ARGUING WITH THE INTERTEXTUAL RESOURCES OF SAYINGS AND STORIES IN CHINESE OPINION ESSAYS

Recommendations from composition guidebooks published in Hong Kong

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Abstract

Using sayings and stories in Chinese argumentative essays or opinion essays (*yilunwen*) (e.g., as evidence) has been recommended in Chinese education systems, while this tradition has stimulated discussion in intercultural rhetoric literature, with the sayings and stories perceived as "typical Chinese rhetorical features" that are not expected in English argumentative essays (Wei, 2020, p. 3). To understand such features in situ in Chinese language education, we draw on the view of intertextuality as a social construction (Bloome & Egan-Robertson, 1993) and conceptualize sayings and stories as intertextual resources (Bazerman, 2004a) to be drawn upon in Chinese opinion essays following certain conventions. Through systematic searching and selection, we obtained a collection of 10 composition guidebooks published in Hong Kong and analyzed their recommendations for drawing on such intertextual resources in Chinese opinion essays in the Hong Kong Diploma of Secondary Education Examination (HKDSE). Employing a data-driven matrix analysis approach, we analyzed 230 extracts from the 10 guidebooks and teased out expected uses of intertextual resources: quoting sayings and incorporating stories to fulfill five rhetorical functions. By reference to curriculum mandates in Chinese language education in Hong Kong, we highlight the significance of the intertextual resources as carriers of Chinese culture that students are expected to identify with and point out the underlying purpose of using them to illuminate opinions on moral themes.

Keywords: Intertextuality; intertextual resources; argumentative writing; Chinese opinion essays; rhetorical functions; Hong Kong Diploma of Secondary Education Examination (HKDSE)

1.   INTRODUCTION

In Chinese rhetoric, drawing on classical sayings and historical stories has been traditionally recommended in Chinese writing, as illustrated by lines in *Wenxin Diaolong* (*The Literary Mind and the Carving of Dragons*), a comprehensive monograph on Chinese literary criticism written by Liu Hsieh in the Southern Qi dynasty: "in a factual allusion, one adduces a fact to support some generalization; and in a textual reference, one cites an ancient text to support a statement" ("據事以類義，援古以證今"); and "to cite old maxims to clarify general principles and to allude to sociohistorical facts to illustrate ideas" ("明理引乎成辭，徵義舉乎人事") (Hsieh Liu, 501-502/2015, p. 267). Accordingly, in contemporary Chinese argumentative writing, uses of words/sayings ("old maxims") and deeds/doings ("sociohistorical facts") have been encouraged, with the former being referred to as "theoretical evidence" ("理論論據"), and the latter as "factual evidence" ("事實論據") (Zhao, 1996). In other words, the sayings and stories one has learned across Chinese history can serve as evidence/proofs in Chinese argumentative essays.

The tradition of drawing on sayings and stories in Chinese argumentative writing has aroused discussion in English academic literature, specifically in a strand of intercultural rhetoric research in the past 40 years, with a focus on studying rhetorical differences between Chinese and English argumentative essays (e.g., Liao & Chen, 2009; D. Liu, & Huang, 2021; Matalene, 1985; J. Zhang, 2011). In particular, uses of classical sayings and historical stories in Chinese argumentative essays have been perceived as "typical Chinese rhetorical features" that are not expected in English argumentative essays and may receive negative evaluation by reference to the Anglophone standards (Wei, 2020, p. 3). Apart from comparing the Chinese and Western traditions, there has been a call for understanding the use of sayings and stories in Chinese argumentative writing within Chinese cultural context (Wei & Zhang, 2020). Our study to be reported in this paper responds to the call.

We highlight a connection between the tradition of drawing on sayings and stories in contemporary Chinese argumentative writing and a rhetorical device called *yongdian* (用典) (Luo, 2005). In accordance with Chinese literary scholars (Jiang, 2009; Yang, 2011; Yu, 2011) who connected *yongdian* with the notion of intertextuality, we draw on the notion of intertextual resources (Bazerman, 2004a) from English academic literature to conceptualize sayings and stories used in Chinese opinion essays. Intertextual resources are believed to be employed based on certain conventions established in a cultural group (Bloome & Egan-Robertson, 1993). To understand the expectations or conventions regarding using sayings and stories in Chinese opinion essays, we extend previous scholarship that sheds light on Chinese rhetorical traditions from analyzing instructional materials (e.g., Liao & Chen, 2009). Based on a collection of 10 composition guidebooks published in Hong Kong, we examined uses of sayings and stories as recommended by the books for writing Chinese opinion essays in Paper 2 of the senior secondary Chinese Language subject in the Hong Kong Diploma of Secondary Education Examination (HKDSE). Our

findings revealed recommendations for using intertextual resources (sayings and stories) to fulfill five rhetorical functions. Our study contributes to the intercultural rhetoric literature and has implications for teaching Chinese as a first or a second language.

In this paper, we use Chinese argumentative essays and Chinese opinion essays interchangeably to refer to the Chinese term *yilunwen* (議論文). The former better aligns with relevant intercultural rhetoric scholarship. The latter, translated by Kubota and Shi (2005), better reflects an emphasis on elaborating one's opinions on moral themes, which is typically expected in *yilunwen*, as will be explained below.

2.   LITERATURE REVIEW

2.1 The use of sayings and stories in intercultural rhetoric research on Chinese and English argumentative writing

Motivated by the need to teach English reading and writing to international English as a Second Language (ESL) students studying at Anglophone universities, a field of research called contrastive rhetoric, later referred to as intercultural rhetoric, emerged (Connor, 2004). Stemming from the idea that rhetoric "varies, from culture to culture" (Kaplan, 1966, p. 2), intercultural rhetoric researchers have aimed to compare rhetorical traditions across cultural contexts, to provide an understanding of non-English rhetorical features and traditions. A basic assumption in intercultural rhetoric is that the rhetorical conventions are culture-specific and L1 rhetorical conventions interfere with ESL writing (Kubota & Lehner, 2004).

Perceived as "typical Chinese rhetorical features" (Wei, 2020, p. 3), classical sayings and historical stories in argumentative writing have often been discussed in relation to their role as evidence, the deployment of logical reasoning, and inappropriate practices of source use. Firstly, both classical sayings and historical stories can play the role of evidence in Chinese argumentative writing, as specified in Chinese composition textbooks used in Taiwan (Liao & Chen, 2009) and demonstrated in essays written by Chinese students in *gaokao*, the national college entrance examinations in mainland China (D. Liu & Huang, 2021; J. Zhang, 2011). In cross-cultural educational spaces, however, the validity of using sayings and stories as evidence has been called into question. Quoting classical Chinese texts to support one's claim was recognized as a rhetorical transfer from Chinese L1 to ESL writing and was negatively evaluated by reference to Anglophone standards (Wei, 2020). Using historical stories as evidence in Chinese argumentative writing was resisted by American undergraduate learners of Chinese, as this contradicts expectations of English argumentative writing they learned in schools (Y. Liu & Du, 2018). To these English L1 students, such stories lack reliability and generalizability and thus cannot serve as convincing evidence (Y. Liu & Du, 2018).

Secondly, the use of sayings and stories has been related to the deployment of logical reasoning. Citing the abundance of classical sayings and historical stories found in the persuasive writings produced by her Chinese students, Matalene (1985), an American writing specialist, perceived Chinese rhetoric as being based on "appeals to history, to tradition, and to authority" (p. 800). By contrast, the Westerners "subscribe to Aristotle's dictum, 'state your case and prove it'" (p. 790), arguing "from premises to conclusions" through inductive or deductive reasoning (p. 800). According to You and Liu (2009), for Anglo-American essays, "formal logic is often divided into induction and deduction", with deductive reasoning involving stating a claim first before providing proofs, or the argument proceeding "from general to particular," while inductive reasoning goes the other way around (p. W47). Within this context, the Chinese tradition of using historical stories, or reasoning by historical examples, has been perceived as a form of inductive reasoning, which is believed to be preferred in Chinese rhetoric (e.g., Kirkpatrick, 1995; Kirkpatrick & Xu, 2012). Nevertheless, D. Liu and Gan (2019) argued that a preference for reasoning by historical examples does not serve as sound proof of a preference for inductive reasoning.

Thirdly, from an Anglo-American perspective, the use of sayings and stories in Chinese argumentative writing, often without source attribution, has been associated with inappropriate practices of source use (Liddicoat et al., 2008; Matalene, 1985; J. Zhang, 2011). Specifically, analysis of Chinese argumentative essays written by high school students in mainland China (J. Zhang, 2011) and Taiwan (Liddicoat et al., 2008) revealed a lack of source attribution for the sayings and stories cited, because they actually represent shared knowledge or cultural heritage. The sayings and stories are still recognizable to Chinese readers, even when not marked out by quotation marks or source attribution, as pointed out by Liddicoat et al. (2008). Nevertheless, "the Chinese way of citation" may be seen as plagiarism as it does not follow the Western style of citing references (J. Zhang, 2011, p. 77).

Given the discussion outlined above, it is not surprising that intercultural rhetoric scholars have called for a contextualized understanding of the use of sayings and stories in Chinese argumentative essays (e.g., Liddicoat et al., 2008; Wei & Zhang, 2020). It has been emphasized that features distinctive to Chinese writing should not be considered defective just because they diverge from Anglophone norms (Liddicoat et al., 2008), and that an in-depth understanding of the rhetorical implications of using sayings and stories would facilitate language learning and cross-cultural communication (Wei & Zhang, 2020).

2.2 The use of sayings and stories in Chinese rhetoric and argumentative writing education

In Chinese rhetoric, drawing on sayings and stories (in one's own writing) is a long-standing tradition. To illustrate, classical sayings and historical stories have been used in Chinese genres across historical periods. For example, a collection of 20

policy essays, the "oldest genre in the Chinese academy", with three written in the Western Han dynasty by Dong Zhongshu (ca. 179–104 BCE) and 17 written in the Northern Song dynasty by Su Shi (1037-1101) and Su Zhe (1039-1112), was found to contain 78 historical anecdotes (You & Liu, 2009, p. W43). The use of classical sayings and historical stories has been recognized as a rhetorical device called *yongdian* (用 典) (Luo, 2005), with the connotations explained in *Wenxin Diaolong* (*The Literary Mind and the Carving of Dragons*) written by Liu Hsieh in the Southern Qi dynasty (501-502) (Ge, 2009; Yu, 2011). Practices of *yongdian* are attributed to the spirit of valuing classical works, which often serve as the sources of sayings and stories; deploying the rhetorical device of *yongdian* in writing can achieve authoritativeness, gracefulness, and implicitness, and can help to support one's opinion (Luo, 2005).

In line with this rhetorical tradition, in contemporary times, the use of sayings and stories has been recommended in Chinese argumentative writing. Associations can be found with the three core elements of Chinese argumentative writing that have heavily influenced the instructional practices in Chinese education systems, including Hong Kong: claim (*lundian*, 論點), evidence/proof (*lunju*, 論據), and argument (*lunzheng*, 論證) (Cheung, 2019; Lam, 2011; Marton & the EDB Chinese Language Research Team, 2010). A Chinese Language textbook from Hong Kong highlighted their centrality (Wang et al., 2015, p. 15):

> An argumentative essay must include three basic elements: *lundian* (the authors' claims, standpoints, and views); *lunju* (evidence/proofs or examples used to support a claim); *lunzheng* (the process of using evidence to prove claims).

Consistent with the intercultural rhetoric scholarship noted above, sayings and stories are often promoted to be used as evidence, in particular, theoretical evidence and factual evidence, respectively (J. Li, 2012). Using sayings and stories to support claims involves deploying quotation and exemplification, two techniques/methods of argument paralleling five others in the textbooks: using metaphor, comparison, analogy, induction, and deduction (Wang et al., 2015, p. 15). As usefully pointed out by Lam (2011), quotation and exemplification may better be understood as writing techniques, while induction and deduction are two forms of logical reasoning. The latter pair of terms reflects an influence from Western logic. The Western influence was recognized in scholarly discussion in mainland China (e.g., Deng, 2002; Hua Liu, 2012) with the emergence of the three core elements (claim, evidence, argument) being traced to earlier monographs by influential Chinese educators (Chen, 1924; Xia & Liu, 1930; Ye, 1929) who introduced concepts from Western formal logic and applied them into Chinese argumentative writing. However, the transplantation of terms has led to mechanical instruction and has thus aroused criticism (Deng, 2002; Hua Liu, 2012; X. Pan, 2012).

To go beyond the mechanical instruction of the three core elements, Q. Pan (2016) advocated aligning with contemporary Western educational practices to develop students' logical reasoning abilities through argumentative writing, with informal logic (developed from the 1950s onward) used as guiding principles. Hua

Liu (2012), on the contrary, contrasting an emphasis on logical reasoning in the West with an emphasis on profound thoughts and moral virtues in Chinese argumentative writing, promoted the time-honored Chinese tradition that emphasizes elaboration on Confucian ideas, or thoughts and morality in argumentative writing (文以載道), with moral virtues being conveyed by sayings and stories. In this regard, the Chinese term *yilunwen* can be reasonably translated as Chinese opinion essays, because they typically require students to express their views on moral themes.

Despite the discussion and debate regarding the application of the three elements (claim, evidence, argument) into Chinese argumentative writing, accumulating materials or evidence has always been emphasized on the education front, especially in preparation for writing exams. In the context of secondary Chinese writing education, emphasis has been laid on the 'amount' and 'diversity' of the evidence (Zhao, 1996). Specifically, students need to collect a large amount of evidence originating from different historical periods and geographical regions (i.e., domestic and foreign regions) (Han, 2016). Classical sayings can be learned from works by historians and literati etc.; stories (including historical stories and current events) can be gathered from newspapers and news websites (Y. Zhang & Wang, 2021). The accumulated materials or evidence need to be drawn upon in ways that match the writing topics and claims (Dai, 2017; Han, 2016; J. Li, 2012). To prepare for writing exams, Chinese teachers have suggested various ways to sort out the materials or evidence one has collected, such as categorizing them by themes (e.g., patriotism, diligence, benevolence) (Zhao, 1996) and by topics (e.g., education and dream, tradition and innovation, self and others) (W. Liu, 2017). It can be seen that learning to use the materials embodies the purpose of elaborating on thoughts and morality through argumentative writing (文以載道) as emphasized by Hua Liu (2012).

3.   THEORETICAL BACKGROUND

In Chinese academic literature, literary researchers in studies on *yongdian* (用典) pointed out that the phenomenon of drawing on sayings and stories in writing is a form of intertextuality (Jiang, 2009; Yang, 2011; Yu, 2011), a term coined by the French scholar Kristeva in 1966 (see Kristeva, 1986). Intertextuality refers to "the explicit and implicit relations that a text or utterance has to prior, contemporary and potential future texts" (Bazerman, 2004b, p. 86). In writing, one may draw upon prior texts through deploying "techniques of intertextual representation", such as direct quotation and indirect quotation (Bazerman, 2004b, p. 88). For example, quoting Chinese classical texts in Chinese argumentative essays is practicing direct quotation, if the quotes are marked explicitly. One may also "incorporate" prior texts without marking them explicitly (Fairclough, 1992, p. 104). For example, drawing on stories in one's Chinese argumentative essays can be considered as incorporating source texts, if the source texts are not explicitly marked. Prior texts that can be drawn upon in the creation of new texts are conceptualized as "intertextual resources"

(Bazerman, 2004a, p. 63). In this sense, the sayings and stories collected from prior texts for use in writing Chinese argumentative essays are understood as intertextual resources.

Intertextuality is "socially constructed" within a cultural group (Bloome & Egan-Robertson, 1993, p. 304). Specifically, in a cultural group, there are certain expectations concerning what texts can be juxtaposed on certain occasions and how texts can be juxtaposed (Bloome & Egan-Robertson, 1993, p. 312). In other words, a writer is among others in a discourse community whose writing is influenced by the shared assumptions concerning what and how intertextual resources can be used (Porter, 1986). This theoretical perspective of intertextuality as a social construction sheds light on the use of intertextual resources in Chinese argumentative writing. Specifically, in Chinese argumentative writing, there are expectations or conventions regarding what types of texts count as relevant intertextual resources (e.g., classical sayings and historical stories) and how intertextual resources can be used (e.g., through certain techniques of intertextual representation to achieve certain rhetorical functions). In this study, we aim to understand such expectations or conventions by delving into a collection of composition guidebooks in Hong Kong to pull out the recommendations concerning how sayings and stories can be used in Chinese argumentative writing, i.e. as Bazerman (2004a) put it, how intertextual resources can be used rhetorically.

4. UNDERSTANDING THE USE OF SAYINGS AND STORIES AS INTERTEXTUAL RESOURCES IN CHINESE OPINION ESSAYS IN HONG KONG

Learning about classical sayings and historical stories has been involved in learning reading and writing in the Chinese Language subject, a core subject at the level of secondary education in Hong Kong, the special administrative region of the People's Republic of China. The curriculum framework delineated in *Chinese Language Curriculum & Assessment Guide (Secondary 4-6)* (i.e., Grade 10-12) (Curriculum Development Council & Hong Kong Examinations and Assessment Authority, 2021, p. 5), specifies the mission of Chinese language education: Students are expected to acquire knowledge related to nine learning areas (i.e., reading, writing, listening, speaking, literature, Chinese culture, virtue and emotion, thinking, and self-learning), develop common competencies (e.g., to communicate and create), and cultivate positive values and attitudes.

In the realm of reading, the essence of Chinese culture is believed to be reflected in Chinese classical texts (Leung, 2020), which contain classical sayings and historical stories. A series of Chinese classical texts have been assigned as compulsory reading materials to be examined in the reading paper of the HKDSE (Ho, 2021). The purpose of assigning reading passages is to develop students' literacy with an emphasis on Chinese culture, literature, and virtue and emotion (Yuk-Yung Li, 2019). There are three learning aims of the assigned reading materials: 1) memorize the fine parts of classical works, 2) understand the main ideas, and 3) master the literary and cultural

connotations (Yuk-Yung Li, 2019, p. 92). To enhance the understanding of Chinese culture through learning Chinese classical sayings, the Education Bureau launched a campaign, displaying sayings at various spots, including bus exteriors (Leung, 2020).

In the realm of writing, the sayings and stories learned through reading can be deployed as intertextual resources in Chinese opinion essays in the writing paper of the HKDSE. As emphasized in the assessment criteria in the HKDSE examination reports (e.g., Hong Kong Examinations and Assessment Authority, 2020), "drawing on famous sayings or stories in ancient and contemporary times enhances persuasiveness" ("如能引用古今名言或事例闡述，則更具說服力") in Chinese opinion essays (p. 58).

To understand expected uses of sayings and stories as intertextual resources in Chinese opinion essays in Hong Kong, we intended to delve into a collection of Chinese composition guidebooks available in the local market, as they tend to provide detailed recommendations about using sayings and stories to prepare students for the writing exams. It is believed that such a collection of composition guidebooks would reflect conventions regarding how intertextual resources can be used in Chinese opinion essays in this cultural context. Our study aimed to answer the following research question: What uses of intertextual resources (sayings and stories) are recommended for writing Chinese opinion essays in the HKDSE?

5.   METHODS

To answer the research question, we conducted careful searching and selection, targeting both the emerging online book-selling platforms and the traditional "upstairs bookstores" in Hong Kong (Liang, 2014). The searching started from visiting online libraries of our home institution, websites of Hong Kong Public Libraries, and one online bookstore called Notesity, which introduced itself as the biggest online educational bookstore in Hong Kong. To identify books on writing Chinese compositions, we entered the following Chinese query terms: 中學生中文作文 (secondary school students' Chinese compositions), 中文寫作 (Chinese writing), and 香港中學文憑考試中國語文作文 (HKDSE Chinese Language compositions). To continue the searching process, we explored the local market after consulting nine college students who participated in the HKDSE in the past few years. They shared sites to look for composition guidebooks. Altogether, we visited three libraries and six bookstores. To capture a comparatively comprehensive list of titles available in the local market, we recorded all the composition books written in Chinese that we found at these sites. The search enabled us to identify 183 books.

We examined the 183 titles and excluded many of them that were not related to Chinese composition (e.g., Chinese translations of books in other languages). We browsed through prefaces and content pages of potentially relevant books, further excluding books on writing Chinese essays in other contexts (e.g., mainland China, Taiwan). A total of 23 books targeting local secondary school students to prepare them for the HKDSE Chinese Language Paper 2 (Writing) were either purchased or

borrowed. A final list of 10 composition guidebooks was selected, after excluding two books not for the senior secondary level, three books on writing other genres (e.g., Chinese narrative essays), one book with modest information on Chinese opinion essays, and seven books without exemplar texts or comments on exemplar texts.

The focal collection of 10 books with exemplar texts and comments formed the basis of our textual dataset (see Table 1). Titles of the 10 books are presented in Appendix A. Qualifications of the writers were indicated in the books, typically in the biographical sketches and prefaces. The authors were introduced as an academic, teachers, private tutors, columnists, and school graduates who have received high scores in the HKDSE Chinese Language exams. Sing et al. (2019) and Sing (2021) are two exceptions that do not provide specific introductions to the authors.

Table 1. A profile of the 10 composition guidebooks constituting the dataset

Composition guidebooks	Content extracted for analysis	No. of Chinese characters of the extracted text segments
Au Yeung et al. (2018)	guidelines, exemplar texts, comments on the exemplar texts	7,494
Chan (2019)	guidelines, exemplar texts, comments on the exemplar texts	3,167
Cho (2019a)	guidelines, exemplar texts, comments on the exemplar texts, exercises (with keys)	2,589
Cho (2019b)	guidelines, exemplar texts, comments on the exemplar texts, exercises (with keys)	19,932
Hui et al. (2017/2020)	exemplar texts, comments on the exemplar texts	9,379
Po (2019)	guidelines, exemplar texts, comments on the exemplar texts	2,167
Sing et al. (2019)	exemplar texts, comments on the exemplar texts, exercises (with keys)	10,158
Sing (2021)	guidelines, exemplar texts, comments on the exemplar texts	5,228
Tse (2015)	guidelines, exemplar texts, comments on the exemplar texts	4,214
Yuen (2015)	guidelines, exemplar texts, comments on the exemplar texts	3,388
		67,716 (in total)

The 10 books were carefully examined to identify lines, sections, and paragraphs about using intertextual resources for writing Chinese opinion essays in the HKDSE. Such content was found in guidelines, exemplar texts (sentences, paragraphs, or complete essays), comments on the exemplar texts, and exercises (with keys). The text segments consisting of these parts were typed up and imported into NVivo 14 for analysis. Table 1 presents the number of Chinese characters of the text segments extracted from each book, which amounts to 67,716 in total.

The text segments were analyzed using a "data-driven" approach, with an aim to pull out meanings from the data without the influence of preconceptions (Gibbs, 2007, p. 44). Specifically, in accordance with how the content was structured in the composition guidebooks, the text segments were broken into extracts, with each one serving as a unit of analysis, typically consisting of guidelines plus exemplar texts or exemplar texts plus comments. We identified 230 extracts concerning uses of sayings and stories. Using the "Code in Vivo" function of NVivo 14, we turned the original words and phrases from the extracts into first-level codes. Based on close reading and analysis of the extracts, we subsumed the first-level codes under two higher-level categories we developed, which describe the techniques of presenting intertextual resources as implied in the extracts: "quoting sayings" and "incorporating stories" (see the first row of Table 2). In other words, the 230 extracts broke into two groups, with 106 recommending quoting sayings and 124 recommending incorporating stories, although the techniques of quotation and incorporation were not always explicitly instructed. In this process, we found that the extracts mostly emphasized drawing on intertextual resources to fulfill rhetorical functions, with the exception of 15 cases where rhetorical functions were not mentioned. Specifically, the books encouraged students to fulfill rhetorical functions by quoting sayings and incorporating stories, which were typically recommended in guidelines and comments, with demonstration in exemplar texts. In this way, the books prepared students for the exam, as they aimed to do. Notably, the books highlighted the connection between intertextual resources and rhetorical functions in different ways, such as using underlines, different colors, and text boxes, which in turn facilitated coding, as the connection was marked explicitly (see Appendix B for an example). To map out such connections, the first author conducted matrix analysis (Averill, 2002) to describe expected ways of drawing on intertextual resources to fulfill rhetorical functions as suggested in the focal collection of composition guidebooks. Subsumed under the two higher-level categories were five categories of rhetorical functions in relation to argumentation: "introducing the topic", "expressing an opinion/claim/thesis statement", "presenting a rebuttal/controversy", "supporting a claim", and "drawing a conclusion or restating the claim". The extracts were tallied, with each one elaborating on quoting sayings or incorporating stories to fulfill a certain rhetorical function. For example, the extract in Appendix B was coded as 'quoting sayings to support a claim' and counted as one of the 48 extracts in Table 2.

The first author maintained communication with the other two authors during and after the coding process. Two months later, the first author re-examined the coding results and achieved an intracoder reliability of 94.3%. Results of the analysis of 230 extracts are presented in the matrix in Table 2, which are believed to reflect the conventional ways of drawing on intertextual resources to fulfill rhetorical functions in Chinese opinion essays in the context of Hong Kong. The categories shown in the matrix serve as the headings and subheadings in the findings section.

Table 2. Ways of drawing on intertextual resources to fulfill rhetorical functions in Chinese opinion essays: Recommendations in 230 extracts from the 10 composition guidebooks

Rhetorical functions	Quoting sayings (106)	Incorporating stories (124)
Introducing the topic (22)	18 (17.0%)	4 (3.2%)
Expressing an opinion/claim/thesis statement (15)	13 (12.3%)	2 (1.6%)
Presenting a rebuttal/controversy (11)	6 (5.7%)	5 (4.0%)
Supporting a claim (154)	48 (45.3%)	106 (85.5%)
Drawing a conclusion or restating the claim (13)	10 (9.4%)	3 (2.4%)
Not mentioned (15)	11 (10.4%)	4 (3.2%)

6. FINDINGS

As usefully noted by Cho (2019b), one of the composition guidebook authors, the materials that can be drawn upon in Chinse opinion essays are "all-encompassing" ("包羅萬有"), covering a wide range of sayings and stories (pp. 33-35), as will be illustrated below with extracts from all 10 books. All the references cited in this section are among the 10 books, except Bazerman (2004b) and Fairclough (1992), which are cited to refer to the intertextual techniques of quotation and incorporation of source texts.

6.1 Quoting sayings to fulfill rhetorical functions

All 10 composition guidebooks recommended quoting sayings when writing Chinese opinion essays, as found in 106 extracts. Such materials have been termed as "words/sayings as examples" ("語例") (Au Yeung et al., 2018; Chan, 2019; Cho, 2019b; Sing et al., 2019; Sing, 2021; Po, 2019; Tse, 2015). Although the intertextual technique of quotation (Bazerman, 2004b) was not always explicitly emphasized, the sayings drawn upon in exemplar texts were always presented in the form of direct quotes, with quotation marks (i.e., 「」 as in traditional Chinese characters).

According to the guidebooks, sayings worthy of being quoted can come from a wide array of sources, and in some cases, the original sources are not traceable. The guidebooks referred to such sayings as "famous sayings" ("名言", "名句") (Chan, 2019; Cho, 2019a, 2019b; Hui et al., 2017/2020; Tse, 2015; Yuen, 2015), "famous sayings from famous people" ("名人名言", "名人之句") (Au Yeung et al., 2018; Cho,

2019b; Po, 2019), and "old sayings" ("古語") (Cho, 2019b; Hui et al., 2017/2020; Sing et al., 2019). The sayings may come from classical works, such as *The Analects of Confucius* (《論語》) (Yuen, 2015); they may also come from people in different historical periods, such as Laozi and Xunzi in ancient times (Sing et al., 2019). Instead of elaborating on what kinds of sayings are relevant or eligible, the guidebooks gave more weight to fulfilling rhetorical functions by quoting sayings, as to be detailed below.

6.1.1   *Quoting sayings to introduce the topic*

Among the 106 extracts about quoting sayings, 18 extracts (17.0%) from eight composition guidebooks indicated that quoting sayings can fulfill the rhetorical function of introducing the topic in Chinese opinion essays (Au Yeung et al., 2018; Cho, 2019a, 2019b; Hui et al., 2017/2020; Sing et al., 2019; Sing, 2021; Tse, 2015; Yuen, 2015). It was recommended that students quote sayings to fulfill the function of leading into/introducing (Cho, 2019b; Hui et al., 2017/2020; Tse, 2015) or sticking to the given topic (Au Yeung et al., 2018; Sing et al., 2019).

For example, Sing (2021) recommended "the method of leading into the topic by quotation" ("引用入題法") (p. 6). Sing (2021) provided guidelines highlighting that "starting [an essay] with famous, ancient people's words can gain a head start. To use this method, one must accumulate enough [sayings]. The scope of quotation includes famous people's quotes, poems, idioms (proverbs, riddles, maxims, etc.), and ancient principles, etc." Following the guidelines, Sing (2021) presented one exemplar paragraph consisting of the following two sentences:

> 一般人以為「以牙還牙，以眼還眼」是待人處世的「公平」之道，於我而言，這種「公平」只屬較低的層次。我認為孔子所倡導的「以德報怨」的待人之道，才是更高尚的情操。
>
> It's commonly believed that "a tooth for a tooth, an eye for an eye" is the "fair" way to get along with others. To me, this kind of "fairness" stays at a lower level. I think "requiting resentment with kindness" advocated by Confucius is more noble.

Sing (2021) highlighted that two quotes were included in this exemplar paragraph, which thus demonstrates "the method of leading into the topic by quotation", although the writing topic was not presented in this short paragraph.

6.1.2   *Quoting sayings to express an opinion/claim/thesis statement*

It was found in 13 (12.3%) extracts from six books that quoting sayings can help to express an opinion/claim/thesis statement (Au Yeung et al., 2018; Chan, 2019; Cho, 2019b; Hui et al., 2017/2020; Po, 2019; Tse, 2015). To illustrate in their terms, these books suggested quoting famous sayings to "establish the claim" ("確立論點") (Cho, 2019b, p. 117) or to "bring out the claim" ("帶出論點") (Po, 2019, p. 99).

Hui et al. (2017/2020) emphasized this in an exemplar essay on the topic of sunlight and shadow. At the end of the first paragraph, one saying was quoted (p. 149):

> ……其實陽光與陰影的意念，正正提醒了我們一個重要的處世態度——「苦樂全在主觀的心，不在客觀的事。」

> … The notions of sunlight and shadow remind us of an important attitude towards life that "bitterness and happiness lie in the subjective mind, not in the objective things".

Hui et al. (2017/2020) explained the rhetorical function realized here: "quoting a famous saying from Liang Qichao to express the central idea of the essay" (p. 149).

6.1.3   Quoting sayings to present a rebuttal/controversy

It was found in six (5.7%) extracts from three books that quoting famous sayings can help to present a rebuttal or controversy (Chan, 2019; Sing et al., 2019; Sing, 2021). Sing et al. (2019) and Sing (2021) both indicated that one can present a "rebuttal" ("駁論") by quoting sayings, while they were less explicit in terms of what to refute (e.g., the claim, evidence). Chan (2019) specified that quotes can be used to present controversy between different opinions/claims (p. 162).

Specifically, Chan (2019) provided guidelines emphasizing quoting sayings as "the most explicit way to present controversy", especially with the sayings being "abstract, academic, and philosophical viewpoints, which have often been discussed in classics" (p. 159). According to Chan (2019), "quoting such sayings can showcase standpoints of different schools; involving authoritative figures in the discussion also makes the topic more valuable". Chan (2019) illustrated this with the following exemplar texts, suggesting that "one may write like this, for example" (p. 159):

> 「孟子說『人性本善』，荀子卻謂『人性本惡』，人的本性如何，是歷代思想家關注的問題……」

> "Mencius said that 'the human nature is inherently good' while Xunzi said that 'the human nature is inherently evil'; what human nature is has been a question that has concerned thinkers of all ages…"

6.1.4   Quoting sayings to support a claim

Among the 106 extracts, 48 (45.3%) extracts from all 10 books recommended quoting sayings to fulfill the rhetorical function of supporting a claim.

Eight books explicitly stated that quoting sayings can help to support a claim, or in their terms, to "argue for" ("論證" in Cho, 2019b; Sing et al., 2019), "support" ("支持" in Chan, 2019; Hui et al., 2017/2020; Yuen, 2015), "prove" ("證明" in Cho, 2019a; Po, 2019; "印證" in Po, 2019), "illustrate" ("說明" in Cho, 2019a, 2019b; Po, 2019; Sing et al., 2019; Tse, 2015), and "point out" ("點出" and "指出" in Cho, 2019b) a claim. The following exemplar texts and comments from Hui et al. (2017/2020) are

illustrative. The exemplar texts, extracted from a model essay on friendship, serve as the beginning of the third paragraph (p. 173):

> 友誼的滋長，需要真誠互信長久的潤澤。古語有云：「與朋友交，言而有信。」
> ……
>
> The growth of friendship needs to be constantly nourished by sincerity and mutual trust.
> An old saying goes that "when making friends, one keeps one's words". …

Hui et al. (2017/2020) commented: "quoting an old saying to support one's claim" (p. 173), highlighting that the claim (the first sentence in the exemplar texts) is supported by the "old saying" ("古語") that follows.

Additionally, according to 5 composition guidebooks, quoting famous sayings is associated with "methods of argument" ("論證方法"), including "quotation" ("引用論證") (Chan, 2019; Cho, 2019a, 2019b; Sing et al., 2019) and "analogy" ("類比論證") (Cho, 2019b; Hui et al., 2017/2020). The former is directly relevant. To illustrate, Cho (2019a) listed "quotation" ("引用論證") among others in the section of "commonly used methods of argument" and defined it as a method that "uses old sayings, common sayings, famous people's sayings etc. as evidence to support claims" (p. 185). In addition to "evidence", the quoted sayings are also referred to as "theoretical evidence" ("道理論據") (Cho, 2019a) and "evidential examples" ("例證") (Hui et al., 2017/2020; Sing et al., 2019).

6.1.5   *Quoting sayings to draw a conclusion or restate the claim*

It was highlighted in 10 (9.4%) extracts from eight composition guidebooks that quoting sayings can help to draw a conclusion (Au Yeung et al., 2018; Cho, 2019a, 2019b; Po, 2019; Sing, 2021) or restate the claim (Hui et al., 2017/2020; Sing et al., 2019; Yuen, 2015). Cho (2019a) elaborated on how to write the conclusion in Chinese opinion essays and proposed one method called "concluding by quotation" ("引結法"), which refers to "concluding with idioms or famous people's words" (p. 163).

An extract from Po (2019) is illustrative. The following exemplar texts constitute the last paragraph of a model essay on the topic of whether one should follow the trend or show personal style (Po, 2019, p. 92):

> 英哲亭利言道：「我是我命運的主宰，我是我靈魂的主人。」自己的想法與行為，
> 不應該輕易為別人所左右，我們應將它們大膽地展現出來。與其追隨潮流，倒不
> 如展現個人風格吧！
>
> The British wise man Henley said that "I am the master of my fate; I am the captain of
> my soul." One's thoughts and actions should not be easily influenced by others. We
> should boldly show them. Just show personal style, rather than following the trend.

Po (2019) commented that quoting Henley's words helps to "draw a conclusion" in the essay, which is "concise and powerful" (p. 92).

6.2 Incorporating stories to fulfill rhetorical functions

In addition to quoting sayings, incorporating stories was also recommended for writing Chinese opinion essays in the focal collection of composition guidebooks, as found in 124 extracts. Students are encouraged to collect different types of materials from news reports, books, and magazines (Cho, 2019b, p. 32), covering various types of stories. The stories can include occurrences in different times across different regions, as reflected in relevant jargons used across the dataset: "historical examples" ("史例") (Tse, 2015, p. 83), "events as examples" ("事例") (Tse, 2015, p. 82), and "current events as examples" ("時事例子") (Chan, 2019, p. 157; Cho, 2019b, p. 121). Students are encouraged to accumulate "Chinese and foreign celebrities' deeds that happened in ancient and contemporary times" ("古今中外不同的名人、事跡") and incorporate them into their opinion essays (Cho, 2019b, p. 35). Au Yeung et al. (2018) suggested that students should note down the thread of stories from news to enrich their "valuable resource bank of examples" ("例子寶庫") (p. 59). However, the books remained less explicit in terms of the intertextual technique of "incorporation" (Fairclough, 1992), namely, how to incorporate stories from source texts. As in the extracts concerning quoting sayings, more emphasis was laid on fulfilling rhetorical functions by incorporating stories in the relevant 124 extracts, as to be shown below. Notably, Yuen (2015) warned against plagiarism, advising that students should digest and make changes to stories instead of copying them in writing.

6.2.1   Incorporating stories to introduce the topic

It is indicated in four (3.2%) extracts from four books that incorporating stories can fulfill the rhetorical function of introducing the topic (Chan, 2019; Po, 2019; Sing et al., 2019; Tse, 2015).

   For example, under a section on "incorporating stories", Chan (2019, p. 161) demonstrated how he started an essay by incorporating a historical story. Specifically, in response to the writing topic, "Is moral education more important than knowledge education in schools? Talk about your views", he started the essay with two short paragraphs, incorporating the story of Wang Shouren, a Confucian living in the Ming dynasty (p. 162):

> 明代儒學家王守仁少時讀書，問老師說：「甚麼是第一重要的事？」老師回答說：「最重要是讀好書，考取功名。」王守仁對老師說：「不是的，讀書是為了學做聖賢，而非為考取功名。」老師聽了，啞口無言。
>
> 我們有沒有反省過：為甚麼要上學讀書呢？是為了將來找工作，還是學習良好的品格呢？當我們去深思，從學校的角度設想，就會得出一個結論：學校的道德教育比知識教育更重要。
>
> Wang Shouren, a Confucian in the Ming dynasty asked his teacher when he was young, "What is the most important thing?" The teacher replied, "The most important thing is to study well and earn honor [in the imperial examination]". Wang Shouren said to the

> teacher, "No. Studying is for learning to be sages, rather than earning honor [in the imperial examination]." The teacher became speechless.

> Have we ever reflected on ourselves: why should we study? Is it for finding a job in the future, or learning about good character? When we think deeply about it, from the perspective of schools, we would then draw a conclusion: moral education is more important than knowledge education in schools.

Following the exemplar texts he wrote, Chan (2019) recommended starting an essay by incorporating a story and connecting the story with the thesis or topic of the essay, as he did. He explained that this would help to arouse readers' interests in learning about how the writer is going to elaborate on the claims (p. 162).

6.2.2   Incorporating stories to express an opinion

It was found in two extracts (1.6%) from one composition guidebook that incorporating stories can achieve the rhetorical function of expressing an opinion (Cho, 2019b).

Exemplar texts and comments provided by Cho (2019b) are illustrative. In a model essay on the topic of growth, specifically whether Children are like burning flames or bottles to be filled up, the following exemplar texts constitute parts of the third paragraph (p. 158):

> ⋯⋯台灣作家龍應台教導兒子安德烈的時候，就是尊重孩子的想法，讓他盡情地發揮自我，最終安德烈成功考入香港大學修讀經濟。相對於香港的怪獸家長，龍應台更多的是尊重孩子的意願，不去填滿兒子的「瓶子」，反而引導孩子自行探索夢想。⋯⋯

> … When Long Yingtai, the writer from Taiwan, educated her son Andreas, she respected his thoughts and let him be himself; finally, Andreas was successfully admitted to the University of Hong Kong to study economics. Compared with the monster parents in Hong Kong, Long Yingtai respected her child's will, guiding him to explore his dream rather than filling up her son's "bottle". …

The exemplar texts incorporate Long Yingtai's story of educating her son (letting him be himself), as a contrast to what the "monster parents" (pushy parents) in Hong Kong did. Cho (2019b) commented and emphasized that the comparison helps to "bring out the author's opinion" (p. 158).

6.2.3   Incorporating stories to present a rebuttal

It was indicated in five (4.0%) extracts from two composition guidebooks that incorporating stories can fulfill the rhetorical function of presenting a rebuttal (Cho, 2019b; Hui et al., 2017/2020). The incorporated story functions as a "rebuttal" ("駁論") (Cho, 2019b, p. 104; p. 160) and specifically, can be used to "argue against" ("駁斥") the "opponent's claim" ("對方論點") (Hui et al., 2017/2020, p. 146).

For example, Hui et al. (2017/2020) provided a model essay on the topic of "if it's worthwhile to be kind to others", given that the news has reported incidents of

helpers getting accused of bumping into others in adjacent cities (p. 138). The following exemplar texts incorporate the news from the written prompt (p. 146):

> ……又例如在新聞報道的事件中，若途人沒有行使仁慈之心去送傷者到醫院，傷者可能也會落得如小悅悅的下場。……

> … Another example is the event reported in the news; if the passers-by did not exercise mercy and take the injured to the hospital, the injured may also end up like Little Yueyue. …

According to the comments by Hui et al. (2017/2020), the "event" stated in the prompt is incorporated here to "argue against" the claim that it is not worthwhile to be kind to others (p. 146).

6.2.4 Incorporating stories to support a claim

Among the 124 extracts, 106 (85.5%) extracts from all 10 composition guidebooks recommended incorporating stories to fulfill the function of supporting a claim.

Six books explicitly stated that incorporating stories can help to support a claim, or in their terms, to "argue for" ("論證" in Cho, 2019b; Sing et al., 2019), "prove" ("證明" in Au Yeung et al., 2018; Po, 2019; Yuen, 2015; "印證" in Hui et al., 2017/2020; Sing et al., 2019), "illustrate" ("說明" in Au Yeung et al., 2018; Cho, 2019b; Hui et al., 2017/2020; Sing et al., 2019), "point out" ("點出" in Cho, 2019b; "指出" in Cho, 2019b; Hui et al., 2017/2020; Sing et al., 2019; Yuen, 2015), and "support" ("支持" in Chan, 2013) a claim.

Incorporating stories, like quoting sayings, is also associated with "methods of argument" ("論證方法"), while somewhat differently, involving "exemplification" ("舉例論證") (Chan, 2019; Cho, 2019a, 2019b; Hui et al., 2017/2020; Sing et al., 2019; Sing, 2021; Tse, 2015), "comparison" ("對比論證") (Hui et al., 2017/2020; Sing et al., 2019), and "deduction" ("演繹論證") (Cho, 2019a). The incorporated stories are referred to as "evidence" ("論據") (Au Yeung et al., 2018; Chan, 2019; Cho, 2019a, 2019b), "evidential examples" ("例證") (Cho, 2019b; Sing et al., 2019; Tse, 2015), and "factual evidence" ("事實論據") (Cho, 2019a).

Among numerous instances, one extract from Tse (2015) recommended incorporating stories to support a claim. In the section on "methods of argument", Tse (2015) wrote a sub-section on "exemplification" ("舉例論證") in which he elaborated on "historical examples" ("史例"), one type of "evidential examples" ("例證") (p. 83). In the guidelines, he specified that the historical example of "Mencius's mother moves three times" can be used to argue for the claim that the behaviors and habits that one has acquired are closely related to the surroundings (p. 83). He then demonstrated how one can incorporate this story and use it as evidence in an essay, as shown in the following exemplar texts: (p. 83):

古代著名的「孟母三遷」故事，其中孟子幼年住在墓地附近之時，就學習埋葬死人；到後來搬到市集附近時，又學習商販叫賣的情狀；到之後搬到學宮附近，孟子才真正學習模仿禮節，當中可見環境對人帶來深遠的影響。

In the well-known story "Mencius's mother moves three times" in ancient times, young Mencius learned about burying the dead when living next to a cemetery; after they moved to a new place near a market, he mimicked the vendors to promote products through yelling; after having moved to somewhere near a school, he finally learned and imitated practices of etiquette. It shows that the environment can have a profound influence on people.

6.2.5   *Incorporating stories to draw a conclusion*

As implied in three (2.4%) extracts from three composition guidebooks, incorporating stories helps to draw a conclusion (Au Yeung et al., 2018; Hui et al., 2017/2020; Sing et al., 2019).

For example, Au Yeung et al. (2018) provided an exemplar paragraph on the writing topic of "the value of failure". The preceding part of the paragraph details stories of Edison, the inventor, and Cheng Fei, the athlete. Then, the concluding part of the paragraph continues to incorporate the two stories, as shown after the brackets (p. 86):

……古今中外，在無數成功人士的身上，我們都可以發現他們曾經有過失敗。這些經歷，為他們奠定了成功的基礎。［以下內容都是在總結內容。］若沒有一千三百次的失敗，愛迪生便不能發明影響全世界的燈泡；若不曾有失敗的經驗，程菲亦不見得可以在比賽中穩定情緒，一舉成名。

… At all times, at home and abroad, we can find in countless successful people experiences of failures. These experiences lay a foundation for their success. [The following is the concluding part.] Without the 1,300 failures, Edison could not have invented the light bulbs that influenced the whole world; without the experience of failure, Cheng Fei may not have been able to maintain mental stability and become famous overnight.

Au Yeung et al. (2018) inserted a note (within the brackets), highlighting that the following texts about Edison and Cheng Fei's stories serve as a conclusion. Au Yeung et al. (2018) emphasized that "if time allows, one must add a conclusion" like this.

7.   DISCUSSION

This study examined a collection of 10 composition guidebooks published in Hong Kong to answer this research question: What uses of intertextual resources (sayings and stories) are recommended for writing Chinese opinion essays in the HKDSE? The books were obtained through systematic searching and selection, all targeting senior secondary school students to prepare them for writing essays (either focusing on or covering Chinese opinion essays) in the HKDSE. They were thus believed to embody conventions of using sayings and stories as intertextual resources in Chinese opinion essays in the context of Hong Kong. A data-driven matrix analysis of 230 relevant

extracts from the focal collection of 10 composition guidebooks mapped out expected ways of drawing on intertextual resources to fulfill rhetorical functions in Chinese opinion essays. Specifically, we found the books recommended quoting sayings and incorporating stories to fulfill five rhetorical functions in relation to argumentation: Introducing the topic, expressing an opinion/claim/thesis statement, presenting a rebuttal/controversy, supporting a claim, and drawing a conclusion or restating the claim.

On the whole, by showcasing the emphasis on using sayings and stories in Chinese opinion essays as recommended in the 10 composition guidebooks with demonstration in exemplar texts, findings of our study may help to account for the impression that Chinese rhetoric "appeals to history, to tradition, and to authority" (Matalene, 1985, p. 800). In the following, we will discuss our findings by connecting them to existing intercultural rhetoric literature and contextualizing the recommended uses of intertextual resources with reference to the curriculum mandates in Chinese language education in Hong Kong.

7.1 The intertextual resources of classical sayings and historical stories carry Chinese culture and are more or less recognizable to Chinese readers

Earlier in the paper, we introduced the curriculum framework of the Chinese Language subject to highlight the weight of Chinese culture in Chinese Language education in Hong Kong. As carriers of Chinese culture, classical sayings and historical stories have been integrated into reading and writing instruction for secondary school students in Hong Kong. Within this context, our focal collection of composition guidebooks unanimously recommended quoting classical sayings and incorporating historical stories when writing Chinese opinion essays. Consistent with what has been pointed out in previous intercultural rhetoric research based on data collected in mainland China (J. Zhang, 2011) and Taiwan (Liddicoat et al. 2008; Wu & Rubin, 2000), intertextual resources of classical sayings and historical stories are considered as part of shared knowledge or cultural heritage in the context of Hong Kong, as implied by the composition guidebooks in two ways. Firstly, as noted earlier, the guidebooks strongly underscored drawing on these intertextual resources in Chinese opinion essays. Despite the emphasis, the guidebooks did not always specify what types of classical sayings and historical stories count as relevant intertextual resources. For example, "famous sayings from famous people", "old sayings", and stories associated with people in Chinese history were recommended, with the implication being that such classical sayings and historical stories are familiar to Chinese readers, or at least worthy to be noted by Chinese students; and that students are considered capable of evaluating the relevance or qualification of these intertextual resources for use in Chinese opinion essays. Secondly, the source texts from which the classical sayings and historical stories have been quoted or incorporated were not always provided in the exemplar texts, probably because some are not traceable, and because they are expected to be recognized by Chinese

readers without mention. It can thus be said that intertextual resources of classical sayings and historical stories serve as carriers of Chinese culture and are more or less recognizable to Chinese readers. It is worth noting that a wide range of sayings and stories, including but not limited to Chinese classical sayings and historical stories, can serve as usable intertextual resources in Chinese opinion essays, as to be highlighted below.

Regarding the intertextual technique of quotation, it should be noted that quotes always appear within double quotation marks in the exemplar texts provided by the composition guidebooks, which suggests that proper citations are expected. One guidebook further warned against plagiarism explicitly (Yuen, 2015). Inappropriate source use, a concern expressed in intercultural rhetoric studies (Liddicoat et al., 2008; Matalene, 1985; J. Zhang, 2011), is thus discouraged by our focal collection of composition guidebooks either implicitly or explicitly.

7.2 Arguing with the intertextual resources of sayings and stories helps to illuminate opinions on moral themes

As noted earlier in the paper, uses of sayings and stories in argumentative essays, perceived as typical Chinese rhetorical features in existing intercultural rhetoric literature, have often been discussed in relation to their role as evidence and the deployment of logical reasoning. Echoing this focus, our collection of composition guidebooks emphasized quoting sayings and incorporating stories to fulfill the rhetorical function of 'supporting a claim', with this being the most frequently articulated recommendation (see Table 2). Consistent with the message conveyed in previous studies (Liao & Chen, 2009; Y. Liu & Du, 2018; D. Liu & Huang, 2021; Wei & Zhang, 2020; J. Zhang, 2011), sayings and stories have been recommended to be used as evidence to support claims. This is perhaps most visibly manifested in the terms used to refer to these two types of intertextual resources. In general, both sayings and stories are termed as "evidential examples" ("例證") in our focal collection of composition guidebooks. Specifically, sayings and stories are also referred to as "words/sayings as examples" ("語例") and "events as examples" ("事例"), with the Chinese equivalents ("語證" and "事例") found in writing textbooks used in Taiwan (Liao & Chen, 2009); they are also called "theoretical evidence" ("道理論據") and "factual evidence" ("事實論據"), terms aligned with those used in mainland China (J. Li, 2012; Zhao, 1996). Regarding whether using sayings and stories in Chinese opinion essays demonstrates any preferences for inductive and deductive reasoning, we concur with Lam (2011) on the idea that quotation and exemplification, as two techniques/methods of argument, may be better understood as writing techniques. Rather than relating the use of historical stories, or reasoning by historical examples to inductive reasoning, as debated in intercultural rhetoric research (Kirkpatrick, 1995; Kirkpatrick & Xu, 2012; D. Liu & Gan, 2019), we argue that logical reasoning cannot fully characterize the methods of argument for Chinese opinion essays.

In fact, our findings echo the point made by Hua Liu (2012) that instead of emphasizing logical reasoning, the age-old Chinese tradition underscores elaboration on Confucian ideas, or thoughts and morality in argumentative writing (文以載道) (Hua Liu, 2012). This tradition is embodied in the recommendations from the composition guidebooks. To illustrate, consistent with the expectation for students in mainland China (Han, 2016), our focal collection of composition guidebooks encouraged students to accumulate a wide array of intertextual resources, including sayings and stories from different historical periods and geographical regions. It can be seen in the exemplar texts that the sayings and stories themselves convey moral messages, such as "requiting resentment with kindness" quoted from Confucius (Sing, 2021, p. 6). In the exemplar texts, it is also suggested that by quoting sayings and incorporating stories to fulfill rhetorical functions, the authors' opinions on moral themes are illuminated. Specifically, intertextual resources were used to introduce writing topics concerning moral themes (e.g., the significance of moral education in Chan, 2019), express opinions/claims/thesis statements on moral themes (e.g., a positive life attitude in Hui et al., 2017/2020), present a rebuttal/controversy in moral discussions (e.g., the inherent qualities of human beings in Chan, 2019), support claims on moral issues (e.g., the need of sincerity and mutual trust to nourish friendship in Hui et al. 2017/2020), and draw conclusions or restate claims on moral themes (e.g., positive aspects of failure in Au Yeung et al., 2018). It can be said that accumulating intertextual resources for use in Chinese opinion essays is a learning process, with an aim to cultivate positive values and attitudes, which has been underscored in the Chinese Language curriculum framework in Hong Kong.

8.   CONCLUSION

As pointed out earlier in this paper, the use of sayings and stories in Chinese argumentative essays has been discussed in intercultural rhetoric scholarship in the past 40 years, but this phenomenon has not been sufficiently understood. Our study extends existing literature by highlighting this Chinese rhetorical tradition in relation to a time-honored rhetorical device called *yongdian* (用典), clarifying the influence from Western formal logic on contemporary Chinese argumentative writing education, and elaborating on the expected ways of using intertextual resources of sayings and stories to fulfill five rhetorical functions as found in the focal collection of 10 composition guidebooks published in Hong Kong.

Drawing on the view of intertextuality as a social construction (Bloome & Egan-Robertson, 1993), we deepen the understanding of the ways intertextual resources are expected to be used in Chinese opinion essays within the Chinese cultural context. From this perspective, the expected ways of drawing on the intertextual resources are understood as conventions that are socially constructed in a cultural group (Porter, 1986). In line with previous studies based on the context of mainland China (D. Liu & Huang, 2021; J. Zhang, 2011) and Taiwan (e.g., Liao & Chen, 2009;

Liddicoat et al. 2008; Wu & Rubin, 2000), our study in the context of Hong Kong demonstrates expectations for using sayings and stories as evidence in Chinese argumentative writing. The alignment thus attests to the theoretical perspective that intertextuality is socially constructed (Bloome & Egan-Robertson, 1993), which bears important implications for literacy education.

Findings in our study provide implications for both Chinese L1 writing education and Chinese L2 writing education in international contexts. For Chinese L1 writing education, at the secondary level, explicit instruction on the techniques of intertextual presentation (e.g., quotation, incorporation) is needed, to help students learn appropriate ways of using source texts. Secondary school students should also be taught to draw on the intertextual resources of sayings and stories flexibly, to achieve various rhetorical functions. In addition, education on Chinese culture and positive values and attitudes through accumulating intertextual resources should continue to be made explicit and may also be differentiated from the education on logical reasoning, to avoid confusion. At the tertiary level, given that Chinese students may need to write essays in a second or foreign language (e.g., English) in colleges, teachers may help them stay alert to different rhetorical conventions expected by different genres. For example, Wei and Zhang (2020) suggested helping students understand that quoting famous sayings in Chinese argumentative essays suits the purpose for "enlightening readers' mind through the ancient Chinese wisdom", but this may not be expected in a different genre (p. 13). Such messages should be explicitly conveyed to learners to avoid problems caused by clashes of different sets of expectations in different genres. As for Chinese L2 writing education, helping learners of Chinese understand how sayings and stories are expected to be used in Chinese argumentative writing is also important. Otherwise, Chinese L2 students may experience difficulties in negotiating expectations different from those they learned in the Anglophone context (e.g., see Y. Liu & Du, 2018).

Methodologically, our study builds on a previous line of intercultural rhetoric scholarship that has gained insights into rhetorical features or traditions in Chinese argumentative writing by studying recommendations in instructional materials (e.g., Liao & Chen, 2009). We employed a data-driven approach and conducted a matrix analysis to describe expected ways of using intertextual resources to fulfill rhetorical functions in Chinese opinion essays. Although our textual dataset (built from 10 composition guidebooks) seems to be modest in volume, the books have been carefully selected after a comparatively thorough search in the local market. Rich textual evidence from the books was used to illustrate the findings. We believe the books embody the conventions regarding the use of sayings and stories in Chinese opinion essays. Future research may consider conducting observations of classroom teaching and interviews with teachers and students to understand how intertextual resources are used in classroom contexts. It is hoped that further exchanges across national borders on L1 education would facilitate research and practices in local communities (Araujo et al., 2021).

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APPENDIX A. THE 10 COMPOSITION GUIDEBOOKS CONSTITUTING THE DATASET OF THIS STUDY

Au Yeung, B. W. H., Chan, H. T., Ng, W., & Lau, Y. M. (2018). *5**作文——審題、立意、取材* [*Level 5** compositions – Analyzing writing tasks, deciding on essay themes, and selecting materials*]. Ming Cheung Publishing.

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APPENDIX B. ONE SAMPLE EXTRACT ILLUSTRATING "QUOTING FAMOUS SAYINGS TO SUPPORT A CLAIM"

Extract from Hui et al. (2017/2020, p. 173)	
Exemplar texts	友誼的滋長，需要真誠互信長久的潤澤。<u>古語有云：「與朋友交，言而有信。」</u>*但除了要做到一諾千金，我們在行為和心態上，都要時刻秉持「誠」的標準。…… The growth of friendship needs to be constantly nourished by sincerity and mutual trust. <u>An old saying goes that "when making friends, one keeps his/her words".</u>* However, in addition to keeping our promises, we should always uphold the standard of "sincerity" in terms of our behavior and mentality. …
Comments on exemplar texts	<u>引用</u>*古語，支持自身觀點 <u>Quoting</u>* an old saying to support one's claim

Note. *These parts were highlighted in color in the composition guidebook.