

Literature Review on Ecoliterature Criticism and Chinese Translation of The Revenant

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Abstract

This paper aims to address the review on ecoliterature criticism and the review on Chinese translation of The Revenant. The Revenant is a piece of ecological work and it's better to analyze it by the tool of ecoliterature criticism which is close to the theme of the work. To generalize the development of the ecoliterature is the fundamental need to establish common ground for ecoliterature criticism and The Revenant.

Keywords

Ecoliterature; The Revenant; domestic review; foreign review.

1. Introduction

This paper aims to sort out the developing line of the ecoliterature and ecocriticism so as to better solve the relation between ecoliterature criticism and translation of The Revenant, which has been discussed in other papers that are published.

2. Literature Review on Ecoliterature

According to Wang Nuo [1], ecoliterature started since 1960s in the west and 1980s in China as a newly-born calf under multi-layer of stress and multi-dimensional prejudices and proudly stepped on the rostrum of academic circle and has been swiftly developing ever since.

2.1 Domestic Review

We have gone through four phases of ecoliterature's development: 1980s, 1990 to 1999, 2000 to 2010, 2011 to 2018. Eco-literature has almost experienced forty years of high and low development. During this four-decade period, there have been so many outstanding scholars dedicating their time and energy to this great cause, namely Xu Xianxu, Wang Nuo, Hu Zhihong, Li Ruilin, etc.

In 1980s, Xu Xianxu (1987) conducted his study on Russian ecoliterature and made an analysis on the characteristics of and the two conflicting stances on Eco-literature. In his paper, he claims that ecoliterature of Soviet Union has three characteristics, namely, political-oriented, tragic and aesthetic. These three characteristics are influenced by the following three stances [2] : 1) Modern Eco-literature proposes its difference in time against some traditional concepts about the relation between men and nature; 2) Modern Eco-literature successfully combines the protection of nature and the fight between good and bad together, and creates a relation with traditional ethical genres; 3) Modern Eco-literature continues to delineate from the positive side the harmony between men and nature, and combines natural aesthetic with spiritual aesthetic. These three stances mainly discuss their viewpoints from the step stone of men and nature, modernity and tradition and the shifting point of aesthetic concept. Xu claims that scholars in Soviet Union are divided into two groups; one is for the concept that mother nature is sacred and cannot be profaned, while human's progress in scientific technology is the direct source problem to the calamity of nature, and therefore to protect mother nature is to stop the progress of technology, and even to reverse back in the primitive age and regress. The other makes a very distinct point against that, which claims to go against the protection of nature with Prokhanov as the leading representative.

EcoLiterature in 1980s in China may be at its beginning and Xu's opinion fundamentally introduces us the reflection of social state and movement of Soviet Union.

The beginning of the study of ecoliterature in 1980s causes attention among Chinese academic circle. Scholars have begun to pay attention to such genre of literature, but the studies they have done at such early stage simply draw experience from the foreign scholars and their academic viewpoints.

In 1990s, the study of ecoliterature at the beginning of this decade still has connection with the 80s. Pei Jiaqin (1992), Teng Yun (1992), Cai Zhengbang (1994), He Guanghui (1996), Wu Ping (1998), Sun Xijuan (1999) are the main scholars dedicating their viewpoints and studies on Eco-literature. Pei can be regarded as the bridge between the thought of 80s and the thought of 90s, and Wu can be regarded as the recurrence of this genre. Pei and Wu both conduct their studies on the characteristics of ecoliterature of Soviet Union covering ethical exploration, philosophical exploration and sense of crisis. But they still have their own viewpoints on Soviet Union's Eco-literature. Pei [3] argues that nature is put at the leading place in literature, and Wu [4] argues that ecoliterature of Soviet Union has inheritable quality. However, Teng in his opinion may misput the concept of "ecology" in human, for he believes that Eco-literature aims to frozen and fixate concepts such as "the life's original ecology", "human's original ecology" and even some split sample state. In Teng's argument, he still appears human oriented, not nature oriented. Not including such exception, After Pei, Cai [5] conducts a study on the source and development of Chinese ecoculture, which marks the beginning of Chinese ecoliterature study based on Chinese culture. In Cai's argument, he introduces the types and concepts of Eco-culture by drawing theoretical supports from eco-ethics, ecophilosophy, eco-engineering, ecoliterature and eco-artistry. The three types of ecoculture are, namely, culture that studies the relation of men and nature, socio-science that studies interpersonal relation and human that studies human. The five ecoculture concepts are, namely, widely protecting thinking system of nature, integrative view on natural environment, ecological rules of interdependently surviving, positive proliferation and reasonable use, protecting ecological balance and focusing on ecological agriculture. In Cai's argument, he draws a rational balance between men and nature. He doesn't favor any side but have humans self-reflect on what they have done to nature and what nature has given to them. After Cai, He and Sun also make their own study in their own academic field. He makes it in forestry and argues that forestry Eco-literature is neither against nor intervenes any school of literature, but aims to create its own style of literary works by drawing materials from forestry industry, while Sun makes it by analyzing Chinese literature work Uncle Hai Is Missing , which talks about the tension between men and nature and the price men have paid for damaging ecological system. In Sun's argument, she claims that human's ignorance and arrogance breaks up the harmony with nature, human's selfishness and greed escalates the harmony between men and nature, and the real problem responsible for ecological imbalance lies in the lagging-behind concept of government and local protectionism.

Ecoliterature study in the 90s mainly plays a bridging role from the 80s to the first decade of twenty-first century. The study characteristic of the 90s has two distinct aspects, namely, the Soviet Union's academic footprints and the combination of Chinese then ecological problem with literature. To carry on such great cause with the responsibility to protect nature and diminish the importance of men-oriented concept, ecoliterature study in China begins to flourish entering the twenty-first century. There have been so many fruitful academic results from this genre. Since we are now at the end of the second decade of the twenty-first century, then the ecoliterature study can be divided into two phases from 2000 to 2010 and from 2011 to 2018.

At the first decade of the twenty-first century, Eco-literature begins to flourish with producing so many studies. Representatives are, namely, Liu Ning (2000), Li Ruilin (2001) and Xu Gang (2001), Wang Nuo (2002, 2003, 2010), Fang Jun (2003), Zhao Baisheng (2003) and Yuan Dingsheng (2003), Jiang Guihua (2004, 2010) and Hu Zhihong (2004, 2005, 2006), Zhang Yanmei (2005, 2007) and Zhao Xia (2005), Liu Wenliang (2006, 2007) and Wang Jing (2006), Wang Weiqun (2007, 2009), Wu Xiuming (2008, 2009).

Regarding the concept of ecoliterature, Li Ruilin (2001), Li Bingyin (2001), Wang Quangen (2001), Xu Gang (2001), Ding Fulin (2001) and Li Qingsong (2001) share common stance on the relation between men and nature and the advocate for protecting nature and all creatures living in it. Meanwhile, they still have their own arguments on the definition of Eco-literature. Li Ruilin's viewpoint that ecoliterature demonstrates surviving anxiety is similar to the sense of crisis from Soviet Union's concept. Li Bingyin still maintains his viewpoint of Eco-literature within human system according to the age men are living in and the realistic needs. While, Wang Quangen never makes a clear cut between environmental literature and ecoliterature, which Ding Fulin makes a clear explanation for that matter. Xu Gang's viewpoint that Eco-literature can obtain harmony with all creatures in nature from the integration of earth is similar to Cai Zhengbang's and Sun Xijuan's arguments and the western concept of nature's holism. Li Qingsong's viewpoint that literature makes natural environment and social environment reach the highest level of coordination and unity is similar to many other scholars' arguments on the relation between men and nature.

Regarding the study of ecoliterature, Yang Sumei (2002), Wang Nuo (2002) and Zeng Fanren (2002) engage their studies in literature and aesthetics respectively. Yang places more interest in Russian literature of the twentieth century and Wang in Rachel Carson's literary career and her ecological philosophy demonstrated in her literary works. Both Yang and Wang expatiate the ecological responsibility that human beings have to take up for the good of this planet. On the other hand, Zeng's viewpoint argues that ecoliterature can be divided in two types of concept. In its micro sense, ecoliterature takes the relation between men and nature as founding material, with which it praises nature or critically condemns ecological damage or expresses its sentimental attachment to mother nature. In its macro sense, ecoliterature takes aesthetics of Eco-ontology as an instruction to create literary works pertain to the philosophical-aesthetic concept of systematic integration and ecological balance. Such argument is similar to the arguments of the concept of Eco-literature provided by scholars of 2001, which claims the ecological integration and balance of nature and the harmony between men and nature.

In 2003, scholars favorably place their interest in describing the purpose and function of ecoliterature. Wang Nuo (2003), Zhao Baisheng (2003), Yuan Dingsheng (2003) and Fang Jun and Chen Xin (2003) discuss Eco-literature's function in protecting nature in their own points of view. Wang argues that the literature of ecological apocalypse gives off warning by predicting and imagining the future natural disasters. Zhao argues that the cross-fertility of nature's literature is the cross-fertility between Capital nature and self. Yuan, however, argues and puts forward a new stance of Eco-literature by expatiating the general viewpoint over Eco-literature including integrative ecology and literary aesthetic field. Integrative ecology is the highest regular rule of ecology, and literary aesthetic field includes logic ecology, historical ecology, Internet ecology, environmental ecology and value ecology. Fang and Chen expatiate their viewpoint over the micro and macro sense of ecology. Compared to that by Zeng Fanren (2002), Fang and Chen state more concrete about with what dimensions these two types of ecoliterature are relevant. Fang and Chen argue that ecoliterature in micro sense mainly discusses the literary works that talk about the harmony and disharmony between men and nature, while that in macro sense mainly discusses all the literary works that talk about themes covering physical circle, creature circle, scientific circle and spiritual circle, all of which are included within ecological circle. Apart from that, they also divide ecoliterature in two types, namely, ancient simple ecoliterature and modern conscious ecoliterature.

Many scholars in 2004 place their interest in studying the meaningful purpose and characteristics of ecoliterature. Liang Kun (2004), Yang Chuanxin (2004), Jiang Guihua (2004) and Zhang Lijun and Qiao Huanjiang (2004) have their arguments over the meaningful purpose ecoliterature can carry out as with its development. The purpose mainly discusses the relation between men and nature, nature and spirit, ecological awareness, ecological ethics and humanitarianism. Apart from the study of meaningful purpose of ecoliterature, Hu Zhihong (2004) and Wen Fumin and Rao Jian (2004) have their interest in discussing the characteristics of Eco-literature. However, Hu has the characteristics concluded within three aspects, while Wen and Rao have them concluded in six aspects which are

more detailed. For the rest scholars, Zhou Yulin (2004) simply study ecoliterature by analyzing one piece of literary work, and Zhang Hao (2004) engages the study from the perspective of the combination of humanitarian care and ecological care.

The year of 2005 may be considered as the year of Chinese ecoliterature. There are several representative scholars engaging their studies in the study of ecoliterature development from the viewpoint of Chinese situation. Yang Jianlong and Zhou Xufeng (2005), Zhao Limin (2005), Wang Nuo and Chen Chu (2005), Qin Xinjun (2005) and Zhang Yanmei (2005) dedicate their own angles of study to Chinese ecoliterature. Yang and Zhou argue that most ecoliterary works created in China are devoid of profound thinking and exploration, the ecocriticism in China is lagging behind and the ecoliterature criticism in China is not yet gaining its worthy attention and focus. They believe that the development of ecoliterature and ecocriticism is able to improve the situation of ecological environment and current state. Zhao, however, engages his study in the view of culture. Instead of expatiating like many other scholars the origin, the development, the characteristics and the meaningful purpose of Eco-literature, Zhao talks about the conflict and mutual supplement to the new and old cultural and literary concept throughout the river of Chinese culture and literature development. Wang and Chen's study on Ecological crisis and Chinese literature give us the knowledge about how Chinese literature stir up public's awareness of ecological issues in China. Such study allows us to know full well of the importance of ecoliterature that there's a day with ecological issue, there's a day for ecoliterature to play its role of alarm clock for humans. Tan engages in the study of ecoliterature-and-arts, while Zhang, on the other hand, engages in the study of eco-ethics in Chinese modern country romantic novels. Fundamentally, these scholars have their studies in the fields from literary creation to literary works and from cultural concept to ecological crisis mind. They all want to dedicate their works to the development of ecoliterature in China.

Generally speaking, the study of the latter half period of the first decade of the twenty first century from 2006 to 2010 basically revolves around five aspects: the domestic study, the domestic view on foreign study and the review on domestic study, foreign study and domestic and foreign study. Basically, their studies mainly go in similar framework, namely, the introduction of ecoliterature, the purposes and characteristics of ecoliterature, the study of one literary work from the perspective of ecoliterature criticism and the review on foreign and domestic study on this regard. The latter half period aims to sort out the schools of different academic views on ecoliterature. These academic views are: the reminding of harmonious relationship preserved between men and nature, the awareness of protecting ecological environment and ecological life circle and the advocate for diminishing the influence of human-centrism and augmenting the status of nature-centrism. As a matter of fact, scholars during this half period don't excite too much new point of view, but simply generalize the development and concept of ecoliterature or analyze one literary work and conclude some results that are still the same in many other studies. However, there are still some scholars making new points. Li Yuntuan argues about how to use the ecoliterature criticism theory properly instead of simply borrowing the theory from the west. Yang Shenlin argues about the defects ecoliterature have in its theoretical system, which should be the reminding of nowadays ecoliterature study, since so many studies simply focus on its academic review, comparison from home and abroad and analysis of certain literary work. Lei Ming is the one that points out the actual problem of nowadays study and literary works that they are so similar in any way.

Entering the second decade of the twenty first century, the study on ecoliterature may seem a little bit different from before, but maintains the same in general. As for the former half of the second decade from 2011 to 2015, Wang Ning (2011) argues over the relation between ecoliterature and ecotranslation, Liu Wenliang (2013) argues over the problems that challenge ecoliterature, Zhao Kuiying (2014) tries to build an ecolinguistic theory from the perspective of ecoliterature, Wu Jingming (2015) argues the grass-root writing of ecoliterature and Yue Liping (2015) makes a new angle of study on ecoliterature with movies about natural disasters. According to different genres, Wang Ning (2015) and Ma Junhong (2015) engage in translation study, Luo Ruxin (2015) and Su Jiugao (2012) engage in Japanese ecoliterature review, Yue Liping (2015), Long Yan (2014), Jiang

Weiqing (2014) and Li Xiuzhi (2014) engage in American ecoliterature review, and Ma Xiupeng (2015) and Liu Changxing (2013) engage in the study of ecoliterature's value. As for the latter half of the second decade from 2016 to 2018, Wang Shudong (2016) argues over the limitations of the development of ecoliterature in China, Yang Bianhong (2017) argues over how to localize ecoliterature with Chinese situation and Tan Yuanli (2018) argues over the comparison between Taiwan and China's ecoliterature development. Fundamentally, the second decade of ecoliterature development in China follows similar path of the first decade but with new angles such as movies, limitation study and so forth.

Looking back on the developing line of Chinese ecoliterature from 1980s to 2018, scholars basically revolve around ecoliterature's theory, significance, comparisons among different countries or regions, case study, etc. and point out the current issues that need to be confronted and the future developing direction.

2.2 Foreign Review

Aldo Leopold is the first scholar to put forward the concept of ecological integration, and Rachel Carson is the first scholar to start the ecological thinking tide and spread around the world.

Regarding the foreign study, scholars first try to cut clear the line between ecological and environmental.

Cheryll Glotfelty (1996) reckons that 'Environment' is a human-centered and dualism term. It means that we humans are at the center and surrounded by non-human materials, namely, the environment. Comparatively, 'eco' means the interdependent unity, integrative system and close connection of every part in the system.

Andrew Dobson (2000) reckons in his book *Green Political Thought* that environmentalism and ecologism has fundamental difference, and it'll lead to severe knowledgeable mistake to mix them both.

Jonathan Bate (2000) reckons that environment may probably be the wrong term, because it presets a concept that men are the center and surrounded by everything. Ecological system, however, is indeed a good term because ecological system doesn't have center and it's a connecting net.

Michel Foucault (2006) reckons that when the nature in humanity dies, environment is born. Rousseau has explained that as the cosmos disaster like land collapsing appears, nature ends itself, and man-made environment replaces it. Environment is not the positive energy any more that's given to creatures and symbolic for nature. Contrarily, it's a negative energy. It completely takes away the nature contains in creatures. In the process of non-nature appears and nature's being replaced, nature is mostly replaced by man-made environment, which signals the beginning of the illuminating world of anti-nature.

Regarding the discuss over Eco-literature, there are several foreign scholars having their viewpoints about what it is and what it does to the nature.

Lawrence Buell (1995) reckons that Eco-literature must demonstrate the relation of human history and nature's history. Besides, Buell also reckons that the literature of ecological apocalypse is the most powerful core metaphor for contemporary environmental imagination.

Johnathan Levin (1999) reckons that all the dimensions of our society and culture decide the unique way of us surviving in this world. If not studying these, there's no way to deeply understand the relation of men and nature, and simply express some superficial concerns. Therefore, we should spend more time and efforts to analyze all the social and cultural factors that decide the attitude humans deal with nature and the behavior of humans surviving in natural environment, and historically to reveal how culture has its influence on the earth's ecology.

Jonathan Bate (2000) reckons that Eco-poems give us imaginative natural state and imaginative ideal ecological system. Reading them and indulging them, we are able to imagine another type of place perching on earth different from where we are.

Patrick D. Murphy (2000) adheres to use ‘natural literature’ or ‘nature-oriented literature’ to substitute ‘nature’s writing’ and discuss the difference between the former and the latter.

American ecoliterature writer Edward Abby reckons that ecoliterature writers should surpass the simple domain of nature literature like Rousseau and become the writers for our society, country and our modern industrial cultural commentators.

For all the foreign scholars, they have been focusing on what ecoliterature can do to nature and the relation and concept of ecoliterature and environmental literature. Since the concept of this kind of literature that is about ecology has so many explanations and so many ways to express, the scholars have their viewpoints over it and try to settle one concept and one definition of such type of literature.

3. Literature Review on Ecocriticism

Ecocriticism is a way to criticize the literary works from the perspective of ecogism. Ecocriticism aims to analyze the relation of man and nature and try to wake up people’s awareness of the current ecological issues that may damage the world we live in. The ecocriticism study in China has started since 2001, while that may start earlier from abroad.

3.1 Domestic Review

Since the ecocriticism in China starts from 2001, and it can be divided from 2001 to 2005, from 2006 to 2010, from 2011 to 2015 and from 2016 to 2018. These four stages may have some characteristics in common while maintaining their own phase style.

For the first phase from 2001 to 2005, representative scholars are, namely, Zhao Hao (2001, 2003) and Zhao Dongmei (2001), Wei Qingqi (2002, 2003), Wang Nuo (2002), Lu Shuyuan (2002) and Chen Xiaolan (2002), Chen Maolin (2003, 2003, 2004, 2004), Lan Renzhe (2003), Zhu Xinfu (2003), Liu Pei (2003, 2004, 2004, 2005), Cheng Huifang (2004), He Chengzhou (2004), Chen Xuanbo (2004), Wang Lina (2004), Wang Ningkan (2004), Qiao Guoqiang (2005), Feng Fen (2005), Zhong Yan (2005), Guo Feng (2005), Li Xiaoming (2005), Liu Yu (2005), Li Fusheng (2005), Hu Zhihong (2005, 2005, 2005), Fu Zhipeng (2005), Li Jie (2005), Zhao Wei (2005), Zhang Jianguo (2005), Lu Chunfen (2005), Hu Lixin (2005). These scholars engage their studies from the fundamental basis of ecocriticism and try to analyze the literary work with the characteristics and purposes of ecocriticism.

For 2001, Zhang Hao simply introduces the developing line of ecocriticism from home and abroad by discussing the birth of new way to criticize literature, namely, ecocriticism, in the context of globalization and global ecological issues.

For 2002, Wei Qingqi [6] discusses such new style of literary criticism by comparing the ecocriticism with feminism for three developing stages:

List 1 Three Developing Stages

Stages	Feminism	Ecocriticism
Phase One	To examine the redemonstration of women in classic literature, establish feminist consciousness, and reveal sexual fixed opinion by analyzing feminist images (witch, whore and old spinster)	To examine the redemonstration of nature in classic literature, establish ecological consciousness, and reveal fixed opinion towards nature by analyzing nature’s images (Eden, Acadia and old unplowed land)
Phase Two	To find the feminist literary tradition, reestimate female writers’ works, and study female writers’ mortal life	To revive the tradition of natural writing, examine mainstream writers’ ecological consciousness, and study the living environment and condition of writers
Phase Three	Theoretical phase: to examine the symbolic structure of gender and sex in literary utterance	To examine the symbolic structure of species, question the dualism, and put forward ecofeminism, ecopoetics and deep ecology

Lu Shuyuan and Chen Xiaolan both discuss the concept of ecocriticism, but they have different ways to put it. Lu reckons that ecocriticism should be the criticism with certain purpose and significance,

full of historical and cultural meanings, and with realistic critical spirit. Chen reckons that ecocriticism emphasizes the impact nature has upon people and their life.

For 2003, representative scholars all introduce the development, definition and significance of ecocriticism. However, they may have minute differences to look at. Lan Renzhe studies the ecocriticism from the perspective of the view of nature in romanticism. Wei Qingqi discusses the logocentrism with the help of ecocriticism, reckoning that it aims to break down the fortress of Masculinism. Liu Pei reckons that ecocriticism should focus on man's inner nature's return so as to upturn the anthropocentrism. For the rest scholars such as Zhang Hao, Chen Maolin and Zhu Xinfu, they simply conduct their study on reviewing the development of ecocriticism from home and abroad.

For 2004, Chen Maolin, Wang Lina, Zhang Hao etc. are fundamentally introducing the ecocriticism by discussing its concept, definition, significance and characteristics. However, Chen Xuanbo discusses the twentieth-century Chinese literature from the perspective of ecocriticism. For such study, Chen may somehow promote the development of the combination of ecocriticism with Chinese literature, which indicates the process of localization of ecocriticism.

For 2005, scholars aim to look for some new point of view regarding the study of ecocriticism. Lu Chunfang conducts the new point of view first, and Lu reckons that ecocriticism makes literary study and education go towards more expansive ecological eyesight. Zhong Yan discusses ecocriticism from the perspective of oceanic environmentalism, and Zhong reckons that oceanic ecological crisis is getting worse and that expands the researching domain of ecocriticism. Hu Zhihong discusses the interdisciplinary quality of ecocriticism and the function it operates in literary criticizing. For the rest of the scholars, they all simply conduct the review on ecocriticism from home and abroad.

To summarize the studies conducted from 2001 to 2005, ecocriticism aims to criticize how literature demonstrates nature and ecological crisis. Scholars try to study or use ecocriticism to analyze man and nature's relation without any bias in between.

For 2006, Jiang Lifu, Tang Jiong and Wang Xiuli conduct their studies on certain literary work. Liu Pei, Wang Xiuli and Song Lili discuss ecology in nature's position. Yue Youxi focuses on discussing the relation between literature and nature and put more shine upon natural ecological world. For Wang Jing, Gong Shanju and Shi Zhenshu, they simply introduce the review and comparison of ecocriticism, which has been conducted by many other scholars since the beginning of ecocriticism in China.

For 2007, Ren Xiaomei and Xing Hong conduct their studies on certain literary works by using the ecocriticism theory. Lv Haiyu and Chen Zhijin follows many other scholars' step to review ecocriticism from home and abroad. Liu Wenliang, on the other hand, introduces us the research domain and method of ecocriticism and the principle to conduct such theory. It should provide us some useful method to discuss other issues such as translation. Qin Xinju can be regarded as the exception for this year's studies, because Qin conducts the study on ecological writer so as to know more about series of thinking caused by such type of writer.

For 2008, Liu Wenliang conducts the studies from the perspective of poetics. Wei Wei conducts the study on certain literary work. Yi Xuemei discusses foreign foreign ecocriticism's researching paradigm, and Chen Wenjuan simply reviews the ecocriticism. The fresh point of this year's studies lie in Duan Bo's study on the ecocriticism and Euro-American pastoral literature.

For 2009, the fresh point lies in Zhang Tian's study on the comparison between African American and Jewish American ecocriticism to reveal ethic literature gradually becoming one of the mainstream study field in ecocriticism. Wang Nuo, Ji Xiuming, Hu Tiesheng, etc have their studies upon the review, concept and principle of ecocriticism.

For 2010, the fresh point lies in Liu Wenliang's study on post-modern characteristics of ecocriticism, in which Liu reckons that eco-ethics have many common opinions with post-modernism, and re-establish 'organism' of post-modernism, develops dialogue and takes nature as core.

To summarize studies from 2006 to 2010, scholars point their researching direction towards certain literary work and not so many new perspectives of study have been conducted. Only Zhang Tian may excite author's interest to try to know more about the relation of ethic literature and ecoliterature.

For 2011, Huang Yi discusses ecocriticism in post-modernism as Liu Wenliang does in 2010. Huang reckons that ecocriticism will have its object of reference when the real modern consciousness is established, because simply revealing ecological issues or crisis is actually weakening the ecoliterature writers' critical power. Guo Jihong and Zhang Qin conduct their studies on certain literary works. The rest scholars simply review the ecocriticism as many former scholars do.

For 2012, Li Ling discusses the developing trend of ecocriticism, Ma Zhijun discusses the misleading direction and correction of the study of ecocriticism, and Zheng Chunlei and Wang Mingyue both conduct study on American ecocriticism.

For 2013, the fresh point lies in Zhao Kuiying's study upon ecolinguistics, in which Zhao reckons that ecolinguistics critically analyzes the ecological and non-ecological factors in language system or language using, and it is a deepening ecologicalization process, and makes contribution to improving or tackling ecological environmental issues. Zhong Zaiqiang, Jiang Yuqin and He Chang conduct their studies on post-colonial ecocriticism.

For 2014, Wang Xiaohua discusses the local consciousness with ecocriticism. Gai Guang discusses the the route of utterance in ecocriticism and the mutual route of Sino-Western ecocriticism study. Wang Jiehong discusses the pastoral attachment and its reason for the uprising of Chinese ecocriticism.

For 2015, scholars are inclined to reflect upon the ecocriticism study. Wang Ning discusses how to the effectiveness and resolution for western literature theory. Lin Zhaoxia points out the misunderstanding part of Chinese ecocriticism and re-establishment of value and Cheng Xiangzhan discusses the rising room for eco-aesthetic and ecocriticism.

To summarize the studies from 2011 to 2015, scholars seem to have recurrence of the study on ecocriticism. They try to find out more room for new angles and new views and for that to happen, they need to reflect on current and past studies.

For 2016, new angles seem to come to the daylight. Tang Jiannan put forward the study of ecocriticism towards material. It's new to this area. Tang reckons that identifying the narrative agency of matter takes matter as texts resulting from the intra-action between human and non-human nature, which undermines the traditional assertion about human being as the only narrative agents. Zhao Kuiying continues to discuss ecological language view by Abram.

For 2017, Ma Te discusses ecocriticism from the perspective of urban dimension. Zhang Jiaru discusses the possibility and limitation of material ecocriticism.

For 2018, Ye Hua also conducts the study on the ecocriticism towards material.

To summarize the studies from 2016 to 2018, it gives us the signal that ecocriticism now seems to direct its interest towards material dimension as we can see through these three years several scholars conduct their studies in this regard.

To put it this way, Chinese ecocriticism has to find more new angles to study this type of theory. Continuing to review or analyzing literary is not enough to promote and fill in new things. Chinese ecocriticism should combine itself to other disciplines to carry out more productions of new angles and new fields.

3.2 Foreign Review

Joseph W. Meeker (1974) is the first one to put forward 'literary ecology' and mainly discusses how literature reveals the relation between men and other species in nature and carefully and genuinely examines and discovers the impact literature has on human behavior and natural environment.

William Rueckert (1978) publishes his paper *Literature and Ecology: An Experiment in Ecocriticism* and he is the first to use 'ecocriticism' and advocates for the combination of literature and ecology.

Karl Kroeber (1994) reckons that Ecocriticism is not just to use the researching methods of ecology, biochemistry, mathematics or of any other science to conduct literary analysis. It simply introduces the basic ecological philosophy into literary criticism.

Tucker and Grim (1994) reckons that sustainable development should be ecologically sustainable, and viewpoint like 'ecology's insustainability' should be opposed against.

Herman Daly (1996) reckons in *Beyond Growth: The Economics of Sustainable Development* that 'sustainable development' reveals its profitable purpose and shortages for the limited development of economy without hurting too much the environment.

Eric Todd Smith (1998) reckons that the ultimate goal of Eco-criticism is to get rid of anthropocentrism and dualism, and find another way out. Ecocriticism responds that some thought that breaks humans and nature apart has some other similar expressions in western history or development of ontology such as self/other, subject/object and soul/body. Eco-criticism responds partially to some of these proclaims that dualism leads to the consequence that subject despises the base object, and culture objectifies nature. The breakup of human culture and nature augments the severity of the challenges Eco-criticism has to confront. The preset of dualism about the world is that the cosmos is divided in subjective and objective world, which are the terms for us to use to discuss environmental crisis.

Dominic Head (1998) reckons in *The (Im)Possibility of Ecocriticism* that 'ecologism' itself is a political consciousness while 'environmentalism' is just a contemporary movement strategy.

Donelle Dreese (2002) reckons that Eco-criticism, as the philosophy of behaviorist, has one basic task, that is, to surpass the dualism thinking, which breaks men and nature apart, in western speech and practice. Environmental issues are given attention to in the negative extreme of dualism before, and such mindset that has two extremes of thinking only lasts long the dualism that has destroying power. Only when the academic circle starts to establish such consciousness, will it be possible to diminish the room for dualism.

Justin (2002) reckons that we should not be loosely using 'sustainability' because it may means to sustain current lifestyle and the way people consume, the latter of which is the real problem for environmental damage.

Greg Garrard (2004) reckons in *Ecocriticism* that people who adhere to their principle for environmentalism may do good to the environment but they still have not much enthusiasm towards rising up social cultural movement for recovering ecological balance.

As we can see above, foreign scholars try to make sure that the purpose and ultimate goal ecocriticism is up for. Ecocriticism aims to analyze ecological issue by using ecolotecture. They have been discussing what is sustainable and how it differentiates from sustainable development and ecological sustainability.

4. Literature Review on the Translation Study of The Revenant

To put it clear, *The Revenant* is a new study field for literary work in translation study in China. There has been not much to be conducted in this regard. Including the literary study and the translational study of *The Revenant* from 2016 to 2018, there is only one academic paper that can be searched on CNKI's Internet. *The Revenant* is paid attention to since Leonardo DiCaprio played the leading role in its film version and won the Oscar by that. For such, there has been since 2016 so many studies about this film covering so many themes such as ecology, civilization and wilderness, nature, etc.

In 2016, there are ten representative scholars who engage their studies in *The Revenant* from different angles. Wen Qian engages the study from perspective of humanity, Zhao Ying from perspective of ecostatement analysis, Lu Ting from perspective of modernity reflection, Chen Qin from perspective of the analysis on humanity and reflection over civilization, Guo Rubing from perspective of nature, Zhou Siming from perspective of the enlightenment by *The Revenant*, Huo Xia from perspective of ecologism, Zhao Hui from perspective of the invasion of civilization and the growth of barbarian,

Jing Hongmei from perspective of the cultural reflection, Li Yuelin and Yuan Yu from perspective of analysis over belief and murder of nature. Wen tries to analyze from the angles of the surviving test, complex humanity and humanity care; Zhao reckons that *The Revenant* forms multi-unit existing structure by dual theme, symbolic expression and ecostatements rhetoric. Lu reckons that people choose to escape the cruel reality, hope to return nature and find their own cure of belief and spiritual eternity in the ideal world. Chen reckons that *The Revenant* reflects the real and severe humanity selection under extremely cruel situation, and Chen tries to analyze the complex humanity from human's good and bad nature; Guo discusses the 'de-humanization' era through analyzing every layer of the book; Zhou pays more attention to the violent aesthetics in *The Revenant*; Huo analyzes the work from the divine nature, the criticism of anthropocentrism and spiritual settlement; Zhao reckons that humans obtain the hope of surviving in the fight against nature, and such desire of surviving also is the stimulus for human's early civilization; Jing reckons that the fight between civilization and barbarian demonstrates the view and framework of culture, history and humanity; Li and Yuan reckon that *The Revenant* discusses the contrary relation between human civilization and barbarian, and the protagonist in this book demonstrates the the fight between man and nature and man and fate. All these themes are engaged from the fundamental basis, namely, the relation of civilization and barbarian, which signals the relation of man and nature. The 2016's studies only have one conducted from the perspective of ecologism, which is a pity. As *The Revenant* is a literary work about civilization and barbarian, man and nature and modernity and wilderness, there should be more studies conducted from the perspective of ecologism or ecoliterature criticism.

In 2017, scholars seem to realize the ecoliterature value of study from *The Revenant*. Among the seven representative studies, there are four papers about ecological dimension. Chen Shuqian engages the ecological study from the perspective of eco-aesthetic characteristics, Lin Guihong from perspective of the viewpoint of ecologism, Yu Bo from perspective of ecocriticism and Wang Linlin from perspective of ecologism. The other three engage their studies from humanity, human consciousness and philosophy. To be detailed, Chen reckons that Hugh Glass's experience of surviving in the wild warns people to show respect for nature and man and nature should stay harmony; Lin reckons that *The Revenant* shows the vengeance between man and ecology, modernity and wilderness; Yu engages the study from anthropocentrism, ecological integrationism and ecofeminism; Wang reckons that *The Revenant* contains strong ecological consciousness and demonstrates clearly the wilderness spirit. the former four studies indeed analyze *The Revenant* at proper angle of view, because *The Revenant* is more about the relation of man and nature, and it can be analyzed based on such foundation to produce more reasonable results.

In 2018, the studies are simply limited to two. Feng Yuegui engages the study from perspective of American cultural identity construction and Liu Na engages the study from perspective of ecocriticism. Feng reckons that the developing process of American civilization is the history of following wild consciousness, returning wilderness and finding free and independent cultural identity. Liu reckons that Michael Punke praises the divine nature in *The Revenant*, criticizes the anthropocentrism, and dreams full of optimistic beliefs and good future about the harmonious relationships between man and nature, man and man and man and society.

For these three years of study, *The Revenant* is being conducted analysis from different perspectives and carry out different results.

Regarding *The Revenant*'s translational study, there's only one study engaged in this field in 2018. Huang Ruifang and Li Jinyun engage their translational study of *The Revenant* from perspective of intersymbol theory. They conduct the analysis from symbol science and movie adaptation and the intersymbolic translation of *The Revenant*, which is conducted from theme, linguistic and culture. This translational study may be less persuasive in the contents it conducts the analysis, but it's very new to the literary work regarding the translational field.

For the sake of improving and producing more new angles for the translational study of *The Revenant*, this thesis aims to fulfill that goal without hesitation. This thesis tries to conduct its translational study

from the perspective of ecoliterature criticism which is very suitable for the theme of the novel and finds out the relation between ecoliterature characteristics and translational characteristic.

5. Conclusion

Now we have a very clear concept of the developing line of the ecoliterature and its criticism and the developing line of *The Revenant*. The ecoliterature in China now is turning its focus on studying the materialistic effect upon the ecological environment. Since the ecoliterature is combined with the translation, then it may signal the possibility for it to turn its focus on the translation.

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