

Harmonious Discourse Analysis of Featured Episodes of Panda from Documentary *Amazing China*

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Abstract: Ecological discourse analysis focuses on the interaction between language and ecology. Recently, there has been increasing attention towards the protection of pandas, and this research aims to present Harmonious Discourse Analysis (HDA) in 16 featured episodes of panda from CCTV documentary *Amazing China*, with the framework of transitivity of Systemic Functional Linguistics (SFL). The application of UAM CorpusTool 6 is used to explore the distribution of process types, participants and circumstances and finally find out the harmonious relationship between humans and pandas under the guidance of HDA and its three principles (conscience, proximity and regulation). The research finds that this documentary construes a harmonious relationship between humans and pandas. It is expected that this study can provide some necessary references for discourse analysis of documentaries in the future, and with wider application of Harmonious Discourse Analysis, hence calls for protection for pandas.

Keywords: Ecological Discourse Analysis, *Amazing China*, Documentary, Transitivity System, Harmonious Discourse Analysis

1. Introduction

Ecolinguistics, an emerging discipline, has different theoretical guidelines, different research purposes, different research approaches, and different research scope. At present, the two more recognized models are the Haugenian Approach^[1] and Hallidayan Approach^[2]. The Haugenian model is metaphorical that focuses on the correlation and interaction between language and environment, while the Hallidayan approach of Ecolinguistics is non-metaphorical that focuses on the impact of language on various environmental issues.

Huang^[3]proposes a new approach called Harmonious Discourse Analysis (HDA) to ecolinguistic studies in consideration of the features of Chinese ecological civilization. It takes inspiration from traditional Chinese philosophy and contemporary Chinese development trajectories. This concept aligns perfectly with the redefinition of Ecolinguistics “the study of the role of language in the life-sustaining interactions of humans with other species and the physical environment”^[4]. In the context of present-day China, HDA aims to promote harmonious relations between humans, humans and other species, humans and nature, and language and nature.

In the Chinese context, “ecology” is used to denote not only the relationship between living organisms and their living environment and the relationship between the structures and functions that result from their interactions, but also the “harmony”. This is because in China, harmony between humans and nature is the national philosophy, and harmony has become the key word for national development, which emphasizes the harmony and consistency of various relationships^[5].

Documentary discourse is a form of communication that speaks about or constructs the animals and natural world and “the way that animals are socially constructed influences how they are treated by human society”^[6]. It urges to explore the language features that guide humans to treat animals properly.

Panda, the national animal of China, started to attract global attention in terms of its protection in the 1970s and even was adopted as the logo of the World Wildlife Fund (WWF) in 1972. In the history of China, in order to express China’s friendly attitude towards the countries that visited China, China presented these foreign envoys with rare and valuable things, including giant pandas. However, many difficulties and obstacles have been encountered in the process of giant panda diplomacy, for example,

some giant pandas are not treated well abroad. So China has adopted a series of measures to promote scientific literacy about giant pandas and increase the public awareness of protecting giant pandas. Hence, in order to find out how the documentary constructs the harmonious coexistence between humans and giant pandas under the guidance of HDA, the research aims to make an analysis of featured episodes of pandas from *Amazing China* from the perspective of transitivity.

2. HDA Analytical Framework

2.1. Harmonious discourse analysis

Alexander and Stibbe^[7] distinguish between the analysis of ecological discourse and the ecological analysis of discourse; the former refers to the analysis of discourse on ecological topics (e.g. environmental reports, climate change reports), while the latter refers to the analysis of any discourse from an ecological perspective. HDA is an approach to ecological analysis of discourse.

HDA takes “human-orientedness” as the general assumption in carrying out ecolinguistic studies, taking into consideration traditional Chinese philosophical ideas as well as the development in China over the past decades. Human-orientedness, as its name suggests, emphasizes the integration of human with nature so as to realize the internal value of nature and to underline the responsibility for sustaining the ecosystem other than satisfy people’s need. Based on the general assumption, three rules are proposed, namely Conscience Principle, Proximity Principle and Regulation Principle^[8]. First, Conscience Principle clarifies that conscience, in the context of ecology, is specifically narrowed down to ecological conscience. Ecological conscience is spontaneous, and leads to external practices to achieve the unity of knowing and doing in HDA. Second, Proximity Principle connotes the existence of diversity and distance in the ecosystem. Third, Regulation Principle is composed of three layers: self-discipline, local rules, and the laws of society. HDA, with human-orientedness as its general assumption, embodies the wisdom in Chinese philosophy. It is applicable to analyse the local ecological discourse and leads the researchers to have a closer look into the features of linguistic systems and the ecological thought it expresses.

The discourse types analysed in existing HDA studies are relatively limited, focusing on the analysis of news reports and literature. Cao and Li^[9] collect the feature news reports on the Yellow River from *ChinaNews*, based on attitude system, the research is to explore the ecological “story” about the Yellow River in the new period. Sun and Yang^[10] conduct Harmonious Discourse Analysis of the attitude resources in “Top 100” Online Positive Energy Articles of 2018. Zeng and Huang^[11] construct a nature writing analytical model of harmonious discourse from the perspective of historical context and apply the model to the study of “The Geese Return” in *A Sand County Almanac*. Few articles focus on the harmonious discourse analysis of documentary. Therefore, it is necessary to expand the scope of the applied contexts for harmonious discourse analysis, so as to provide more examples to support its its universal applicability.

2.2. Transitivity System

HDA is an extension from Hallidayan approach within the framework of SFL. Based on Hallidayan Functional Linguistics, transitivity is a semantic system. “The transitivity system construes the world of experience into a manageable set of process types”^[12]. According to Hallidayan Functional Linguistics, people make use of transitivity to classify human’s experience into six types, namely, material process, mental process, verbal process, relational process, behavioural process and existential process. Material processes mean the processes of doing and happening, and participants which are obliquely involved are actor, goal, scope, recipient and client. Mental processes mean the processes of sensing which are concerned with our experience of the consciousness world. There are four subtypes of mental process: cognitive process, desiderative process, perceptive process and emotive process. Participants involved in this process are senser and phenomenon. Relational processes mean processes of being and having. This process operates with two main types of relation: identifying and attributive process. The participant roles in this process are carrier, attribute, identifier and identified. Verbal processes deal with the clauses of saying. The participant roles consist of sayer, receiver, verbiage and target. Existential processes express something exists or happens. This process is normally recognized by “there”. The participant roles in this process is called existent. Behavioural processes are inherently linked to specifically human physiological and psychological processes. Participant roles in this process include behavior and range.

Apart from the process and participant roles, circumstantial elements are to be annotated. There are nine types of circumstantial elements in total, namely, extent (distance, duration, frequency), location

(place, time), manner (means, quality, comparison), cause (reason, purpose, behalf), contingency (condition, default, concession), accompaniment (committative, additive), role (guise, product), angle (source, viewpoint) and matter.

This research analyses the distribution of processes, participants and circumstances based on the framework of SFL. The annotation scheme is as follows (Figure 1).

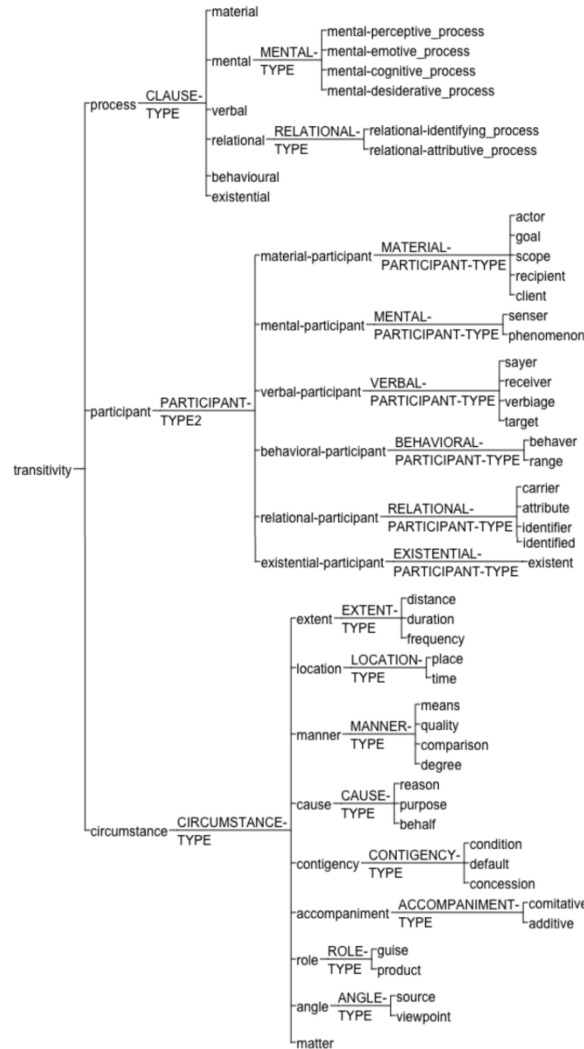


Figure 1: Transitivity annotation scheme

3. Research Methods

3.1. Research questions

This research aims to solve the following questions:

- (1) What is the distribution and realization of transitivity in featured panda episodes from *Amazing China*?
- (2) How is relationship between humans and pandas in featured panda episodes from *Amazing China* reflected under the guidance of three principles of HDA?

3.2. Data collection

Amazing China, a nature documentary produced by CCTV, introduces the beauty of China. This documentary has featured episodes about giant pandas. In this study, 16 episodes of giant pandas are selected as the data from the website: <https://global.cctv.com/ipanda/pandastories/index.shtml>. Text

collected here includes vocals, and subtitles; visual images cannot be included in the research. The episodes are listed as follows (Table 1):

Table 1. Collected Episodes of pandas

Episode Number	Episode Title
1	The Miracle of 42.8g
2	Panda Hi
3	Panda Mother
4	Longevous Giant Panda
5	Giant Panda Going Abroad
6	Warm Friendship
7	Fading Giant Panda
8	Unique Brown Giant Panda
9	Await
10	Accompany You Home
11	The Legend of a Giant Panda
12	Wild Home for Giant Pandas
13	The Giant Panda Heroic Mother Cao Cao
14	The First Celebrity Giant Panda
15	Giant Panda Discovered
16	The Climbing Lesson

3.3. Data analysis

The thesis takes Systemic Functional Linguistics as its theoretical basis, applying HDA to the analysis of documentary *Amazing China*. UAM CorpusTool 6 is used to annotate the participants, processes, and circumstances components. Quantitative analysis is employed to reflected the overall distribution patterns pf participants, process types and circumstances of the transitivity system, whereas qualitative analysis is to conduct a deep investigation on harmonious relationship between humans and pandas in three principles of HDA.

4. Results

Transitivity is a grammatical system which construes the world of experience into a manageable set of processes (Halliday 2000). To understand how transitivity resources are represented in the discourse, it is necessary to have a general knowledge about the overall distribution of different processes, participants and circumstances.

4.1. Process, Participants and Circumstance Distribution

4.1.1 Process Distribution

As the Table 2 displays, the largest proportions are material process (59.97%) and relational process (21.94%). The proportion of mental process is 7.56%. While behavioural process (6.01%), verbal process (2.41%) and existential process (2.41%) account for relatively small proportion.

It indicates that in the discourse more material processes are applied to describe human's actions or behaviours on certain events or the circumstances. Large proportion of relational processes are adopted to characterize pandas' habitat or to identify pandas' features. Besides, mental processes are applied to express not only the states of the speakers' inner mind towards a particular environment or an event like emotion, cognition, perception and desideration, but also the pandas' mind towards the actual world.

Table 2. Distribution of Processes

Process Types	Frequency	Percentage
Material Process	358	59.97%
Relational Process	131	21.94%
Mental Process	45	7.54%
Behavioural Process	35	6.01%
Verbal Process	14	2.35%
Existential Process	14	2.35%
Total	597	100%

4.1.2 Participants Distribution

Participant role is an important part of the transitive system. The way participant roles are represented can reflect the ecological value of discourse. The subject of the clause mainly includes the doer of the action process, the emotional/willingness expresser of the mental process, the carrier of the relationship process, and the actor of the behavioral process, etc.

Referring to the classification of ecological functions of participant roles by He and Wei^[13], participant roles can be classified into four groups: 1) human living organisms; 2) non-human living organisms; 3) physical non-living organisms; 4) social non-living organisms. Among them, human lifeforms can be subdivided into individual and group organisms; non-human organisms mainly refer to plants and animals; physical non-living bodies mainly refer to mountains, rivers, forests, etc.; and social non-living bodies mainly refer to social elements such as civilization, behavior, speech and action. This categorization can explain the ecological attributes of the participants and provide a further reference to whether the document can embody the harmonious view of the ecological place.

Table 3 summarizes the frequency of different participant types. Non-human living organism refers to living organisms that are not humans. They include animals, plants, and other forms of life. They account for the highest frequency with 342 occurrences. Social non-living organisms are non-living entities that have a social or cultural significance. They occur 157 times. Human living organisms are human beings. In this dataset, human participants occur 65 times. Physical non-living organisms are physical objects or phenomena that are not living. They include inanimate objects, natural phenomena, or technology. In the given data, they have a frequency of 51. The table clearly indicates that the majority of participants are non-human living organisms, followed by social non-living organisms, human living organisms, and finally physical non-living organisms.

Table 3. Frequency of Participant Types

Participant Types	Frequency
Non-human living organism	342
Social non-living organisms	157
Human living organisms	65
Physical non-living organisms	51

4.1.3 Circumstance Distribution

Circumstance elements are prepositional phrases in the clauses. Halliday categorized the circumstance elements into nine types: extent, location, manner, cause, contingency, accompaniment, role, angle, matter. 471 cases of circumstance elements are found as shown in Table 4. Circumstance of location tops the list with a frequency of 239, closely followed by circumstance of manner at 88, and thirdly, circumstance of cause with 62 occurrences.

Table 4. Distribution of Circumstances

Circumstance	Subtypes	Frequency		Percentage	
Location	Place	239	115	24.42%	50.74%
	Time		124	26.33%	
Manner	Means	88	13	2.76%	18.68%
	Quality		39	8.28%	
	Comparison		17	3.61%	
	Degree		19	4.03%	
Cause	Reason	62	12	2.55%	13.16%
	Purpose		38	8.07%	
	Behalf		12	2.55%	
Accompaniment	Comitative	35	29	6.16%	8.28%
	Additive		6	1.27%	
Extent	Distance	20	1	0.21%	4.25%
	Duration		14	2.97%	
	Frequency		5	1.06%	
Role	Guise	7	4	0.85%	1.49%
	Product		3	0.64%	
Angle	Source	5	5	1.06%	1.06%
	Viewpoint		0	0.00%	
Matter	/	6	6	1.27%	1.27%
Total	/		471		100%

4.2. Analysis of Proximity Principle

The principle of proximity is a concrete manifestation of human-orientedness. It distinguishes the degree of closeness between human beings and other people, other animals, the natural environment and natural resources. It can be found at the emotional and spatial and temporal levels.

Mental processes refer to those activities occurring in a person's inner mind, realized by the words, such as thinking, imagining, liking, wanting, etc. Generally speaking, there are four sub-categories of mental process: perspective process (i.e. seeing, hearing, sensing, etc.), emotive process (i.e. affection, hatred or dislike), cognitive (i.e. thinking, deciding, knowing, understanding, etc.) and desiderative (i.e. wanting, yearning for, craving, etc.). There are 45 cases of mental processes (Table 5).

Table 5. The further classification of mental processes

Classification of mental process	Frequency	Keywords
Perception	11	sounds, see, look, have been spotted...
Emotion	12	likes, enjoy, prefer, loved...
Cognition	21	know, considers, don't know, will recall, may realize...
Desideration	1	wonder

As shown in Table 5, four sub-types of mental processes are employed. These expressions represent people and animals' psychological activities.

Organism participants consist of human and non-human organisms. Based on this category, the research finds that in mental processes, there are two categories of participants (Table 6) in the discourse: 1)human; 2)animals.

Table 6. The further classification of mental processes concerning sensers

Participants	Sensers
Human	people, breeders, we...
Animals	her cub, Ying Hua, she, Panda Hi...

- (1)Her cub also likes this corner very much.
- (2)Ying Hua is always worried about his cub when he's on his own.
- (3)She still considers tree climbing dangerous activity.
- (4)Panda Hi will recall this afternoon.

Examples (1) to (4) are mental process, in which animals participants are applied to consider animals as animate beings capable of thinking and feeling. These examples considers panda as a person with capability of emotion and cognition. The verbs likes and is worried indicate animal's feeling and affection. The use of personification makes images of pandas more vivid. It shows that not only Ying Hua (panda) but also pandas' emotion attract visitors' attention.

Behavioural processes relate to specifically human physiological and psychological processes, such as staring, laughing, smiling, breathing, listening, etc.

- (5)Ying Hua's new born cub is lying in the arms of his mother and sleeping soundly.
- (6)Panda Hi looks at his mother naughtily from the tree.
- (7)He often dozes off here.
- (8)Panda Hi is now climbing a 10-meter-tree.

The behavioural processes are denoted by the verbs *is lying*, *sleeping*, *dozes*, *is climbing* and *looks at*. The most frequently occurring behaviors in the cases are pandas. The expressions describe a harmonious picture of living circumstances of non-human species. Example (5) and (6) express the the tender care and protection provided by the mother panda to her newborn, highlighting the bond and nurturing relationship between them. These two examples show a peaceful coexistence between pandas. Example (7) and (8) portray an image where animals live in harmony with nature. It is ecological beneficial discourse and humans need to take responsibility to protect the ecological diversity, so that animals can find peace in a beautiful environment. It is because of the humans' closeness to pandas that pandas' behaviours are observed and recorded. The semantic meaning of behavioural process reflects proximity of principle. These expressions can not only help audience know more about pandas but also attract audience's love of pandas with their cute behaviour.

Proximity principle is also reflected at spatial and temporal levels. Not everyone gets access to

visiting pandas, so learning knowledge about panda's habitat and history becomes a quick way to get close to pandas.

Relational processes refer to those describing attributes or the relations between two entities. This process consists of two subtypes: identifying and attributive process. This type of process offers more information about pandas and their habitat.

(9)...alpine areas have remained the most ideal home for giant pandas and the most distinctive mountain wildlife paradise in the world.

(10)Just two months old, the cub is still very dependent on his mother.

(11)...many nature reserves have been established in China, which have forests...

131 clauses are annotated as relational process which describe panda's characteristics or relations between pandas and the world they live in. Example (9) is an identifying relational process in which *alpine areas* is identified by the identifier *the most ideal home*. The sentence describes the beautiful circumstance that pandas live in. In example (10), the cub acts as a carrier while the attribute refers to dependent. The vivid image of panda is described so as to demonstrate the characteristics of panda. Example (11) describes the state of nature reserves that are home to dense forests. All the relationships between non-human species and natural circumstances indicate that it is important for humans not to disturb the harmony and it is necessary to let it be like it was originally. It achieves principle of proximity.

In the circumstance elements, location element is made up of location and time and their amount is almost equal to each other. These elements help to set the scene, provide context and then educate the audience about the habitats of pandas. It enhances the audience's understanding and connection with the natural environment being presented in the documentary.

(12)In fact, because these two giant pandas loved to play in the snow and roll up into a snowball back in China, the Finnish giant panda fans had already given them Finnish name Lumi and Pilu meaning "snow" and "snowy".

(13)In the Chongqing Zoo lives the world's oldest living giant panda.

(14)To take care of the baby, she has been around day and night, always holding her precious baby tightly in her arms.

The description of location and time indicates that the documentary aims to describe pandas objectively and reveal their real situation of habitat. These expressions walk the audience into the world of pandas. It obeys the principle of proximity. The Example (12) and (13) show the pandas' home - China, and the location - snowfield and the Chongqing Zoo, where the pandas love to play in winter and world's oldest living giant panda lives in. In the example (14), *day and night* is used to convey the idea of continuous or constant presence or activity. It emphasizes that the giant panda mother is actively involved in taking care of the baby at all times, without any breaks or interruptions. This phrase is highlighting the panda mum's dedication to providing constant care and support to the baby, ensuring its well-being throughout the day and night. The phrase *in her arms* describes how the giant panda mother holds the baby tightly, and it signifies the nurturing and bonding relationship between the caregiver and the baby. It reflects the giant panda mother's role in providing a safe and secure environment for the baby.

4.3. Analysis of Conscience Principle

Ecological conscience is a spontaneous, originating from the inner reverence and love of nature. Conscience contains at least three elements: cognition, desideration and emotion^[14], which are categorized in mental process. These three elements work together to influence the participant's judgment of things and guide his/her behavior. On the basis of the view, mental process and behavioural process are suitable to be chosen to analyse the humans' conscience about pandas.

(1)Many people wonder why his hair is so red.

(2)Breeders know his all too well.

(3)We don't know it year from now, Panda Hi will recall this ordinary afternoon he spent messing around with his mother.

These participants *people*, *breeder* and *we* are used as sensors in mental process. The three examples express people's feelings of panda, delivering the ecological philosophy of loving and caring them. Example (1) demonstrates that people are curious about pandas and wonder everything about pandas.

Example (2) indicates that the breeders take good care of pandas and know well about their living habits. Example (3) expresses people's wish to know the panda's feelings whether they would remember this beautiful afternoon. In the principle of proximity, humans with conscience feel concern for the whole ecosystem, including human beings, non-human species, the natural environment and natural resources, the idea of proximity enables humans to identify a close or distant relations between element in the ecosystem. Here humans as sensors demonstrate how people love and care non-human species and how they view the relationship with animals.

Mental processes give an insight into humans' psychological state which can impact how people behave. Conscience is the inner moral compass that guides humans' decisions based on what they believe is right or wrong. It's about listening to that inner voice when making choices. Likewise, a person's conscience can be judged from the behaviours towards animals and environment. Here behavioural processes are realized by verbs as *have been established, was dispatched*.

(4) To better improve giant panda conservation, many nature reserves have been established in China.

(5) The most proficient panda cub care expert team was dispatched to provide 24/7 feeding, supervision and care of the infant, monitoring its breathing, mental status, feces and other aspects round-the-clock.

Example (4) and (5) show the state of nature reserves and panda cub care expert team. The two examples are expressed with passive voice which embodies human's active intervention in pandas and nature reserves protection. The participant nature reserves and panda cub care expert team act as goals. The power of participant roles remains at a low level but its semantic meaning expresses people's ecological awareness of protecting pandas because they treat panda as a treasure and contribute their efforts to take good care of pandas.

Besides, many nature reserves have been established in China, which manifests that human attaches great importance to nature reserves and actual protection measures are taken to offer a natural environment for pandas to live in. Here, the participants of nature reserves and expert team are influenced by people's action. It emphasizes the conscience of human, and demonstrates their initiatives in solving problems and highlights their responsibilities and capacities. It fits the conscience principle.

4.4. Analysis of Regulation Principle

The principle of regulation constrains human behavior. Different from the proximity principle and conscience principle, regulation principle guides and encourages correct behavior towards pandas. Reasons and ways to protect pandas are shown in circumstance of manner and cause.

Manner element, ranking the second for 18.68%, serves to describe the way the pandas live and their attributes.

(1) In 2009, under her keepers' considerate care, Li Li improved significantly.

(2) Facing the overwhelming haze brought by war and the displaced children who lost their homes during the war, she conveyed a message to everyone through optimistic actions.

From above three examples, panda Li Li gets better thanks to her keepers' considerate care and panda is deemed as a person who can bring people hope and joy through optimistic actions. In this case, measures are to be taken to cure the pandas and care for them. In short, all of these kind of adverbs call for people to get a closer look at everything about pandas including living habits, physical condition, even contribution they made to the peace of the world, since proximity to pandas ensures harmony between humans and nature.

Circumstance of cause, which is the third leading elements behind location and manner, constitutes 13.16% of circumstances. Cause includes three subtypes: reason, purpose and behalf.

(3) It is because of China's research and conservation work for over three decades that we can witness the beautiful home of the giant pandas.

(4) After the wildness training, the Panda Men carry the pandas from the training ground to the foot of the mountain for a physical check-up.

(5) Rich climate types and massive natural vegetation have guaranteed that alpine areas have remained the most ideal home for giant pandas and the most distinctive mountain wildlife paradise in the world.

All the cause elements are used to show research and conservation work pays off for the purpose of

taking care of the pandas and helping more people understand pandas and Chinese culture better. All the contributions people made are for pandas because they are the exact treasure people desire to cherish. Meanwhile, people make concerted efforts to maintain an ideal home for pandas to live in and ensure they are healthy and happy living in the world. The principle of regulation is revealed with circumstance of cause since all of the work done is for pandas. Either the beautiful home of pandas or the proven training program for panda men is the achievement of a great effort, which constrains people from doing anything that harms the living environment of giant pandas.

5. Discussion

Guided by Harmonious Discourse Analysis (HDA), the study reveals that the featured episodes in the documentary *Amazing China* effectively craft a narrative that embodies the harmony between humans and pandas.

At the level of proximity, sharing knowledge about pandas serves as a critical first step. The audience's ability to establish a closer bond with pandas hinges on their understanding of their fundamental aspects, including behavior, physical condition, emotional state, natural habitat, and historical background. This is precisely the fundamental purpose of the documentary, achieved through comprehensive demonstrations of behavioral process, mental process, relational process and circumstance of location.

When considering the conscience principle, the documentary explores whether humans possess an inherent awareness to love, care for, and even protect pandas. This awareness is embedded in the human psyche and is reflected in the mental process clauses where humans are the participants. Given that behavior is a tangible manifestation of mental activities, the call for a harmonious relationship between humans and pandas necessitates a high degree of ethical conduct from humans.

Turning to the regulation principle, it is recognized that the documentary's purpose is to promote love, care, and protection for animals and plants, rather than enforce compulsory measures like legal sanctions. As such, the featured episodes showcasing the actions of governments, panda keepers, and expert teams do not impose laws or punishments. Instead, they illustrate best practices in panda care, demonstrating how harmonious coexistence can be achieved through compassion and responsible stewardship.

In conclusion, the harmonious discourse analysis of the panda documentary reveals a compelling narrative that highlights the interconnectedness between humans and pandas. Through a blend of knowledge sharing, ethical considerations, and responsible actions, the documentary fosters a deeper understanding and appreciation of the importance of protecting pandas.

6. Conclusion

This thesis is harmonious discourse analysis of featured episodes of pandas from the documentary *Amazing China* under the framework of Systemic Functional Linguistics. Transitivity is applied to explore relationships between humans and pandas. Relational process clauses describe the situation of pandas and their living environment; mental process clause depict pandas' mental activities; behavioural process clauses introduce panda's behaviour and circumstance of location show the real situation of panda's habitat. These discourse express the close relationship between humans and pandas, which arise human's awareness of protecting the pandas' living circumstances and keep a harmonious relationships with pandas worldwide, which can be found in mental process with humans as sensors. The ultimate goal of a documentary is to educate the public and steer their approach towards treating pandas with the utmost care, ultimately guiding them on the actions they can take to safeguard the existence of these endangered creatures. In this documentary, circumstance of manner and cause illustrate the practice of safeguarding pandas, serving as a model and reference for humans in protecting the giant pandas.

To sum up, harmonious discourse analysis aims to present a way to study the relations between different groups of humans, humans and non-human species, humans and the natural environment, and language and the ecosystem in a variety of contexts. HDA is the product of ecological discourse analysis in Chinese context, and is worth advocating and applying to more actual context analysis. In the future, discourse research on the protection of pandas can be carried out from the perspectives of interpersonal function and multimodal discourse, so as to contribute to the construction of China's ecological civilization.

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