

A Study on the Personal Deixis of Appellation Corresponding to 师母 under Pragmatic Principles

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Abstract

With the development of society, women's social roles have gradually changed. The vacancy of appellation words accompanying this change has gradually become apparent. The lack of an appellation corresponding to 师母 is one of these phenomena. On the basis of previous studies, this article discusses the question of how to choose the personal deixis for the appellation terms corresponding to 师母 under the guidance of pragmatic principles, which provides a new way for the complement of the appellation corresponding to 师母. Through the analysis of this article, the author believes that it is difficult to choose a perfect appellation corresponding to 师母 in the contemporary society where the relation between people is relatively complicated and the social hierarchy is also a complicated affair.

Keywords: Pragmatic principle, Appellation corresponding to 师母, Personal deixis.

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INTRODUCTION

Social structure is changing gradually, but the update of the appellation system is relatively lagging, which makes the phenomena of some appellation vacancy become more obvious. The appellation corresponding to 师母 is one of them. We call the wives of male teachers 师母. However, as the female academic qualifications are gradually increasing and the proportion of female teachers is gradually increasing, what should the husbands of female teachers be called?

Many scholars have discussed the issue of how the female teacher's husband should be called. Zhonghe Huang (1991), Dian Yi (1992), Xianjun Cui (2009), Weiguang Lu (2015), Wenjuan Wang (2018), Yina Tao (2019) and other scholars have tried to explore this problem from different perspectives and have come up with some suggestions such as 师父, 师丈, 老师 and 你好. But so far there is still no definite and widely used appellation to call the female teacher's husband, so the author tries to use the selection rules of personal deixis, which is proposed by HuiChen (2001) to analyze the existing possible complements for the choice of personal deixis to provide a new way about how to complement the appellation terms corresponding to 师母.

HUI CHEN'S THEORY

Hui Chen (2001) thinks that there are three kinds of personal deixis: first-person point, second-person point, and third-person point. The first-person point refers to the speaker addressing the third party based on the relationship between himself and the third party; the second-person point means that the speaker calls the third party based on the relationship between the listener and the third party; the third-person point is that the speaker refers to the third party based on the relationship between another third person and the third party.

The choice of personal deixis is mainly restricted by two pragmatic principles: the principle of closeness and the principle of status. Hui Chen (2001) regards the principle of closeness as the speaker's choice of the personal deixis based on the relationship between the third party and the speaker or the listener and he regards the principle of status as the speaker's choice of the personal deixis based on the status of the speaker. That is, if both the speaker and the listener are related to the third one, the selection of the personal deixis is made according to the status relationship between the speaker and the listener.

Analysis on the choice of the deixis of 师父 and 师丈 as the appellation corresponding to 师母

Analysis on the suitability of 师丈 and 师父 as the appellation corresponding to 师母

In addition to 师父 and 师丈, many scholars have also proposed some other possible supplementary terms, such as 师爹, 师爸, 师父, etc., but comprehensively considered, the style of 师父 and 师丈 is more formal. And the reality foundation of them is more solid, that is, there are people using these two words to address the teacher's husband. Therefore, the author takes 师父 and 师丈 as examples for the analysis of this article.

If the word 师丈 is used as the appellation for female teacher's husband, its meaning is "teacher's husband". Xianjun Cui (2009) believes that taking 师丈 as the appellation for female teacher's husband has relatively sufficient historical basis, historical conditions, realistic basis, and empirical conditions of newspapers and periodicals. However, the Chinese character 丈 often reminds people of 方丈 and 老丈, which mean the abbot of a temple and honorific title of old man. What's more, as an appellation term corresponding to 师母, the formation mechanism of 师丈 is quite different from that of 师母. Although the term 师丈 is not perfect as an appellation corresponding to 师母, the term 师丈 is more common than the more specific appellations like "surname + position" of the teacher's husband.

If we put aside the original meaning of the word 师父 and use 师父 as the appellation corresponding to 师母, we first need to have a foundation similar to "a teacher for a day and a father for life" like 师父. Although there is no such saying so far, it is understandable to compare older female teachers to people who are respected like mothers. Secondly, 师父 and 师傅 are pronounced similarly and have the same meaning, which inevitably leads to confusion. Finally, the formation mechanism of the term 师父 and 师母 is the same. In this respect, the term 师父 is more appropriate than the term 师丈. Although the word 师父 is not perfect as a supplementary word, it has the same formation mechanism as 师母 and is theoretically the best supplementary word.

An Analysis of the Choice of personal deixis of 师父 and 师丈 under pragmatic principles

Generally speaking, 师父 and 师丈 are both relatively suitable appellations for female teacher's husband. The obvious difference between the two words is that they have different personal deixis. From the student's perspective, the personal deixis of 师父

belongs to the first-person point, while 师丈 belongs to the second-person point or the third-person point (depending on who the listener is). In real life, students are generally faced with the question of how to address female teacher's husband. Therefore, the author regards students as speakers in dialogue and analyzes how to choose a personal deixis under the guidance of the principle of closeness and status, that is, how to specifically use the two possible future appellations 师父 and 师丈 in specific situations. Since the speaker has been defined as the student, there are only two common situations in terms of social status: the speaker has a lower social status than the listener and the speaker and the listener have equal social status.

In this situation where the speaker has a lower social status than the listener, there should have been three situations: the third person is only related to the listener, the third person is only related to the speaker, the third person is related to both the speaker and the listener. However, since the speaker is defined as a student in advance, the person to be called—the husband of the female teacher—must be related to the speaker. Therefore, the author will only analyze these two situations: the third person is only related to the speaker and the third person is related to both the speaker and the listener.

When the third person is only related to the speaker, there is no need to consider the social status relationship between the speaker and the listener, and the speaker can directly call the female teacher's husband from the first-person point 师父, because the listener has no kinship or social connection with the person being called, there is no need to choose a second-person point or a third-person point.

When the speaker has a lower social status than the listener and the third person is related to both the speaker and the listener, it is necessary to analyze the issue of who is more related to the third person. Therefore, there are the following three situations.

When the speaker's social status is lower than that of the listener and the third person has a closer relationship with the speaker, the principle of closeness should be given priority and then the principle of status should be considered later. From both aspects, the first-person perspective should be selected, that is, 师父 should be used as the appellation.

When the speaker has a lower social status than the listener and the third person has a closer relationship with the listener, if the speaker is a student, there is only one common situation at this time, that is, the student is talking to his female teacher about her husband. In this situation, the student should choose the first-person point 师父, when the status principle and the closeness principle are both in effect. However,

because the third person is the same generation as the listener and the relationship between the student and the teacher is relatively close, the student can also choose the second-person point 师丈 to address him.

When the teacher's husband happens to be a teacher in the same department as his wife, the student talks to other teachers and mentions his/her teacher's husband. This is consistent with the condition that the speaker has a lower social status than the listener and the third person is closely related both to the speaker and the listener. At this time, the principle of status is at work. Since the speaker has a lower social status than the listener, you should choose the first-person point 师父 to call the teacher's husband.

When the speaker and the listener have equal status, the status principle doesn't work and the choice of personal deixis mainly determined by the principle of closeness. In the case of equal status between the speaker and the listener, there is still no situation that the third person is only related to the listener.

When the person to be addressed is only related to the speaker, the principle of closeness works at this time. You should choose the first-person point and use the appellation 师父.

When the social status of the speaker and the listener are equal and the third person is related to both the speaker and the listener, it is also necessary to analyze the issue of who is more related to the third person. Therefore, there are the following three situations.

When the person to be called is more closely related to the speaker, the principle of closeness is in effect at this time and the speaker should choose the first-person point 师父 to address the teacher's husband. It is the case when the teacher and her husband both work in the same department and the student happens to be talking to the classmate about the husband of the teacher.

Since the author has defined the speaker as a student previously, if the speaker and the listener have equal status and the third person has a closer relationship with the listener, this situation is not common in real life. So it will not be discussed in the article.

When the third person is closely related both to the speaker and the listener, you can choose any personal deixis at this time, that is, you can choose either 师父 or 师丈. So when the speaker talks to his classmates about the teacher's husband, there are more choices of appellation.

According to the principle of closeness, if the third person is only related to the speaker, the third person is generally referred to from the first-person point; if the third person is related to both the speaker and the listener and the relationship is the same, the third person is generally referred to from the first-person point. According to this principle, we can also infer that when other conditions are equal, the speaker generally chooses the personal deixis from the party that is closer to the third person. According to the status principle, speakers with low status should choose the first-person point. If the status of both parties in the conversation is equal, the choice of the personal deixis is more flexible. Therefore, under the restriction of the status principle, the personal deixis always starts from the side with the lower status.

CONCLUSION

To sum up, the personal deixis of an appellation is always from the point of the person who has the closer relationship with the third person and who has a lower social status according to the two pragmatic principles. But the choice of the appellation corresponding to 师母 is still not an easy task. Ling Tang (2012) mentioned two principles of language use: the principle of scene first and the principle of language first. If the principle of scene first is given priority, the speaker needs to take into account the relationship between the third party and the talkers and the social status of the two parties, as well as the age, occupation of the person being called, and the relationship between the two parties. As a result, the choice of the appellation of "female teacher's husband" has also become complicated. If the principle of language first is given priority, then a uniquely definite word is needed to fill in. It is necessary for influential and authoritative media to widely publicize a word that can be relatively suitable for more scenarios as an appellation for "female teacher's husband", such as the word 师父 mentioned above. In conclusion, in the context of the era when social relations are more complicated, it is not easy to solve the problem of how the female teacher's husband should be called. There are too many factors to consider, and it is still a difficult problem.

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