An Analysis of Ecological Discourse from the Perspective of Transitivity - A Case Study of the Propaganda Video for Quanzhou's Application for World Heritage

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Abstract: The paper analyzes the ecological concepts and ideas in the text of the propaganda video of Quanzhou's Application for World Heritage from transitivity perspective of systemic functional linguistics by adopting the method of ecological discourse analysis. This paper will analyze the ecological implication reflected in the propaganda video of Quanzhou's Application for World Heritage from the perspective of transitivity, and re-understand the relationship between human beings and nature under the background of increasingly serious global ecological problems, and reflect on the ecological problems concerned by human society. This paper will also explain Quanzhou in the background of the growing economic and social development, attach importance to the protection of ecological scenic spots, and the success of the application for world heritage reflects the harmonious coexistence of man and nature of the economic ecological concept of multi-cultural integration of ecological thoughts and ecological implication.

Keywords: Transitivity Perspective; Ecological Discourse; Propaganda Video; Application for World Heritage

1. Introduction

The development of human society reflects the relationship between humans and nature, from the first hominids hunting nature, sowing rice and grain, to the first use of fire to heat food, which accelerates the development of human beings. Fast development of human beings also depends on the exploitation of nature. The three industrial revolutions in human history also reflect this conclusion. Whether the first industrial revolution of the Spinning Jenny, the use of steam engines; or the widespread use of the second time industrial electricity, these new science and technology are constantly updated and developed, and applied to all aspects of human life, also greatly promoting economic development. Especially when mankind entered the second industrial revolution, the exploitation of electricity, coal and other resources had a great impact on the environment at that time.When facing and solving this ecological problem, Quanzhou's successful application for the world heritage reflects the fact that in today's era of rapid technological development, Quanzhou has always attached importance to the protection of ecological culture and historical sites. Quanzhou also has repeatedly applied for inscription of Quanzhou on the World Heritage List, although unsuccessfully, finally was recognized by the World Heritage Committee in July 2021. This also reflects that while facing ecological problems, Quanzhou is also protecting them in another way and promoting and spreading the issue of understanding and protecting ecology through this short video on Quanzhou's heritage application.

2. The Research of CDA in Ecological Discourse Analysis

"Critical Discourse Analysis (CDA) is a branch of modern linguistic research, which is an important research direction and research method developed in the field of discourse analysis in the late 1970s. In 1979, R. Fowler, B. Hodge, G. Kress and T. Trew published the book Language and Control, which proposed the analytical method of critical linguistics, aiming to reveal the influence of ideology on discourse and the counteraction of discourse on ideology through the analysis of popular discourse. In terms of analytical method, critical discourse analysis adheres to M.A.K. Its main thrust is to expose the influence of ideology on discourse through linguistic forms and the counteraction of discourse on ideology.With the

development of discourse analysis, some scholars have found that critical discourse analysis provides us with a valid method of discourse analysis to reflect the relationship between ideology and power as well as social inequality. However, it has a negative starting point. Therefore, some scholars have worked to find a new perspective on the relationship between discourse and social practices.

3.The Theoretical Basis of Transitivity System

3.1 The Connotation of Transitivity System
Transitivity is the core concept of grammar study. Some foreign scholars like Halliday, Matthiessen, Martin, Fawcett, etc. have made significant contributions to the transitivity theory of systemic functional linguistics.

Transitivity system is the semantic system in which the speaker or the listener selects the various processes that make up or explain the utterance, and it is the bridge between the outside world and the language. It is a system that divides what people see with their eyes, hear with their ears, think with their minds, and do with their lives into processes that involve the participants in the process as well as the environmental components, reflecting the various processes, states, and relationships that things are in in real life. The study of systemic functional linguistics can be traced back to the 1960s, when Halliday first proposed to change the concept of the study of appositive from appositive verbs to small sentences. The development of transitivity theory has gone through four stages, and they are the budding stage, the embryonic stage, the forming stage and the shaping stage.

3.2 Transitivity System in Systemic Functional Linguistics
Halliday argues that language has three major meta-functions: conceptual, interpersonal, and discourse functions, which are manifested through objectivity, modality, transformation, categorization, and coherence, respectively. And raising the notion of transitivity system to the level of the clause, Halliday argues that transitivity involves the content of the entire clause. They are the process, the participants in the process, and the environmental components associated with it. As far as processes are concerned, Halliday argues that the system of

transitivity can divide human experience into six different processes: Material processes; Mental Processes; Relational Processes; Verbal process; Behavioral Process; Existential process

4. Discovery and Discussion

4.1 Analysis of Transitivity Process in the Propaganda Video
The Propaganda Video of Quanzhou's Application for World Heritage is a promotional video for Quanzhou's nomination to the 44th World Heritage Conference on July 25, 2021, in which explores the theme of maritime trade in Quanzhou during the Song and Yuan China period and provides insight into the general environment of maritime trade and opening to the outside world in Song and Yuan Quanzhou by analyzing many representative monuments and sites. The story of maritime trade told in the film is an in-depth interpretation of Chinese civilization and culture from the perspective of the sea, helping the world to understand more easily the prosperous Quanzhou of the Song and Yuan dynasties.

For the analysis of the lines of Quanzhou's heritage promotion film, the following will analyze the types of processes to which the lines belong by the types of processes involved, limited to space and convenient to quote.

4.2 Distribution of Transitivity Processes in the Propaganda Video
There are 52 sentences in the film, which involve five of the six major and material processes according to Halliday, of which the most used is the material process. It can be concluded from Table 1 that the image number of material processes is 41, accounting for 78.84% of the total. The image number of existential processes is 9, accounting for 17.30 of the total. And the image number of relational processes is 4, accounting for 7.69% of the total; the image number of mental processes is 2, accounting for 3.84% of the total. There is only one verbal process, accounting for 1.92% of the total, and the 52 sentences also involve the phenomenon of two processes at the same time, so there are correspondingly classified into two different types, while the total number of behavioral processes is 0.

This is in line with the characteristics of the propaganda film category: using a large number of material processes to describe the images, as

well as using relational and existential processes to objectively describe the heritage sites of Quanzhou and the unused characteristics of some local architecture, combined with mental processes to express the inner activities of the research scholars to better understand Quan zhou and the maritime trade and ecological thinking.

5 Analysis of Ecological Concept in the Propaganda Video of Quanzhou's Application for World Heritage

5.1 The Ecological Thought of Multi-Cultural Integration
There are two pillars erected in front of the gate of the Kaiyuan Temple, on which are written the lines of Zhu Xi's poem describing Quanzhou in the Song Dynasty: "This is the ancient city of Buddha, and the streets are full of saints". This shows the influence of the humanistic culture of Quanzhou thousands of years ago, and the "Buddha country" here may not only refer to Buddhism. From ancient times to the present, Quanzhou has been a place where Buddhism, Taoism, Confucianism, Islam, Manichaeism, and other religions have blended, absorbed, and coexisted peacefully. This is the kind of cultural tolerance that only an open, diverse, and active world center of maritime commerce can have.

As early as the Song and Yuan dynasties, Quanzhou was the scene of "the sound of the rising sea with the merchants of ten thousand countries" and "the people of ten continents in the city". Quanzhou is known as a city of many cultures, not only in terms of culture, but also in terms of physical places. Quanzhou is known as the "Museum of World Religions" because of its five major religions and the coexistence of different religions in the city. It is for this reason that the Propaganda Video of Quanzhou's Application for World Heritage shows that the small neighborhood of Tumen Street in Quanzhou is unique in the world, with the nearly 1,000-year-old Guangyue Temple next to the oldest surviving mosque and Qingjing Temple in China, which also has a history of over 1,000 years, and the even older Fuwen Temple across the street from them, as well as Buddhist temples and Taoist temples. The fusion of these foreign and local cultures and the establishment of landmarks is a rare ecological idea in China, and indeed in the world, that embodies the fusion of multiple cultures. It is clear that Quanzhou is a city where the ecological idea of multiculturalism and fusion has been expressed to the fullest extent.

5.2 The Ecological Thought of Harmonious Coexistence of Tradition and Modernization
The Propaganda Video of Quanzhou's Application for World Heritage is dedicated to the promotion of the whole, and the 22 existing sites are presented through another perspective, so that we can better understand that they are all interdependent and harmoniously coexisting as a whole. As an important conservation project of the inscription, Quanzhou can be summarized into two aspects when dealing with traditional culture and modernization: firstly, solid state conservation - cherishing and holding on to traditional culture for a moment, so that the invisible and untouchable traditional culture has a distinct carrier; And secondly, living heritage, so that the thousand-year-old culture lives more vividly in the ancient streets and alleys, and in the life of the city.

Thus, the Propaganda Video of Quanzhou's Application for World Heritage presents a picture of how traditional culture and modern culture can coexist harmoniously, thus to inspire people to develop a concept of synergistic coexistence between traditional and modern culture.

5. Conclusion
The lines of this article in the propaganda video involve five processes of the material system, including material processes, mental processes, relational processes, verbal processes and existential processes. The material process is the most frequent in the propaganda, accounting for 78.84% of the total, mainly showing how the 22 selected sites in Quanzhou are connected, such as the beginning of the Anping Bridge, which leads to the introduction of a huge land and water transit system with a whole wharf and other sites. Quanzhou Heritage tells the story of maritime trade is an in-depth interpretation of Chinese civilization and Chinese culture from the perspective of the sea, and helps to show the international community a comprehensive picture of the development process of Chinese civilization in which agriculture and maritime civilization intersect; thus these expressions are related to material processes. Existential

processes whose number is nine, accounting for 17.30% of the total. There are 52 sentences in the film, involving five of the six main and material processes Halliday refers to, of which the most used are material processes. From the text, it can be concluded that the number of images of material processes is 41, which is 78.84% of the total. The number of images of existential processes is 9, or 17.30 of the total, while the number of images of relational processes is 4, or 7.69% of the total, and the number of images of psychological processes is 2, or 3.84% of the total. There is only one verbal process, accounting for 1.92% of the total, and the 52 sentences also involve the phenomenon of both processes, so they are accordingly divided into two different types, while the total number of behavioral processes is 0. This is because the whole propaganda film is described from the perspective of past history, and by definition all historical sites should be a kind of existential process, but in order to be more accurate and more attractive to the audience's attention, the text Second, the reason for the low number of other physical processes is that the film mainly introduces and describes some objective history, and not many physical activities and behavioral verbal processes are described.

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