

08 Theses and Dissertation Revisions, before and after, 68788.docx

*This is part of an exchange I had with a person writing their thesis at a European University. I worked with them over a period of three months to improve their writing style. The total client cost was 4,000 Y.*

*This is one of our communications.*

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In your cover email you write:

My supervisor said that I need to pay attention to some English problems, including: "word classes & other grammar issues, semantic layers of certain notions (undermine, understate, fetish, disembedded, exhibitionism)". I've corrected the chapter once by myself, and changed all the words she mentioned. Please at a look at it, and see if anywhere still need to be corrected, or improved.

=====

I don't know how much I can help you with 'semantic layers' unless this term is defined. What is meant by Word classes? Nouns, pronouns, agreement? Your writing definitely has an "American style" post-modern accent to it which, in my opinion, is distracting but that may be the style. I don't know about how \*\*\* university works.

These sound like more than simple editing and more along the lines of some problems either with the argument or how the argument is stated. I need a little more guidance on what this means.

If these are examples of what needs fixing "(undermine, understate, fetish, disembedded, exhibitionism)" then I think what the supervisor is telling you that you are using certain, technical terms incorrectly and I don't quite know what to say. Those are not 'English' problems as much as reasoning and argumentative problems and whether you are using the terms in this area of study correctly.

I'll take a stab at grammar and sense but 'semantic layers' may be beyond me as I don't know what is meant. Can you give an example?

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Chapter 4. Self-exhibition, individualization and subjectivity	
	begin 10 July 0810 word count =16,000
Chinese mainstream culture	In its social rhetoric, Chinese mainstream culture privileges

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privileges in social rhetoric the collective over the individual.	the collective over the individual.
The influential classical thoughts on social norms and morality, such as Confucianism, claim a ranking structure of country- family-individual in the social order, in which the collective interest has priority over that of the individual.	Too long break into two sentences. The structure of the sentence is a Chinese structure. Classical thought on.... The collective interest...
The individual should abide by his rights and obligations, obey the disciplines and norms belong to his position in the collective and keep his personal interest being understated.	“abide” does not ‘fit’ with rights. One has rights. One exercises rights. One respects the rights of other. == The individual should exercise his rights and fulfill his obligations and adhere to the disciplines and norms <b>belong of</b> his position in the collective. He should not emphasize his personal interests. <b>(or belong “to” ?)</b>  ---- My philosophical comment.. This is a prescription for a slow spiritual and emotional death. Living someone else’s life never works. As Jimi Hendrix said “I’m the one that has to die when it is time for me to die, so let me live my life the way I want to.” The notion of the collective almost always doesn’t mean collective it means another individual or group’s interests are benefitted at your expense. If someone insisting that you do something is unwilling to do the same thing then they have no ‘skin in the game’ and needn’t obeyed. end of philosophical comment.
Such traditional rhetoric of collective-individual order has its influence on cinema.	This traditional instruction on the collective-individual order has influenced cinema.
All seems to agree that Chinese cinema privileges collective interest to that of the individual.	All seem to agree that Chinese cinema privileges collective interests over individual interests.
Because the personal value is determined by his or her social identity in Chinese society, individuals in films from the 1920s are almost always designed as unautonomic entities, which are defined by their family,	this is quoted material and hence I will only note that “unautonomic” sounds very non-standard. A native speaker, wishing to be understood, would say: “A person’s value is determined by his or her social identity in Chinese society. Individuals in films from the 1920s are almost always presented as lacking autonomy and agency. They are defined by their family, social and national regulations and requirements. They are constitutionally

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social and national regulations and requirements. They cannot take their destiny in their own hand and resolve personal problems.	unable take their destiny in their hands and resolve personal problems.”
With socialist film examples, Chris Berry also states that Chinese cinema, on one side, negatively codes any boldly expression of individual interest, on the other side, concerns more on “the group and its maintenance in a play of separation and reunion”, rather than the subject-object play as that in the classic American cinema.	There are 53 words in this sentence which is about 25 too many. Rewrite: Chris Berry, discussing socialist films, argues that Chinese cinema negatively codes any bold expression of an individual’s interest. He noted that “the group and its maintenance in a play of separation and reunion”, rather than the subject-object play as that in the classic American cinema. <b>This second sentence lacks subject and verb.</b> <b>How about:</b> He noted that <b>Chinese cinema concerns more</b> “the group and its maintenance in a play of separation and reunion”, rather than.....
He claims then “an anti-individualistic aesthetic, contrary to the Western paradigms”, in Chinese cinema.	I do not understand your use of the word ‘then’.  He argues that in Chinese cinema, there is “an anti-individualistic aesthetic, [that is] contrary to the Western paradigms.”
Yau and Berry’s arguments can be proved by numerous examples in Chinese cinema.	Yau and Berry’s arguments are supported by numerous examples in Chinese cinema.
These examples show the individual being embedded in social context, and controlled by powers and disciplines of different collective catalogs such as the state, class, community and family.	These examples show individuals as embedded in the social context, and controlled by the power and disciplines of different collective categories such as the state, class, community and family.
If individuals sacrifices their personal interests on the benefit of the collective, they will be generally positive configured in the text.	subject verb agreement. “If individuals sacrifice their personal interests... incorrect preposition “to benefit the collective poor wording “they will generally be depicted positively in the text.”
This is exemplified by the film Old well.	“Chinglish” taking Chinese forms directly into English. “Old is an excellent example of this phenomenon.”
The protagonist Sun Wangquan benefits the collective through a series of self-sacrifices: he gives up his true love for his family,	non-standard usage and/or incorrect verb form and/or unclear  “The protagonist Sun Wangquan benefits the collective

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jumps a dry well to protect it for the village and donates family property for digging well.	through a series of self-sacrifices: he gives up his true love for his family, jumps INTO a dry well to protect it for the village and donates family property for A COMMON well.  I do not understand “jumps a well” it needs further explanation or description. the phrase ‘go jump in a well’ is an idiomatic phrase in English meaning the person has nothing of importance to say and should be quiet. ===== Reply: Jump into a dry well: In the film, two villages fight for an old well’s proprietorship. The people from one village want to fill in the well with stones, when they cannot get the exclusive proprietorship. Wangquan, from the other side, jumps into the well to protect it from being filled, and was seriously injured.
At the end of the film, his achievement with other youths of making the first mechanical well is carved in a monument of the village with their names unmentioned.	incorrect preposition “By the end of the film, Chinglish, incorrect plural “This accomplishment, done with other youth, of constructing the first mechanical well is memorialized on a village monument which does not even include their names.
On the contrary, if an individual struggles for his personal freedom which exceeds the expectations or moral permissions of the collective, though legally, it is coded generally negatively and results in various personal tragedies.	Non-standard use, preposition, poor possessive forms  In contrast, if a person struggles for his, or her, individual freedom in a way that goes beyond the collective’s expectations, or moral permission, even though legal, that struggle will generally be negatively coded and bring personal tragedy.
However, just as Berry’s statement shows, the notion of “anti-individualistic aesthetic” of Chinese cinema is attributed an opposite position to Western cinema, which, on the contrary, privileges the individual in its rhetoric.	Chinglish, preposition,  Berry argues that Chinese cinema reverses Western cinema’s judgment which privileges the individual. Thus, Chinese cinema has an “anti-individualistic aesthetic”.
My point is, if we put this structural comparison between these two cinematic systems aside, we can still	Chinglish Setting aside this structural comparison between the two cinematic systems, we still find in Chinese cinema a vitality to an individual’s defiance against the collective.

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discover the vitality of individual defiance against the collective in Chinese cinema.	
This individual defiance was overshadowed by the current academic emphasis on collective rhetoric, which simplifies the contingent readjusting connection between the individual and the collective, and neglects the increasing presentations of individualities and the reflected social process of fast-paced individualization.	There are 40 words in this sentence too long. It's meaning is lost due to length. What happens is that in long sentences you combine multiple tenses in 'inharmonious' ways. was = past tense simplifies= present tense neglects = present tense 'and the reflected social' should be 'reflects'  ===== reply This individual defiance is overshadowed by the then-current academic emphasis on collective rhetoric. The collective rhetoric simplifies the contingent readjusting connection between the individual and the collective, and neglects the increasing individual representations and the fast-paced social individualization which is reflected in cinema.
The 1980s is an important period for the cinematic narration transferring from dominant collective rhetoric to increasing individual representations.	non-standard preposition  The 1980s is an important era in cinematic narration during which the dominant rhetoric favoring the collective changes into one that includes an increasing number of individual representations.
Since individualization takes place in China in a significant speed during the 1980s, the films of this period spend noteworthy notices on the individual's struggle for personal rights and interests in a collective society, and consequential intensive tensions between the individual and the collective.	44 words too long which results in lack of clarity which would not exist if you made this into 2 or 3 sentences.  non standard preposition, non-standard clause order  ===== reply Individualization takes place in China in a significant speed during the 1980s. Films of this period spend noteworthy notices on the individual's claims for personal rights and interests in a collective society, as well as intensive tensions between the individual and the collective.
An investigation on this phenomenon can offer many additions to the generalized thesis on the collective rhetoric in Chinese cinema above.	preposition, tense  Investigating this phenomenon provides much useful evidence supporting the general thesis regarding rhetoric on the collective in Chinese cinema.  ===== reply

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	<p>How is: Investigating this phenomenon provides much useful evidence to restore the present generalized thesis regarding rhetoric on the collective in Chinese cinema. (The current thesis regarding collective rhetoric is too generalized. My analysis is not to support it , but to correct it.)</p> <p>My analysis supports the following conclusion:</p>
Individualization and cinema	
The rise of the individual and the consequential individualization of the society is an important and profound character of modernity	replace ‘character’ with either aspect or facet
As Giddens dissects, modernity is characterized by institutional reflexivity, the reorganization of time and space, and the expansion of disembedding mechanism – “mechanisms which prise social relations free from the hold of specific locals, recombining them across wide time-space distances.”	replace ‘dissects’ with something else. Frogs are dissected. He is either observing, or commenting, or noting
Either developed by market economy as the case in the West, or sponsored by state as the case in China, individualization constitutes to the most important disembedding mechanism, or model, of de-traditionization.	<p>‘either’ is confusing. Replace with “whether” Whether developing out of the market economy as in the West, or being sponsored by the state as in China, individualization constitutes the most important disembedding mechanism, or model, of de-traditionization. probably de-traditionalization. An ugly word.</p> <p>Generally this sentence is very pomo. And should be ‘de-pomoized’ by being broken into two sentences and simplified in order to more easily reveal what you mean.</p> <p>Individualization, whether market-based, as in the West, or state-based, as in China, is the most powerful force for uprooting, disrupting, and destroying, traditional social structures.</p> <p>===== reply With “pomo”, you mean “post-modern”?</p>

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	Yes. I think it is a horrid sentence that prevents any attempt to understand whatever point you are trying to make. If writing isn't about revealing information then what's the point.
According to Ulrich Beck, individualization process includes three moments: the disembedding of the individual from the previous all-encompassing social constraints such as family, kinship, community, gender and social class; lose of traditional stability in respects to knowledge, believe and leading norms; reintegration to a new form of social connection, in which the meaning finally turns to its opposite side.	This sentence is 59 words long. Sentences should contain one or two main ideas. Either break it up or make it a list.  Beck holds that individualization consists of three moments: 1. 2. 3.
Beck points out that individualization has two dimensions: objective dimension, such as living condition and social reform, and subjective dimension, which includes self-identity and consciousness.	Beck further argues that individualization has two dimensions: 1. 2.
In the former dimension, the relation between the individual and the society undergoes a categorical shift , and the latter dimension refers to a motivated process of re-defining self-identity, aside from the born one, as Zygmunt Bauman states: <b>What the idea of "individualization" carries is the emancipation of the individual from the ascribed, inherited and inborn determination of his or her social character: a departure rightly seen as a most</b>	too long, incorrect usage of an article,  In the first dimension, the relation between the individual and society undergoes a categorical shift .  The second dimension is a motivated process of <b>self redefinition self</b> which puts aside the self one was born as.  Bauman argues that "individualization" is self-emancipation of the individual from an ascribed, inherited and inborn social character. This departure is rightly seen as the most conspicuous and seminal feature of modernity.

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conspicuous and seminal feature of the modern condition.	
To put it in a nutshell, “individualization” consists in a transforming human “identity” from a “given” into a “task” – and charging the actors with the responsibility for performing that task and for the consequences (also the side-effects) of their performance..... Modernity replaces the determination of social standing with a compulsive and obligatory self-determination.	<p>This reads very much like a rough draft ..... = missing words</p> <p>there are 53 words in this sentence.</p> <p>this also reads like a definition and smells like possible plagiarism. Are you quoting some source? Are you paraphrasing a source? If so then cite it. compulsive and obligatory have the same general meaning in the sense of involuntary.</p> <p>=====</p> <p>reply Actually, the paragraph between “Zygmunt Bauman states” and “self-determination” (in red) is a direct quote from Bauman. I present it in an independent paragraph with a smaller letterform. All the quotation signs such as letterform, quoting number, footnote, are gone in this formula. But you have helped me to make this quoting paragraph shorter.</p>
In Chinese case, individualization as a social process began after the importation of the Western discourse of individualism in the early 20th century.	<p>Chinglish.</p> <p>In China, individualization first appears in the early 20<sup>th</sup> century appearing after the West’s individualism discourse arrived.</p> <p>=====</p> <p>reply Two “appear”? How is: Individualization first emerges/begins (?) in the early 20<sup>th</sup> century appearing after the West’s individualism discourse arrived.</p>
Instead of being involved in the process of forming an industrial society as in the west, the process of individualization in China was combined with that of creating a modern independent nation-state.	<p>Chinglish.</p> <p>SVO Individualization in China combined with nation and state-building unlike the West where it grew out of industrialization.</p> <p>I am going to stop here. This draft is inferior to your prior work. It feels like it is a rough rough draft. I suggest that you go through the rest of this document looking for very long sentences apply the rules I’ve presented here in above pages. I will wait to hear from you. We had a target date of 15 July. Is that a ‘drop dead’ date or merely aspirational?</p>



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	ended 13 July 940
	Resume 15 July 644 a.m.
A retrospective to Chinese path of individualization, especially the case of the 1980s – one important period of the process – will be made for a better understanding of the individualization in cinema.	this sentence is out of order see below.
Three stages of Chinese individualization	<p>is ‘stages’ the right word? ‘periods’ or ‘era’ is better these are the ‘gaze’ of cinema isn’t a disease but evidence of choices made by filmmakers.</p> <p>‘individualization’ isn’t quite right nor is ‘collectivization’. A more standard form would be “the individual” or “the collective”</p> <p>but consider this:</p> <p>collective  kə'lektiv  adjective-done by people acting as a group: a collective protest.</p> <ul style="list-style-type: none"> <li>• belonging or relating to all the members of a group: ministers who share collective responsibility   a collective sigh of relief from parents.</li> <li>• taken as a whole; aggregate: the collective power of the workforce.</li> </ul> <p>noun-a cooperative enterprise.</p> <ul style="list-style-type: none"> <li>• a collective farm.</li> </ul> <p>DERIVATIVES collectively adverb, collectiveness noun, collectivity  kə,lek'tivitē,  käl,ek- noun</p> <p>ORIGIN late Middle English (in the sense ‘representing many individuals’): from Old French collectif, -ive or Latin collectivus, from collect- ‘gathered together,’ from the verb colligere (see collect1) .</p> <p>I was surprised to realize that ‘college’ and ‘collective’ have the same root.</p> <p>=====</p>

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	<p>The topic or focus or subject. The matter dealt with is the individual. 'individualization' is the process of becoming an individual, a solitary, a mono, a separate.</p> <p>=====</p> <p>reply What I mean is the three periods in this <i>process</i> of becoming an individual. The word "individualization" is already widely used in academic area. The most influential theorist in this arena is Ulrich Beck. Please see: <a href="http://www.sociologyencyclopedia.com/public/tocnode?id=g9781405124331_yr2012_chunk_g978140512433115_ss1-79">http://www.sociologyencyclopedia.com/public/tocnode?id=g9781405124331_yr2012_chunk_g978140512433115_ss1-79</a></p>
<p>Chinese path to individualization can be mainly divided into three stages: intellectual individualization in the early 20th century, "partial individualization" in Mao epoch and rapid individualization since the "Neo-Enlightenment" in the 1980s.</p>	<p>Is it the 'chinese path' or is it how Chinese films address</p>
<p>A retrospective to Chinese path of individualization, especially the case of the 1980s – one important period of the process – will be made for a better understanding of the individualization in cinema.</p>	<p>here is the proper location logically</p>