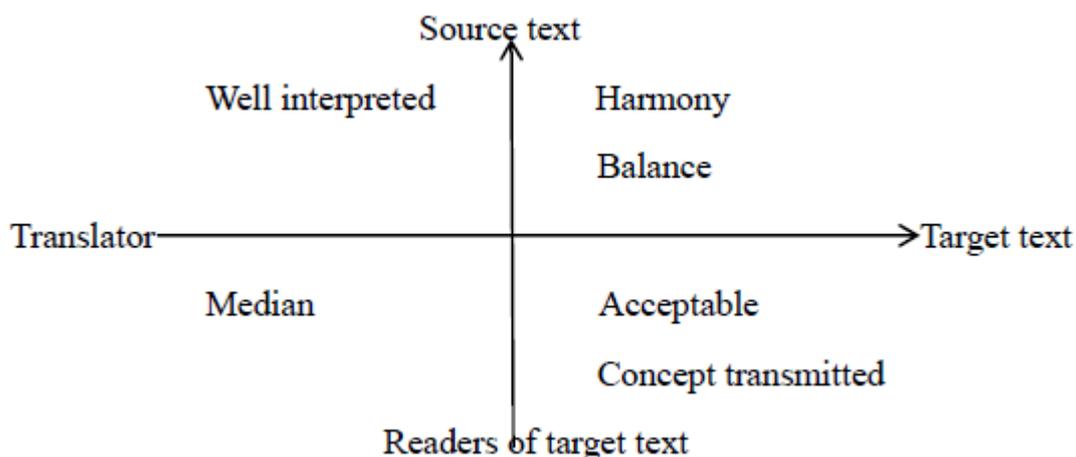
The eco-aesthetics emphasizes the aesthetic object, not the subject” and “it aims to concretely feel and demonstrate the beauty of nature itself [30]. Such presentation is different from the beauty of the man-made environment because such environment always has defects. For these defects, Johnathan Bate (2000) reckons that art is an effort to make up for the defect of the beauty of nature. As literature, its literary art and writer should take “the literary aesthetics as the cognitive process, not simply the unchanged and given model” (Lawrence Buell, 1995).

The aesthetics of nature’s harmony theory, as human’s first ecology, taking nature as the root of beauty, reckons that the root of aesthetic is nature, the basic quality of beauty is the basic quality of nature and the entity and model of beauty are made and developing in the movement of nature [26]. Regarding nature as the origin of beauty, mankind should not look at nature in a view that is based on the beauty of man-made environment, since such environment has misled people away from the objective judgement of beauty.

For the natural quality of ecological aesthetic principle, we should eliminate from the eco-aesthetics the abstractization, formation of consciousness and instrumentization of nature [30]. In doing so, mankind should not use nature as the only object to express their feelings, but feel about the nature by heart without any purpose or any personal interest emotionally or physically.

The characteristic of natural principle is purpose and such feature can be borrowed in explaining the purpose of translation.

The purpose of translation can be demonstrated as the following coordinate axis:



The coordinate axis is combined by the source text and the target text with the translator and the readers of the target text to participate in. The purpose of the target text is to preserve the harmony and maintain the balance with the source text so that the text, the language and the context are properly coordinated for conceptual purpose. The target text's final purpose is to face the readers of the target text. It should bear the text of acceptability among the readers so as to transmit the ideas and concepts of the source text successfully. In the process of purpose transmitted from the source text to the readers of the target text, translator plays the role of median to well interpret the contents in the source text without any bias.

The above is all about the explicit sides of translational purpose and here are the implicit sides of translational purpose. First, the cognitive purpose. Cognitive purpose lies in the motive of translator of doing such job. Translator, as a cognitive body, translates a work out of a useful purpose. Such purpose can be for his fame, interest, monetary profits, and so on. To fulfill such purpose, translator will activate the stored memory about which literary work he should translate and then through his knowledge script to select the best matching script for the translation and examine it with his psychological schema, and finally the translation work is done and his purpose is fulfilled. Second, the cultural purpose. Such purpose relates itself to the culture behind a literary work. A ritual, custom, local lifestyle, local language, and so forth are the possibilities of cultural purpose. Translation should carry such purpose from the beginning to the end until readers of the the target text obtain such concept of custom and that's when the purpose is fulfilled. The cultural purpose can be individual or international. Third, the social purpose. Such purpose aims to tackle some social issues such as ecological damage or environmental protection movement. Translation will introduce the advanced theory from abroad into its own land and propagate such theoretical concept in the society so as to wake up people's awareness of concrete problem and tackle it as a whole.

No matter what it is, the explicit or the implicit sides of translation, the purpose is always expecting some result and such result can be positive or negative.

According to the natural principle, the beauty lies in the root of nature. Therefore, the purpose of translation lies in the root of target text and such purpose is made and put forward in the process of translation. Translator always carries on his work with a purpose. And this purpose is responsible for the result and outcome of the activity conducted by the translator. The basic feature of translational purpose lies in that it is a motive activity that contains individual, international, cultural, social, etc dimensions and these dimensions are different from the simple translation from one language to another and it's the new translation style with purpose carried in it. Therefore, the purposeful natural principle and the purposeful translation can go on hand in hand to change the old concept of aesthetic and of translation such as 'faithfulness, expressiveness and elegance', and in doing so, the translation will confront more new linguistic phenomenon from the angle of the natural principle of eco-aesthetics.

5.2 Principle of integrity quality versus the integrity of translation

Ecoliterature criticism reckons that what is favorable for the ecological system to be stable and harmonious is beautiful and what interrupts the integration, harmony and stability of ecological

system is ugly [30]. Aldo Leopold (1949) puts forward the ISB principle, which stands for integrity, stability and beauty. The 'beauty' in ISB refers to "the beauty favorable for maintaining life unity". Arne Naess reckons man and nature as the united integrity and emphasizes the diversity, including style, behavior, species and culture [37].

Mankind should look at nature as a whole because it provides us with more rounded and more angles of view to see every aspect of nature including the beautiful and the defected. The beautiful includes the natural environment and the defected includes the natural disaster such as typhoon, monsoon and so on.

The characteristic of the integrative quality of eco-aesthetic is integrity, stability and beauty. For these three features, they can also be found their counterparts in translational integration. Translational integration refers to the gestalt of translation. To maintain the completeness of a target text, translation needs to take into consideration the harmony, balance, stability and sustainability of source text and target text, source language and target language and source context and target context. All these dimensions are put in right position to build up a proper textual entity to present the integrity, stability and beauty of translation. For the part of translational integrity, it aims to discuss the completeness of form and meaning. The form and meaning of the source text should be handled properly. Once translational violence or over-translation occur, that means the integrity of translation has been broken. Once the integrity is broken, the target text may not remain the similar or exact meaning of the source text, which will impact the way it convey such message to the readers of the target text. Therefore, the integrity of translation, like that of eco-aesthetic, is a complete entity and should not be taken apart. Once the integrity of nature is taken apart, it will destroy the natural beauty of nature and the integrity of translation is taken apart, it will destroy the form and meaning of the source text and make the target text an undeveloped entity. For the part of stability of translation, it has been discussed in the former sector. The stability lies in controlling the steadiness of using language. Translation should not use expression of different types, because it may interrupt the readability and the beauty of the target text. Once a certain type of expression is settled for certain words or phrases, the translation should continue such expression in the following text when they occur again. For the part of the beauty of translation, it comes down to the equivalence to one of the feature of the old principle of translation 'faithfulness, expressiveness and elegance'. Elegance is close to what the beauty of translation is. Elegance aims to enhance the rhetorical manner of translation and such ability of enhancement takes years of practice and accumulation to gain.

Regarding the principle of integrity quality and the integrity of translation, they go in parallel line with gaining experience from each other. Both focus on the general and complete condition of their own objects, which refer to the nature and the target text, and such integrity quality used in translation can upgrade the simple elegance theory about the simple beauty of the target text, because the integrity quality helps translation find out more edges of possible translation such as the cultural, social, popular dimensions.

5.3 Principle of engaging quality versus the engagement of translation

The aesthetic engagement is built on the view of connection of ecologism [30]. That means the ecological system is connected by the natural circle, the social circle and the physic circle. Mankind needs to engage in nature with full heart, and sometimes even forget oneself and integrate oneself in nature as a whole [30]. Rachel Carson reckons that the reason why people never dig out the miracle of nature is that they are so arrogant and take nature simply as the instrument or objectized self. Only when people feel about nature being indulged without purpose, will they be able to feel the natural beauty more and more and more miraculous [30]. However, to be much indulged in nature is not done at one night. People can learn to engage in nature step by step by exploring the forest, planting trees and rebuilding harmony again with nature. Besides, to completely ridding oneself from rational thinking of nature is very difficult. Once one is engaging in nature, the first thing he will think of about the scene before his eyes is the metaphor he uses to express his feelings. All this aims to satisfy the feeling of mankind, not simply to admire the beauty of nature and return the natural quality of mankind [30].

Regarding the engaging quality of nature, it has the characteristic of blending. Blending is to connect with nature physically, mentally and spiritually. For that, it can instruct the translation by delineating the engagement in this regard. The engagement of translation requires the engagement of translator, the engagement of target language's cultural, social and local factors and the engagement of expression. For the part of the translator's engagement, translator should fully engage in selecting proper knowledge script and examine it with his psychological schema and then produce the translation that meet the requirement of the source text. Somehow, the cognitive ability may play some effect in the extent of engagement of translator, because the cognitive ability affects the outcome of the translation whether it's good or not. For the part of the engagement of target text, the cultural factor such as cultural expressions, rituals, cultural custom may act as the instrument for translator to tackle some counterparts in source text; the social factor such as social trend, popular thinking, popular flavor, etc will take the right of control to decide whether translator should interpret the work in this way, because the translation is for the public and it should go for the public's flavor and taste and make connection with readers of the target text; the local factor includes where translator comes from and what folklore and custom are like in translator's homeland. The local custom knowledge of translator is very helpful for translation. For the part of expression, it's important for translation. Concrete and stable expression used in translation indicates the level of a translator. For example, the source text is written with dialect and the translation is better interpreted in target dialect and such dialect should be well owned by translator and reasonably proper for the source dialect. Apart from the dialect, cultural expressions, folk's expressions, slang words, etc are also the objects to be respectively translated with concrete counterparts in target language. The engaging quality of nature parallels with the engaging quality of translation that both emphasize the participation of cognitive body. In the state of engagement, cognitive body will blend himself with nature and translator will blend himself with translation.

6. CONCLUSION

Throughout a series of discussion between ecoliterature and translation, we can draw a conclusion that ecoliterature criticism principles are capable of handling the analysis of translation from text to text, words to words, and so on. During the argument above, we try to prove the relation between ecocriticism and translation by referring to the source text and target text, writer and translator, source context and target context and source text readers and target text readers. These elements are the fundamental units to form a translated version of a literary work and they are compatible with the Eco criticism's principles.

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