

Corpus-aided extensive English reading class on the stylistic features of political speech “what to the slave is the Fourth of July ?”

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For this competition , my materials contains the following parts :

Part I: my teaching context

Part II: my teaching rationale

Part III: teaching design*(in English)

Part IV: reflection

Part V: Reference

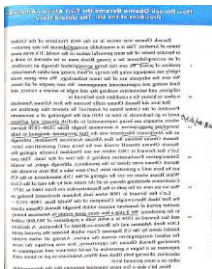
Part VI: appendix

Part I：教学设计背景介绍

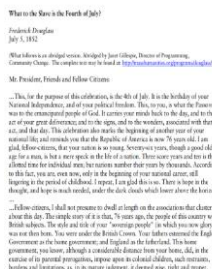
我任教的科目是二本院校英语专业一年级学生的《英语泛读》教程第 2 册，本次教学设计选取的是第 5 单元的拓展阅读部分，如图：单元主课文题目是《How Obama became the first African American President of the Us : the untold story》



教材

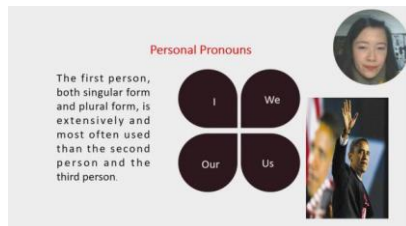


单元主课文



拓展阅读材料

在真实课堂教学中，我在第 5 单元教学中，通过在线教学平台发布了课前学习的微课资源，重点就是围绕单元课文涉及的语篇知识，即政治演讲的特点进行了讲解，受疫情影响，课堂采取的是录播形式。如下图所示：



在完成了以上单元主课文阅读基础上开展了拓展阅读练习，选取的是一篇著名的演讲稿 *What to the Slave is the Fourth of July?* from Frederick Douglass, July 5, 1852，拓展阅读部分采取的是学生课前自主阅读，完成思考题，课堂直播互动讨论的方式进行的。

本次基于语料库的英语课堂教学设计就是基于这个情景设计的，重新改造了这次直播课程的教学方式，融入了语料库技术，采取语料库辅助的英语泛读学习模式，针对演讲稿的文体特点展开了教学。

Part II: my teaching rationale

1.将语料库的方法与英语泛读教学结合培养学生的阅读能力。

（1）利用 AntCone 软件检索 keyword list（提取主题词功能）辅助学生把握篇章大意；

（2）结合 Concordance plot（语境共现）辅助学生分析政治演讲语篇中代词的使用特点、词语宗教特色、以及平行结构等修辞手法。

2.对话式学习、探究学习、合作学习和自主学习相结合。

（1）教师提问、追问实现对话式的交互；

（2）教师精讲示范，学生渐进自主实现探究式学习；

（3）小组合作探究问题，实现同伴交流循环和同伴示范循环；

（4）技术辅助作用，连接学生课外自主英语词汇学习和语篇分析。

3. 培养学生英语学科知识与提高语言技能并举。

（1）理解文章主旨大意与基于内容的文体特点学习相结合。

（2）培养英语专业学生的批判性思维。

（3）从理论到实践，做中学。

4. 语料库辅助英语教学的原则：

- (1) 教师前测学生的阅读理解的基本情况。
- (2) 教师利用语料库搜索结果引导学生分析语篇的文体特点。
- (3) 学生使用语料库合作探究总结语言现象。
- (4) 学生依据语料分析结果进行语言输出表达。
- (5) 学生利用语料库辅助英语读写自主学习。

Part III teaching design

Teaching objectives:

From this lesson students can be able to:

1. Understand the main idea of the speech .
2. Analyze the lexical features of pronoun used in political speech.
3. Analyze the religion color, one of the textual features in political speech.
4. Analyze the parallelism, simile and repetition ,as the rhetorical features in political speech.
5. Use Corpus as a tool for discourse analysis, inductive and autonomous learning.

Duration: 90 mins

Teaching aids : AntConc

Teaching procedures:

Step 1:Teacher models the operating steps on the classroom screen(as Fig1) , **directly presents** the corpus results of **keyword list**(as Fig 2), and **interacts with** students about **question 1** :“What’s the main message that Frederic Douglas is trying to convey in his speech ?”

Teacher tip:

1. Since students prepare to read this speech before class, teacher needs to check students’ understanding of the main idea.
2. Teacher show students the operating steps of using word list as following:
 - (1) use a corpus containing 99 famous English speeches as reference .
 - (2) Press [Tool Preference] ,choose [Keyword list] , for [Reference Corpus Options] point [Choose Files] , chose the prepared reference corpus “99 famous speeches. TXT”,shown as

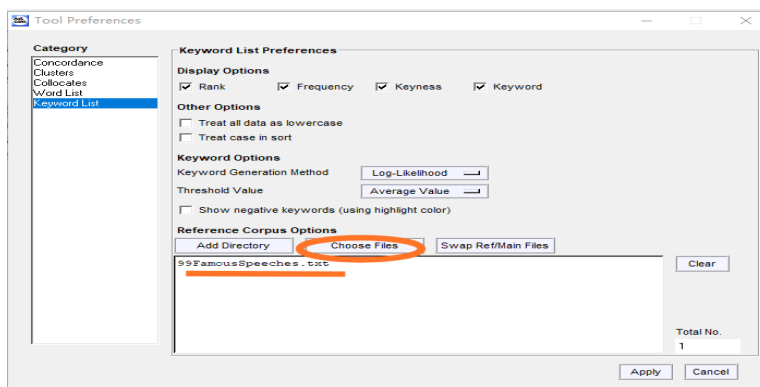


Fig 1. setting up the reference corpus

Concordance			
Concordance Plot			
File View			
Clusters			
Collocates			
Word List			
Keyword List			
Hits			
Keyword Types Before Cut: 2286 Keyword Types After Cut: 681			
Rank	Freq	Keyness	Keyword
1	41	222.068	slave
2	87	152.251	your
3	28	121.247	slavery
4	15	109.092	Page
5	17	81.701	fathers
6	8	37.828	chains
7	14	37.248	trade
8	18	36.592	church
9	26	35.873	God
10	15	35.351	religion
11	6	34.746	tyrants
12	18	34.105	liberty
13	7	31.875	Fellow

Search Term ☒ Words ☐ Case ☐ Regexp ☐ Advanced

Start Stop Sort Sort by Display Options ☐ Treat all data as lowercase

Hit Location Search Only 0 Reference Corpus ☒ Loaded

Fig 2 keyword list

Step 2: Teacher activates students to **observe** the keyword list (as Fig3) to think about the question :why do these pronouns 'your', 'they', 'you' appear frequently instead of the first pronouns 'I', 'we'? and raise question 2 : When does the speaker address the audience as "you", "they", and when does he talk about "us" and "we"? How would you explain this?

Hits			
Keyword Types Before Cut: 2286 Keyword Types After Cut: 681			
Rank	Freq	Keyness	Keyword
1	41	222.068	slave
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Hits			
Keyword Types Before Cut: 2286 Keyword Types After Cut: 681			
Rank	Freq	Keyness	Keyword
144	3	9.975	papers
145	3	9.975	pure
146	3	9.975	ship
147	4	9.930	popular
148	6	9.926	blood
149	4	9.549	slaves
150	25	9.537	They
151	3	9.355	ages
152	3	9.355	distance

Hits		Keyword Types Before Cut: 2286		Keyword Types After Cut: 681
Rank	Freq	Keyness	Keyword	
103	11	11.617	citizens	
104	3	11.500	drove	
105	3	11.500	storm	
106	26	11.389	nation	
107	7	11.328	idea	
108	19	10.958	You	
109	6	10.858	humanity	

Fig 3

Teacher tip :

Before class, teacher has shown students mini-course on the online teaching platform to introduce the lexical features of political speech. The first person, both singular form and plural form, is extensively and most often used than the second person and the third person. **Why in this speech , it's the opposite.**

(1) **Teacher** demonstrates how to use **concordance plot** to search the **places** “we” appear as follows shown in Fig4:

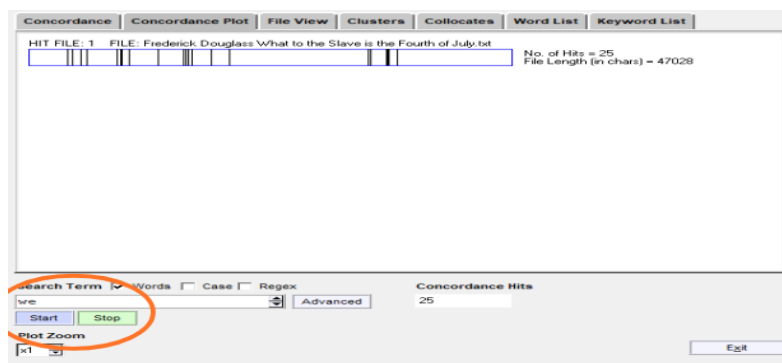


Fig 4

(2) **Teacher** introduces how to **use concordance** to analyze “we” within its context as **Fig5**.

a) Teacher can guide students to analyze those **adverbial phrases** on the left of “we”.

b) Then, teacher instructs students to mark those **verbs** (**verb phrases**) following “we” and

divide them into **action verbs**(indicating his purpose) and **mental verbs**(showing his attitudes towards the recipients)

c) At last, mark those **recipients**.

1 ions complained of. The madness of this course, we believe, is admitted now, even by England; but we
2 we believe, is admitted now, even by England; but we fear the lesson is wholly lost on our present r
3 born! It was a startling idea, much more so, than we, at this distance of time, regard it. The timid
4 , though a somewhat less euphonious term, which we often find in our papers, applied to some of our
5 . They did so in the form of a resolution; and as we seldom hit upon resolutions, drawn up in our da
6 ion. Their solid manhood stands out the more as we contrast it with these degenerate times;- THE P
7 ing present, Heart within, and God overhead." We have to do with the past only as we can make it u
8 overhead." We have to do with the past only as we can make it useful to the present and to the fu
9 to noble deeds which can be gained from the past, we are Page 3 of 15 welcome. But now is the time,
10 traders in the bodies and souls of men, shout - "We have Washington to our father." Alas! that it s
11 blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the p
12 e Negro race. Is it not astonishing that, while we are ploughing, planting and reaping, using all ki
13 brass, iron, copper, silver and gold; that, while we are reading, writing and cyphering, acting as c
14 thors, editors, orators and teachers; that, while we are engaged in all manner of enterprises common
15 ully for life and immortality beyond the grave, we are called upon to prove that we are men! Would
16 eyond the grave, we are called upon to prove that we are men! Would you have me argue that man is en
17 t fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthqua
18 ge 6 of 15 Take the American slave-trade, which, we are told by the papers, is especially prosperous
19 e great truth of the brotherhood of man. All this we affirm to be true of the popular church, and th
20 rship which, on the authority of inspired wisdom, we pronounce to be an abomination in the sight of
21 we. In prosecuting the anti-slavery enterprise, we have been asked to spare the church, to spare t
22 are the church, to spare the ministry; but how, we ask, could such a thing be done? We are met on th
23 try; but how, we ask, could such a thing be done? We are met on the threshold of our efforts for the
24 the country, in battle arrayed against us; and we are compelled to fight or flee. From what quart
25 remonstrance of the Apostles they teach, "that we ought to obey man; s law before the law of God."

Fig 5

(3) Teacher **models** how to explain the usage of “we” by **categorizing** those surrounding words into different groups and **builds the word relationship** for students, as is shown in Fig 6.

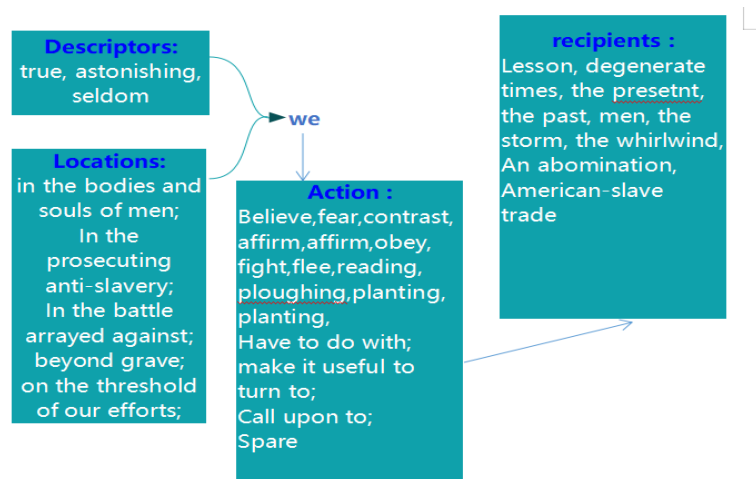


Fig 6

Teacher Tips :

1.李文中（2003）points out that Keywords can be categorized into six groups: agents(行为者),recipients（接受者）， actions(行为词)， locations(位置词)， descriptors(描述词)， ordinations（等级词）， associative words（联想词）.The categorized elements are based on specific context.

Step3: students work in groups to discover question 2

They are instructed to:

- (1) use **concordance plot** to search the **places** where “you” , “they” , “us” appear .
- (2) use **concordance** to **mark** those surrounding words based on their different linguistic functions as Fig 5, **categorize** them and **use mind map to build the word relationship as Fig 7**
- (3) Based on these research results, try to explain why those pronouns are used in this way.

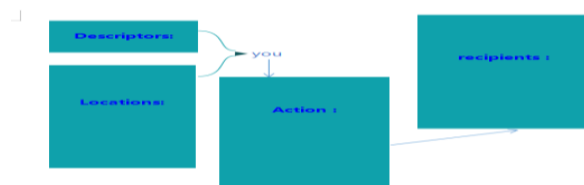
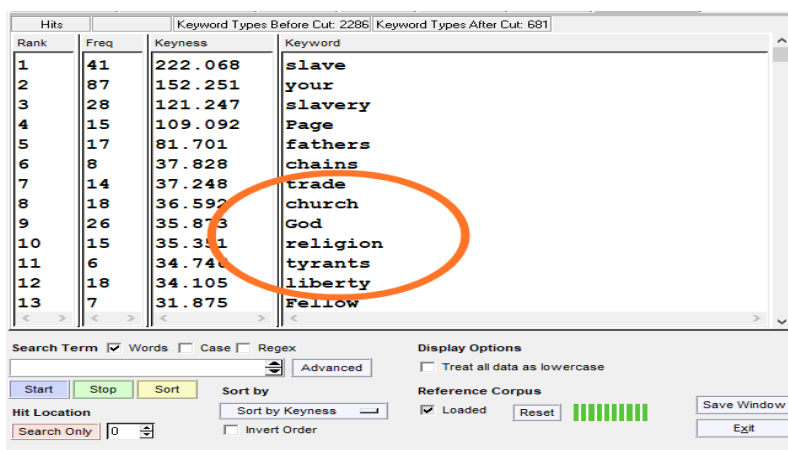


Fig 7

Teacher Tips :

1. Teacher can engage in different groups' discussion ,listen to them and give necessary support for using the corpus.
2. Each group may focus on only one pronoun such as “you” , “they” or “us”.
3. After discussion, representative students in different groups can report to the whole class about their group's discovery and communicate what they have achieved and what problems they encountered .

Step 4: Teacher shows keyword list (Fig8) and guides students to observe the keyword list to think about question 3: Why do these nouns “church, God, religion, slavery, liberty ”appear with relatively high frequency ? Was he critical of the church? critical of Christianity ? What does he want Christine to do ?



Rank	Freq	Keyness	Keyword
1	41	222.068	slave
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3	28	121.247	slavery
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11	6	34.746	tyrants
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13	7	31.875	Fellow

Search Term: ☒ Words ☐ Case ☐ Regex

Start Stop Sort Sort by:

Hit Location: Search Only 0

Display Options: ☐ Treat all data as lowercase

Reference Corpus: ☒ Loaded

Fig 8

(1) Teacher shows students the concordance of “church” and “Christianity” as examples.

1 a world lying in wickedness j-The fact that the church of our country, (with fractional exceptions), doe
2 war against religious liberty, implies that that church regards religion singly as a form of worship, a
3 s of the law, judgment, mercy and faith." THE CHURCH RESPONSIBLE. But the church of this country is
4 y and faith." THE CHURCH RESPONSIBLE. But the church of this country is not only indifferent to the wr
5 n. Divines. who stand as the very lights of the church, have shamelessly given the sanction of religion
6 n. All this we affirm to be true of the popular church, and the popular worship of our land and nation -
7 ar worship of our land and nation - a religion, a church, and a worship which, on the authority of inspi
8 t of God. In the language of Isaiah, the American church might be well addressed, "Bring no more vain ab
9 fatherless; plead for the 9 widow." The American church is guilty, when viewed in connection with what it
10 en he declared that "There is no power out of the church that could sustain slavery an hour, if it were
11a very enterprise, we have been asked to spare the church, to spare the ministry; but how, we ask, could

Fig 9

1 ensive with the Star-Spangled Banner and American Christianity. Where these go, may also go the merciless
 2 ible blasphemous is palmed off upon the world for Christianity. For ray part, I would say, welcome infidelity!
 3 erty, your superior civilization, and your pure Christianity, while the whole political power of the nation (a
 4 ham, your humanity as a base pretence, and your Christianity as a lie. It destroys your moral power abroad; it

Fig 10

(2) Students are instructed to :

1. By observing Fig 9 and Fig 10, fill in the blanks of the following activities individually.

KWRC

1 a world lying in wickedness j-The fact that the church of our country, (with fractional exceptions), doe
 2 war against religious liberty, implies that that church regards religion singly as a form of _____, a
 3 s of the law, judgment, mercy and faith." THE CHURCH _____. But the church of this country is
 4 y and faith." THE CHURCH _____. But the church of this country is not only _____ to the wr
 5 n. Divines. who stand as the very lights of the church, have _____ given the sanction of religion
 6 n. All this we affirm to be true of the popular church, and the popular worship of our land and nation -
 7 ar worship of our land and nation - a religion, a church, and a _____ which, on the authority of inspi
 8 t of God. In the language 8 of Isaiah, the American church might be well addressed, "Bring no more vain ab
 9 fatherless; plead for the 9 widow." The American church is _____, when viewed in connection with what it
 10 en he declared that "There is no power out of the church that could sustain slavery an hour, if it were
 11a very enterprise, we have been asked to spare the church, to _____ the ministry; but how, we ask, could

1 ensive with the Star-Spangled Banner and American Christianity. Where these go, may also go the merciless
 2 ible blasphemous is palmed off upon the world for Christianity. For ray part, I would say, welcome infidelity!
 3 erty, your superior civilization, and your pure Christianity, while the whole political power of the nation (a
 4 ham, your humanity as a base pretence, and your Christianity as a _____. It destroys your moral power abroad; it

2. According to those adjectives used as the descriptors, work in pairs to discuss the questions
 "Was he critical of the church ? Was he critical of the Christianity ?" "What does he want Christine
 to do ?"

Step5 Students work in groups to find more evidence and details to analyze the relationship
 between Christine and slavery by using words' concordance to analyze those descriptors,
 collocations with the religious words, such as "God", "religion", "slavery".

1 justice, liberty and humanity were "final;" not slavery and oppression. You may well cherish the memory
2 . My subject, then fellow-citizens, is AMERICAN SLAVERY. I shall see, this day, and its popular charact
3 n command, everything that serves to perpetuate slavery-the great sin and shame of America! "I will not e
4 is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch o
5 ady declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to b
6 h the canopy of heaven, that does not know that slavery is wrong for him. What, am I to argue that it i
7 y. What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; t
8 her than now. He mentions the fact to show that slavery is in no danger. This trade is one of the pecul
9 of the American Congress, not yet two years old, slavery has been Page 8 of 15 nationalized in its most
10 warning, hurried away in chains, and consigned to slavery and excruciating torture. Some of these have ha
11 GETS TEN DOLLARS FOR EVERY VICTIM HE CONSIGNS to slavery, and five, when he fails to do so. The oath of
12 xemplary black man into the remorseless jaws of slavery! His own testimony is nothing. He can bring no wi
13 ssors. It has made itself the bulwark of American slavery, and the shield of American slave-hunters. Many
14 d in connection with what it is doing to uphold slavery; but it is superlatively guilty when viewed in co
15 iewed in connection with its ability to abolish slavery. The sin of which it is guilty is one of omissi
16 s no power out of the church that could sustain slavery an hour, if it were not sustained in it." Let t
17 of the land array their immense powers against slavery and slave-holding; and the whole system of crime
18 the mind can conceive. In prosecuting the anti-slavery enterprise, we have been asked to spare the churc
19 titude of the American church towards the anti-slavery movement, and that occupied by the churches in En
20 cording to the law of the living God;- . The anti-slavery movement there was not an anti-church movement,
21 hare in prosecuting that movement; and the anti-slavery movement in this country will cease to be an
22 your national inconsistencies. The existence of slavery in this country brands your republicanism as a sh
23 ENT. Read its preamble, consider its purposes. Is slavery among them? Is it at the gateway? or is it in t
24 adopters, a slaveholding instrument, why neither slavery, slaveholding, nor slave can anywhere be found
25 the constitutionality or unconstitutionality of slavery is not a question for the people. I hold that eve
26 ng, and I defy the presentation of a single pro-slavery clause in it. On the other hand it will be found
27 purposes, entirely hostile to the existence of slavery;- Allow me to say, in conclusion, notwithstandi
28 ation, which must inevitably work the downfall of slavery. "The arm of the Lord is not shortened," and th
29 rm of the Lord is not shortened," and the doom of slavery is certain. I, therefore, leave off where I beg

18 KWIC
1 ade, sustained by American politics and America religion. Here you will see men and women reared like sw
2 n there are neither law, justice, humanity, not religion. The Fugitive Slave Law makes MERCY TO THEM, A
3 are utterly silent in respect to a law which robs religion of its chief significance, and makes it utterly
4 gious liberty, implies that that church regards religion simply as a form of worship, an empty ceremony, a
5 he church, have shamelessly given the sanction of religion and the Bible to the whole slave system. They h
6 by those Divines! They convert the very name of religion into an engine of tyranny, and barbarous cruelty,
7 ke, put together, have done! These ministers make religion a cold and flinty-hearted thing, having neither p
8 ove of God of its beauty, and leave the throng of religion a huge, horrible, repulsive form. It is a relig
9 igion a huge, horrible, repulsive form. It is a religion for oppressors, tyrants, man-stealers, and thugs.
10 , and thugs. It is not that "pure and undefiled religion" which is from above, and which is "first pure, t
11 thout partiality, and without hypocrisy." But a religion which favors the rich against the poor; which exa
12 here; and to the oppressor, oppress on; it is a religion which may be professed and enjoyed by all the rob
13 nd the popular worship of our land and nation - a religion, a church, and a worship which, on the authorit
14 n of the slave's redemption from his chains. RELIGION IN ENGLAND AND RELIGION IN AMERICA. Page 11 of
15 tion from his chains. RELIGION IN ENGLAND AND RELIGION IN AMERICA. Page 11 of 15 One is struck with t
16 epublican politics, not less than your republican religion, are flagrantly inconsistent. You boast of your
17 ur politicians at home. It saps the foundation of religion; it makes your name a hissing, and a by word to

18 KWIC
1 t the Passover was to the emancipated people of God. It carries your minds back to the day, and to th
2 -day, is with the present. The accepted time with God and his cause is the ever-living now. "Trust
3 t, act in the living present. Heart within, and God overhead." We have to do with the past only as
4 eulting from your independence to us? Would to God, both for your sakes and ours, that an affirmativ
5 and shocking, and would make me a reproach before God and the world. My subject, then fellow-citizens
6 erself to be false to the future. Standing with God and the crushed and bleeding slave on this occasi
7 ll, confessing and worshipping the Christian's God, and looking hopefully for life and immortality
8 be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divin
9 he nation must be exposed; and its crimes against God and man must be proclaimed and denounced. Wha
10 ost inhuman traffic, opposed alike to the laws of God and of man. The duty to extirpate and destroy i
11 to your free and glorious country, and to your God, that you do this accursed thing. Not fewer tha
12 and to all rights in this republic, the rights of God included! For black men there are neither law,
13 d it. At the very moment that they are thanking God for the enjoyment of civil and religious libert
14 religious liberty, and for the right to worship God according to the dictates of their own Page 9 o
15 the relation of master and slave is ordained of God; that to send back an escaped bondman to his ma
16 or bowels of compassion. They strip the love of God of its beauty, and leave the throng of religion a
17 the robbers and enslavers of mankind; it makes God a respecter of persons; denies his fatherhood of
18 pronouncement to be an abomination in the sight of God. In the language of Isaiah, the American church m
19 hat we ought to obey man's law before the law of God." My spirit wearies of such blasphemy; and how
20 of our land. There are exceptions, and I thank God that there are. Noble men may be found, scattered
21 humanity, and according to the law of the living God;- . The anti-slavery movement there was not an
22 ntry. You profess to believe "that, of one blood, God made all nations of men to dwell on the face of
23 breast of your youthful republic; for the love of God, tear away, and fling from you the hideous mons
24 ment. "Ethiopia shall stretch out her hand unto God." In the fervent aspirations of William Lloyd G
25 , I say, and let every heart join in saying it: God speed the year of jubilee The wide world o'er!
26 plundered rights again restore. Page 14 of 15 God speed the day when human blood shall cease to fl

Teacher Tips :

- 1.Since religious color is one of the textual features in political speech ,which has been introduced in mini-course before class, students only have a nodding acquaintance with this knowledge.
- 2.However, through this exploring activities above, students can further understand religious color and its relationship with the theme (abolishing the slavery) of this speech.
- 3.In a sense, students' cross-cultural awareness may be improved since they know

Step6 Teacher asks question 4 “what rhetorical devices used by the speaker ?” and uses corpus to show examples used in this speech ,such as simile(as Fig 11, Fig 13) ,parallelism(as Fig 12) and repetition(as Fig14).

Teacher Tip:

Before class, teacher has shown students mini-course to introduce the usage of parallelism which make people feel more exciting through the strong sense of linguistic

HR	KWIC
1	y treated by the home government, your fathers, like men of honesty, and men of spirit, earnestly so
2	the same crimes will subject a white man to the like punishment. What is this but the acknowledgement .The
3	time for such argument is past. At a time like this, scorching irony, not convincing argument, i
4	eligion. Here you will see men and women reared like swine for the market. You know what is a swine-dr
5	d their strength; suddenly you hear a quick snap, like the discharge of a rifle; the fetters clank, an
6	w Orleans. Attend the auction; see men examined like horses; see the forms of women rudely and brutal
7	e slave-markets, where the victims are to be sold like horses, sheep, and swine, knocked off to the hi , protect
8	them, and pour out your money to them like water; but the fugitives from your own land you ur hatred) , all
9	men whose skins are not colored like your own. You declare, before the world, and are ly bend the knee. And
10	wear the yoke of tyranny Like brutes no more. That year will come, and freedom

Fig 11

Hz	KVIC
1	ving now. "Trust no future, however pleasant, Let the dead past bury its dead; Act, act in the li
2	e; and that side, is the side of the oppressor. Let this damning fact be perpetually told. Let it be
3	essor. Let this damning fact be perpetually told. Let it be thundered around the world, that, in tyra
4	avery an hour, if it were not sustained in it." Let the religious press, the pulpit, the Sunday schoo
5	ate. In speaking of the American church, however, let it be distinctly understood that I mean the gre
6	friend on the platform, are shining examples; and let me say further, that upon these men lies the du
7	ay, and fling from you the hideous monster, and let the weight of twenty millions crush and destroy
8	d to argue this question on the present occasion, let me ask, if it be not somewhat singular that, if
9	ages, is being solved. The fiat of the Almighty, " Let there be Light," has not yet spent its force. N
10	pirations of William Lloyd Garrison, I say, and let every heart join in saying it: God speed the ye

Fig 12

41	enforce the strictest silence, and would hail him as an enemy of the nation who dares to make those
42	ion of liberty for France or for Ireland; but are as cold as an iceberg at the thought of liberty fo
43	liberty for France or for Ireland; but are as cold as an iceberg at the thought of liberty for the en
44	slavery in this country brands your republicanism as a sham, your humanity as a base pretence, and y
45	rands your republicanism as a sham, your humanity as a base pretence, and your Christianity as a lie
46	anity as a base pretence, and your Christianity as a lie. It destroys your moral power abroad; it co
47	rth that supports it; and yet, you cling to it, as if it were the sheet anchor of all your hopes. Oh

Fig 13

1	work, and have done much of it well. You live and must die, and you must do your work. You have no rig
2	e much of it well. You live and must die, and you must do your work. You have no right to enjoy a chil
3	[of] July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand
4	subject do the people of this country need light? Must I undertake to prove that the slave is a man? T
5	of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a
6	into obedience and submission to their masters? Must I argue that a system thus marked with blood, and
7	nd, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must
8	must be quickened; the conscience of the nation must be roused; the propriety of the nation must be st
9	ation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must b
10	n must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man mu
11	st be exposed; and its crimes against God and man must be proclaimed and denounced. What, to the Ame
12	s country. There are forces in operation, which must inevitably work the downfall of slavery. "The a
13	light. The iron shoe, and crippled foot of China must be seen, in contrast with nature. Africa must r
14	a must be seen, in contrast with nature. Africa must rise and put on her yet unwoven garment. "Ethio

Fig 14

Students working in groups are instructed to :

1. According to Fig 11, write down simile's source domain and target domain in each sentence with "like" as the connective words,
2. Observing Fig 12 , write down parallelism by "let" sentence
3. Observing Fig 14, record repetition phrases with modal word "must".
4. Translate the two simile sentences with "as...as...", "as if" as the connective words, which is shown in Fig 13.
5. Appreciate these rhetorical devices used by Douglass to convey his political willingness and discuss question5: "If you were a member of the audience listening to this speech, at what points in the speech might your mood change? How and why?"

Teacher Tips:

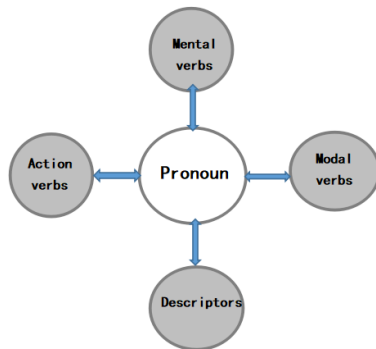
1. Politicians often use simile or metaphor to make the speech more vivid and understandable.
2. Parallelism and repetition make people feel more exciting through the strong sense of

Step 7:

1. Teacher **summarize** the stylistic Features of this political speech in the following aspect :

lexical features, textual features and rhetorical features.

2. Teacher **summarize** the way to analyze speaker's attitudes in a speech. That is to take into consideration the complex dynamic relationship among those language elements (the usage of pronouns, mental verbs, action verbs , modal verbs and descriptors), as is shown in the following :



Teacher Tip:

Let students improve their meta-cognitive knowledge of English learning process, which needs learners to learn from theory to practice, so that this class recalls what they have learned from the mini course before class.

Homework : writing a reading report on another famous speech *“I have a dream”*.

Based on corpus-aided learning method shown in this lesson, use “AntConc” to analyze this speech from the following aspects: main idea, lexical features, statistical features, textual features, and rhetorical features and those attitude resources.

Teacher Tip:

Empower students to have autonomous learning outside class to modulate their concepts and practice again.

Part IV: reflection

基于语料库辅助的英语课堂教学设计是我第一次接触，5月18日

报名参赛以来，有幸学习了香港教育大学 EDUHK English Corpus 工作坊 2020 提供的培训材料，耳目一新，好奇心驱使我去专研这种基于技术支持的教学设计。当我做完这个教学设计时，我有了以下的感受和反思：

我在平时泛读教学中的一些困惑，也许有了解决办法。那就是，我在基于内容开展阅读教学的时候，经常因为倾向于培养学生的批判性思维能力，阅读技巧，和补充百科知识，而没有足够的课时和办法去处理词汇句法的学习，经常会有担心学生对泛读语篇中词汇语法的掌握程度不够好。那么，语料库的辅助作用能有效地将词汇学习放入具体语境，并将语篇的文体特点结合起来，还可以解决阅读效率的问题！这将有可能在处理学生的泛读材料时，大大提高师生的学习效率，提高学习动机。

举个例子来说，我的学生在真实课堂回答我的第 2 个问题时，她真的很用功，她当时是把整个演讲语篇的代词使用情况做了标记，当我访谈她的时候，她说她用了 1 小时多时间做标记，然后也得出了结论，什么地方用到了 **you,we,us**，为什么这样用。如图所示：

好滴

你当时就是直接标的吗

用了多长时间

我假期教你用语料库来分析，2分钟搞定

对的，当时用的手机，电脑没有拿回来，然后我就截图直接标注滴

哇o▽o!

天 那你搞了好久

一个多小时吧

孩子，我们要学习技术

enforce, as a duty you owe to your free and glorious country, and to your God, that you do this accursed thing. Not fewer than forty Americans have, within the past two years, been hunted down and, without a moment's warning, hurried away in chains, and consigned to slavery and excruciating torture. Some of these have had wives and children, dependent on them for bread; but of this, no account was made. The right of the hunter to his prey stands superior to the right of marriage, and to all rights in this republic, the rights of God included! For black men there are neither law, justice, humanity, nor religion. The Fugitive Slave Law makes which exalts the proud above the humble; which divides mankind into two classes, tyrants and slaves; which says to the man in chains, stay there; and to the oppressor, oppress on; it is a religion which may be professed and enjoyed by all the robbers and enslavers of mankind; it makes God a respecter of persons, denies his fatherhood of the race, and tramples in the dust the great truth of the brotherhood of man. All this we affirm to be true of the popular church, and the popular worship of our land and nation - a religion, a church, and a worship which, on the authority of inspired wisdom, we pronounce to be an abomination in the sight of God. In the language of Isaiah, the

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graph LR
    YOU((YOU)) --- A[Religion in England and religion in America]
    YOU --- B[The present]
    YOU --- C[Internal slave trade]
    B --- D[What to the slave is the Fourth of July?]
    B --- E[Comparing predecessors with current people]
    D --- F[When he explain the meaning of July 4]
    D --- G[When he remind the audience of keeping the brave singers of Declaration of Independence]
    E --- H[Listing what the audience said]
    E --- I[Calling the audience to feel "America regains without a rival"]
    C --- J["the American slave trade"]
  
```

于是，接下来，我会想教学生采用这种语料库辅助的方法来再做一次问题的探究，在今后的泛读和文学教学设计方面结合语料库来开展实践教学。

总之，技术的定位是多样的，如果有了这样的结合，我认为它不只是工具了，是真正加强了学生的英语学习，不仅是在词汇拓展方面，在阅读、写作、语言意识、自主学习探究等多方面都会有积极的作用。于我的感受而言，没有教学中解决不到的问题，是功夫还不到，是教师的专业发展还需进一步推进。在追求真理的路上，鼓励自己永葆好奇，永葆谦逊，孜孜不倦！

再次感谢贵校提供的学习机会！获益匪浅！希望得到专家的指导，获得进一步提升！

成都师范学院

杨静

2020/5/29

Part V: Reference

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Part VI: appendix

1.拓展阅读材料:

What to the Slave is the Fourth of July?

Frederick Douglass

July 5, 1852

(What follows is an abridged version. Abridged by Janet Gillespie, Director of Programming, Community Change. The complete text may be found at: <http://masshumanities.org/programs/douglass/>)

2.我在真实课堂讨论的讲稿

What to the Slave is the Fourth of July?

“What to the Slave Is the Fourth of July?” The Fourth of July is a time in which Americans can celebrate their independence and freedom. In 1852, Frederick Douglass delivered a speech titled, “What to the Slave is the Fourth of July” at the Rochester Ladies’ Anti-Slavery Society in Rochester, NY. Douglass, a former slave, was invited to speak on July 5th. Douglass uses this opportunity to voice a major concern of his- the abolition of slavery.

Frederick Douglass passionately argues that to the slave, and even to the freed African American, the Fourth of July is no more than a mockery of the grossest kind. Douglas uses many rhetorical strategies to convey his powerful emotions on the subject.

① **In the beginning** of his speech, he **separates** himself from **White America** and those who celebrate the Fourth of July. Douglass prolifically uses the terms “**you**” and “**me**”, “**us**” and “**them**”, to stress the fact that this **holiday is of a double-meaning**, and for his people it is a day of mourning, while for the rest of them, it is a day of blind joy.

Douglass **begins by** asking a series of **rhetorical questions**. He refers to “**that**” Declaration of Independence, instead of “**the**” Declaration of Independence, to stress the **separation** between his people and those who are not oppressed. In the next paragraph, he continues to ask rhetorical questions. **The purpose of** all these questions is to give the audience the perspective that what is suggested is not truly so. He does this by describing freedom as “yours” instead of “ours”: “It is the birthday of your National Independence and of your political freedom”.

Douglass is correct when he says this because it really is not his day. He was a former slave and thousands of African Americans still desired independence from their owners. It is brilliant of him because this technique holds the attention of his listeners. Douglass reminds his audience of what their **forefathers** fought for – freedom.

Douglass states “Our **forefathers still fought for their freedom** and their ultimate goal was revolution. To the slave, the Fourth of July is just another reminder of the hypocrisy of this day” (506). Douglass firmly believes that Americans need to take action. He emphasizes that America and its freedom do not belong to him since slavery is still in effect.

Commented [1]: 道格拉斯在讲话中热情地辩称，对奴隶，甚至对获释的非裔美国人来说，七月四日不过是最粗鲁的嘲笑，他使用许多修辞手段来传达他对主题的强烈情感。

Commented [2]: 道格拉斯大方地使用了“你”和“我”，“我们”和“他们”这两个词来强调这一假期是双重意义的事实，对他的同胞来说，这是哀悼的日子，而对于白人来说，这是盲目的喜悦的一天。

Commented [3]: 道格拉斯首先提出了一系列的反问。他指的是“那个独立宣言”，而不是“这个独立宣言”，以强调他的同胞与未受压迫者之间的区别。

Commented [4]: 道格拉斯这样说是正确的，因为那实际上不是他的日子。他曾经是奴隶，成千上万的非洲裔美国人仍然希望摆脱其主人的独立。他之所以出色，是因为这种技巧引起了听众的注意，使他的听众想起祖先为之奋斗的原因就是自由。

Commented [5]: 道格拉斯认为他们的先辈们仍然为自己的自由而战，他们的最终目标是革命。对于奴隶来说，七月四日只是提醒这一天的虚伪。道格拉斯坚信，美国人需要采取行动。他强调，由于奴隶制仍然有效，美国及其自由不属于他。

By describing the disparities between Blacks and Whites, he provides his audience with good reason to convince their husbands, brothers, or sons to vote against slavery. His goal was to raise awareness of this abominable crime against humanity.

② **Later** in his speech he includes himself when he says ‘**our**’ to show how they need to **work together** to provide hope and initiate change. Douglass’ speech may not have made an immediate impact on abolishing slavery, but it did increase the cognizance of it. About fifteen years later, slavery was abolished. Through raising awareness and having hope, anything can be accomplished.

To sum up, Douglass’ most convincing points are when he uses language to separate himself from America’s most patriotic holiday, and how he later uses pronouns to unite with his audience to give America a sense of hope for change.

Commented [6]: 通过描述黑人和白人之间的差距，他为听众提供了说服他们的丈夫，兄弟或儿子投票反对奴隶制的充分理由。他的目标是提高人们对这一可恶的危害人类罪行的认识。

Commented [7]: 在演讲的稍后部分，当他说“我们”时，他将自己包括在内，以表明他们需要如何共同努力以提供希望并发起变革。道格拉斯的讲话可能不会立即对废除奴隶制产生影响，但确实增加了人们对奴隶制的认识。

Commented [8]: 总之，他使用语言将自己与美国的国庆日区分开来，以及后来他如何利用代词与听众团结在一起，给美国带来了改变的希望。