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A MULTIMODAL ANALYSIS OF ATTACHMENT, SELF-SACRIFICE AND ECOCRITICISM OF DENG YEGUANG'S WOLF AS A TRANSITIONAL WORK IN CHINESE LITERATURE

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Abstract
In this study, the text is analyzed as a transitional text, connecting the traditional image of a Han Chinese wolf as a treacherous villian with a wolf as a heroic, dignified being influenced by the West. This research uses a qualitative, multidirectional approach to literature that combines attachment theory, the self-sacrifice schema, ecocriticism, Aristotelian tragedy, and Marxist criticism, seeking to examine the symbolic aspects of the wolf pair's relationship and their tragic lives. The analysis shows how John Bowlby's attachment theory can be used to explain the secure-base attachment between the wolves, and the development of reciprocal, conditional and self-sacrificial love patterns leading to their deaths. The story illustrates the elements of hamartia and catharsis in Aristotelian drama, making the wolves into a tragic hero that inspires pity and fear and confronts the negative stereotypes of Chinese culture stemming from Confucianism. Ecocritical reading reads the narrative as an attack on human exploitation, destruction of forests and extinctions of species, which is symbolically a criticism of the negative effects of modernization and capitalist growth on wildlife and ecological systems. The wolves' relationship is also a commentary on the dynamics of gender, social systems, and how it affects the mind of a breadwinner in the modern world. The study places Deng's work as an important piece of Chinese literature dedicated to environmental protection, questionably anthropocentric views and urging the intrinsic value of wildlife.

Keywords:
Attachment theory, self-sacrifice, ecocriticism, Aristotelian tragedy, Chinese literature, wolf symbolism, human encroachment, wildlife preservation

INTRODUCTION

Wolves are the symbol of bravery, ferocity and dignity in the West and now in China after evolution. Historically, China was populated by Hans and Hans were agricultural people and they used to see wolves as a threat to them and their livestock. Literary figures are the reflection of the society in which they live so they portrayed Wolf as a treacherous being and a traitor with cunningness. This is sure that a writer uses his surroundings with his own depiction and the society. But as the globalization happened western literature influenced China and they started seeing the wolf from another perspective. When wolves are studied in their own habitat and their circumstances, they are observed that they are very loyal to their partner and live with independence and claim their territory with bravery. The study is grounded in the theories of attachments and self-sacrifice using wolves as a symbol. This is multidirectional study which critiques the modern society, the psychological behaviors which urge men to do something beyond expectation, eco-critical study and the interference of humans in the wild, its impact with some Marxist commentary. The story somehow stands at the intermediate stage of the development of wolf as a hero in Chinese literature. The story points out towards its reading as a symbolic study because of the conversation of wolves and the qualities they possessed resonates with some heroic

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figure. In ancient times, Confucius inspired Chinese to an extent and they saw the things with his perspective. He gave points to be an ideal human according to him. So, the wolf, somehow possessed the qualities that are in clear opposition to those. But in actual fact, where wolves live, they have to be vigilant and unfriendly for their survival. Looking at only those qualities and decide what wolves are is unjustifiable. The study also propagates by using wolves as a symbol for a man whose surroundings tame him. Whose actions are dependent on what society and circumstances demands. The story is basically about a wolf-pair who both depend on each other for the survival. But, being a leader, once male wolf was going somewhere and the female was following him and the male fell in a dry, covered, well. female tried hard to throw materials for him to eat and remain in power to fight with the harsh environment. Male remained busy in trying till his last breath and female then understood the way of helping him i.e. filling the well with materials so that male can jump out of it easily but male, being aware of the dangerous surroundings even scolded her so that she may remain safe but both were loyal to each other that they sacrificed each other for the other.

SIGNIFICANCE OF THE STUDY

This study is very significant in a way that it describes the growing needs of looking toward wildlife in a way to preserve it rather than deforestation on a large scale. Direct involvement in the lifestyle disturb their lifestyle and habitat as well. This is a wake-up call for the authorities and society to not push someone to his limits and deceive him in the disguise of some betterment. How humans attach and how their attachment pattern differ. This is very important for human social life so that no ups and downs should be faced that much i.e. of high intensity like suicide for someone. Because these attachment patterns are highly related to the schemas like the schema of self-sacrifice. In some places the weather or harsh conditions in which the wolves live act as a character in the story i.e. defining the acts what should be done by the male as well as female wolf. And somehow it also symbolically shows the harsh environments in which working-class has to strive. Though this study is based on the theory of attachment by the John Bowlby. It takes the characters to explore from the pivot of secure base and the attitude after that. Like the formation on the basis of reciprocation as seen in the story between different characters that how their internal feelings were which shaped their personalities, demands and expectations regarding others. In the story the wolves suffered, like tragic heroes, from the schema of self-sacrifice as it is a fact that responsibilities and especially out of love lead to this like the "conditional love". More than that wolves naturally tends towards rescue their partners and are very loyal to each other which means they have this behavioral as well as emotional pattern of self-sacrificing. They are one of the deadliest predators but with leadership qualities and know how to defend their owns. They value their partner more than themselves at the stake of their own lives even. Humans are continuously habituating in the wilderness and causing deforestation which caused the animals to lose their habitats. The story from the point of view of the wolves and the tragic end of story also shows the readers to avoid this type of activities and avoid interfering or harming the wilderness. This tragedy is not only of the animals but for the ecology as well. The endangerment of species is a matter of seriousness for the humanity. Deng also points out towards the contents which only male has to face to prove himself worthy of being an owner of a family. This is one of the masterpieces in Chinese literature that covers multiple directions and somehow joins the Chinese literature with the western. The story makes the human to feel their encroachment and whatever is being done against the animals from the opposition's point of view. Aristotelianism is evident from the tragic flaw of the wolf as well. He didn't leave his territory and did his catharsis, the most he could do for the female was to kill himself and he did that. And the other doing her best what she could for

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the wolf, she faced the gun. Both died for each other and with bravery. They had almost all the qualities that a tragic hero should have.

Research Questions

1. What changes in the Chinese portrayals of wolves in literature are caused by the shift from traditional Han Chinese Literature to modern Western ideas?
2. How is the concept of self-sacrifice illustrated in the wolves' actions in the story? How is attachment theory used?
3. What is the story's ecocritical function as a comment on the encroachment of humans and the effect on wildlife and ecological systems?
4. What meaning does the relationship between the wolf pair have for the representation of human social systems, gender relations and current social dynamics?

Research Objectives

1. To discuss the story as a transitional piece of Chinese literature that connects Chinese and western literature.
2. To explore how attachment theory, as developed by John Bowlby, has been used to study the wolf-pair attachment and how this can be used to understand the human attachment relationships and to recognize the elements of Aristotle's tragedy in the characterization and plot of the wolf.
3. To explore the theme of self-sacrifice and how it relates to the concept of conditional love, parentification and the internal working model of attachment in the story.
4. To delve into the story's ecocritical elements, as well as its critique of the destruction of wilderness areas and deforestation.

RESEARCH METHODOLOGY

Research Design

It is a multidirectional qualitative research with a literary analysis as the major methodological technique. The study uses a variety of theories such as attachment, and the schema of sacrifice, ecocriticism, Marxist criticism and Aristotelian tragic theory to analyze the symbolic portrayal of wolves in the chosen piece of literature. These all theories are I interlinked in the form of lives of the wolves because the were attached with each other to that much extent that they started to sacrifice themselves for each other in an aristotalianism tragic way and they died because of the human fire which showed the human encroachment which causes the wildlife to suffer.

Primary Source

Deng Yeguang's tale with the wolf-pair story is the main source of this study. Emphasis is placed on textual analysis of the original text, including characterization, symbolism, story structure and themes.

Theoretical Framework

Primary theories

1. **Attachment Theory**

   The study is based on Bowlby's attachment theory framework, which focuses on the relationship between a pair of wolves in terms of secure base attachment, internal working models and reciprocity. The investigation discusses the characters' examples of attachment behaviors and the influence of attachment behaviors on their personality, needs, and expectations of others.

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2. **Self-Sacrifice Schema**
   The study examines the schema of self-sacrifice that appears in both wolf characters, the consequences of responsibilities, especially those related to love, on self-sacrificing behavior and the conditional love patterns.

Secondary theories

1. **Ecocritical Perspective**

Ecocritical analysis is used to analyze the story as a commentary on deforestation, human encroachment, habitat destruction and endangerment of species. This perspective examines the critique of modern human activities and their repercussions on wildlife and ecological systems in this narrative.

2. Aristotelian Tragedy

Aristotelian ideas of tragedy, such as hamartia, catharsis, and the characteristics of a tragic hero to explain the trajectory of the wolf and the emotional effect of the story are used in this study.

Data Collection Method

Research is close reading and analysis of the primary source. Passages are marked and discussed thematically, symbolically and theoretically.

Data Analysis

Data analysis is undertaken thematically, looking for and grouping patterns of attachment theory, self-sacrifice, ecocritical and/or the tragic. The interrelatedness of these theoretical frameworks as well as the symbolic meaning of the narrative is examined.

Literature Review

In Chinese literature, wolves were considered villains because of their predatory instinct, and the Han Chinese people were mostly farmers who used livestock for their income. They portrayed the wolf as a treacherous creature as opined that the wolf was a vicious image in mainstream traditional culture of Chinese nationality... The evil of wolf was aggrandized due to the effect of culture. Chinese literature has never seen much positivity in wolves. They have a number of writers who wrote negatively about wolves. Even the classic literature of China treated the wolf as a villain, like The Zhongshan Wolf. The famous fable created the archetypal image of a wolf that repays kindness with enmity like reviewed by a researcher that the story of 'Zhongshanlang' is a classic tale that has been spreading wide in China for centuries, which is telling about an ungrateful wolf ended up losing its life because it wanted to eat Mr. Dong Guo after being rescued (Goh, 2016). Pu Songling's Three Tales of Wolves, in these classic short stories, wolves are portrayed as greedy, cunning, but foolish, always outsmarted by humans (Songling, 1880) In Dream of the Red Chamber by Cao, X. (1973), the famous verdict line "You are a Zhongshan wolf" uses the wolf metaphor to condemn a character who is tyrannical after gaining power.

There are certain idioms in their language and literature being used even nowadays. An idiom or proverb is a reflection of any society’s mindset. They were so against wolves that they consider wolves enemies that must be eliminated. The Chinese language is filled with derogatory remarks about wolves, as some of those are written. They have idioms like "Wolf's heart and dog's lungs," meaning cruel and ungrateful; "Wolf cub's wild ambition," meaning rapacious and sinister ambition; "Wolves and beasts collude," meaning working together for evil; and "Color wolf," meaning a lecher or pervert.

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This was the root cause, while the other is that it had some qualities that oppose Confucius's thoughts. He was a philosopher of ancient times who had many followers. He has so much influence that even in the present day, China has built Confucius Institutes in Pakistan to promote Chinese language and arts. He gave different principles according to which anyone to be a gentleman should have those qualities. Wolves didn't have those. Confucian culture values benevolence and ritual propriety. The wolf's traits—greed, ferocity, and cunning—are the complete opposite of these virtues.

He is considered a threat as he plans with his siblings against the alpha male or female and is considered a traitor; they don't fight with the alpha male face to face, but instead bite at the legs or wound after the fight, and so fight unfairly. They are treacherous in reality, as they exile the loser in a fight or even kill them after gaining power. Wolves are also considered usurpers; they act as disperse wolves, having no home, and enter the pack to have some place. Wolves hunt with strategy, and some of them distract the elk while the others hunt them. If they lack food, they drive the weak member of the pack away physically, even if that is their blood relation. They also kill the pups of the opposite pack while the adults are away hunting.

Different regions have different associations with different animals, and they are considered good or bad according to observation, like the owl is considered a fool in Pakistan while in English, it is a symbol of wit as is written by Lambert (2008), "This valuable predator is facing threats to its survival in Pakistan because **the local population considers it as the symbol of foolishness…"** and in Dawn(newspaper), (2025) a report was published saying, "**In Urdu slang, "ullu" (owl) is a pejorative implying stupidity or foolishness**, reinforcing the bird's negative cultural image.." and **In Western culture, owls are associated with wisdom** – from depictions in children's stories such as Winnie-the-Pooh to images of them wearing glasses, caps and gowns on university graduation cards. (BBC, 2020, May 25) This remained bound to the areas until globalization happened. Reading Western literature, Chinese started to think about wolves differently. English literature treated the wolf as an animal with dignity; it values its family, likes unity, fights with bravery, and loves independence. It leads in harsh climates. It uses its wit to find other wolves for survival as is potrayed, "The narrative deliberately portrays the wolves with names, family bonds, and positive traits—such as mating for life, caring for one another's young, and killing only to survive" (Grokipedia, 2026). In Rudyard Kipling's The Jungle Book, the pack was ruled under the logical Law of the Jungle. Being a ferocious beast, it was treated as a noble wolf. It was depicted as a dignified, intelligent, and reasonable creature in the wild (Kipling,1894). In the novel White Fang (London, 1993), a beast was converted into a loyal friend after kind treatment by a master. In Frances Hodgson Burnett's children's story, The Good Wolf (Burnett, 1908), a boy met a good wolf who takes him to a feast and gives him gifts. This was totally opposite to the fairytale picture of a wolf; rather, it was a figure full of kindness and friendship.

Wolves have been studied for a long time, and they have been found to be ferocious predators living in chilly frozen areas (Mech, 1993). Their survival requires them to show cunningness somewhere as well (Jhala, as cited in The Star, 2025). They depend on each other for survival in the frozen wind and for hunting as well. They are very much attached to each other that they remain sad after their partner dies (The Nation, 2019).

The attachment theory is often used for the attachment between caregivers and infants or children, but there are also some studies that apply it to the adults as well, (The Korean Journal of Developmental Psychology, 2010). Behaviors are studied in older people due to attachment

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patterns. Men had better lives who had better attachments in childhood. Mental growth depends very much on the positive attitude faced in the early years (Wright & Demirtas, 2026, p. 5). Children who have seen people treating them well in the early years have a mindset to help others as well, so that all can do better in life (Berkowitz & Grych, 2000, as cited in Families for Life, 2025). The sense of reciprocity remains in men; they try to repay the good behavior faced by them to humanity and even other creatures they encounter.

People with schemas of self-sacrifice do this due to several reasons, or it has several forms. People with this schema often cannot set their boundaries and often say yes without considering their own needs. They feel reluctant to say no. (Ships Psychology, 2022). They are compelled to rescue others. They don't prioritize themselves, as they consider this act selfishness. And they feel responsible for others' conditions and emotions (Von Sabler, 2024). They cannot focus on themselves and are always drawn towards those they are responsible for. They also put more effort than the other in reciprocity. This all causes them to be mentally disturbed and frustrated; they have an increased risk of anxiety and depression. This can also lead to physical chronic pains due to constant stress. They often remain angry due to not receiving what they give. This anger can also be directed at loved ones in some cases. They sometimes prevent others' growth by taking too much care of the other.

The story has been studied in a way to describe the human love from the perspective of wolves through symbolism, their survival and their tragic end. They lived in harsh environment as a hero. Male wolf symbolized strength and female symbolized beauty. Researchers also treated the surroundings to potray their survival in a melancholic environment. Researcher wrote about the importance of wolves as protagonists so that Yeguang may have a great room to write as dramatic as he could. The schema of self-sacrifice has already been Applied at this story as the pair died for each other, even male killed himself for the survival of his partner and died as tragic heroes but never has been studied in which the theory of attachment caused the emotions of self-sacrifice for both of them as they had no place except the only forest where they used to hide from encroachers and then died in a heroic way due to the human interference in wildlife.

TEXTUAL ANALYSIS AND DISCUSSION

At the start of story, Deng gives the hint of survival by explaining that "The deer they had caught two days ago had been their last meal" in cold environment, food needs preservation and going out daily is not easy. So, environmental conditions need adaptation. The base of secure base attachment arise when one feels a kind of approval one's activity or achievement. Wolf started to think her as his secure-base and knew that whatever he do he should do it with confidence because if at my failure she is laughing and admired me hiddenly so I have proven myself worthy of receiving love. The explanation of catching and eagle writing "At that point she had been standing gleefully to the side, laughing so hard she could hardly keep her back straight. She had adored his foolish enthusiasm." though failed attempt showed that they had a great bond between each other that encouraged the wolf to catch an eagle which himself is a predator as deng writes "his failure had been inevitable" Her smile and approval was enough for "His head" which was "filled with idealism and ambition." Unexpectedness is a part of life and this often happens in happiness that a man spends all his wealth when he is happy and has expectation of gaining from somewhere else. But, this method is not ideal as writer described the condition of she-wolf by writing, "So hungry and so cold that she wanted to cry aloud in regret at the rabbit that had clumsily darted away through the snow" Not only He-wolf considered her as a secure-base attachment figure but she-

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wolf also on the other hand she also had a relation based on reciprocity with he-wolf because he worked to put something in the table for her as described that when she couldn't see well in the evening, "He resolved to catch something as soon as possible for her to eat her fill". The factor of sacrifice was present in the male from the beginning of the story because he considered himself dutiful to her by doing whatever he can which was somehow due to the confidence he received from the she-wolf. Attachment and the self-sacrifice has a strong connection. He didn't do all these for himself but for her. As the story propagates, the ecocritical point of view take hints toward the inhumanity shown by humans as Deng called the village of humans was not safe for the wolves. There is a complete direction towards what humans are doing in the distant areas i.e. capturing what is the habitat of wild species and started living there. Then they call those animals threat for them while in actual fact they prove themselves to be dangerous for their survival as for wolves survival, he shows the path in which there was a human village and humans cannot tolerate wolves so they hindered between them and their survival. The happiness is one of the key factors that motivate any breadwinner to take risks and even hurt himself. So was the wolf, when he saw that her "happiness fading rapidly" he decided to sacrifice himself so that he can prove himself worthy of her affection. His cognitive and social behavior urged him to do so. The overuse of water is a threat to the life and what humans build causes the animals to be deceived as they consider it something else and they find it something else. There has been many studies on the wires and booths. Honey bees suffer from this, the cutting off of water supply and use it for storage purposes i.e. prioritizing future in an unhealthy way over present cause the present to suffer also. Modern people think not of other than themselves. They do whatever they consider necessary, unaware of its effects on society. They replace affection with selfishness in them. Deng pointed out the quality which once was associated with wolves that they were doubtful about their surrounding in humans and wolves are shown happy and working for each other. Modern human activities hinders in the ways of life that is necessary for the positivity to prevail. Humans are so cruel that the epitome of ferocity had felt as "jolt of terror" from the human interference in their territory. man do wrong in disguise of good and its impact is faced by eco-system. Like the dryness of well is its symbolic representation in the story. The "very essence of his survival instinct" resonated with the IWMs as after his rolling down from the hill and receiving smile and appreciation strengthen his mental capability to cope with such incidents. The confidence boosts from the past experiences, and when one is prohibited to do all the things, consequently he cannot face the world and harshness successfully like the past experiences encouraged him to be confident and brave. He never thought of himself as a failure because he even after a gunshot was not discouraged but encouraged. Time is a teacher and teaches what to do at what place, these things come with the exposure. Exposure to the difficulties and especially for other make one internally strong and witty. "He sized up the situation, looking for a way out". Deng writes about his planning abilities, he was confident of those because he was sure enough of being a leader and breadwinner for his mate. He could ask his mate for some help but to avoid the feeling of guilt that he could be the cause of some trouble for others. He avoided that and even took his last step of suicide. Yeguang uses his literary skills to urge his readers to read between the lines like describing the scenery of heavy snowfall at night-time. When the front is not visible, it distracts as Yeguang writes "The night was dark, the wind and snow heavy. It was difficult to see even a short distance ahead.". That's why it is necessary to manage time and do what is necessary in a directed way. All the problems faced by the pair was somehow based in the wrong choice of time and over-emotional surge as the happiness or over-confidence of she-wolf in which he released the rabbits. The shape of the well i.e. "The well was

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shaped like a jug with a narrow shaft and a wide bulb at the bottom. "depicts modernity and encroachment in recent times in the wild which pushed the wildlife away and caused them to suffer and survived. The well there was the cause of all what happened with the wolves or symbolically wildlife. Every living being strives to grow and in the world, every being is in competition like whatever wolves did, did for survival, moss grew gaining the nutrients there, humans acted in the story for survival but in all this, all the beings were living in harmony, like nothing stopped Wolf to climb. Rabbits were there and they escaped Eagle and He-wolf, prey is shown in the story deliberately as a sort of play on which she-wolf as an audience laughed. But humans appeared to be deceitful as the lights somehow displays the deception done by modern man in the form of covering their encroachment with some sort of technology that appears to be beneficial for the wildlife like "as he faced the lights up ahead" but at last they prove themselves dangerous for the planet and ecosystem. Modern man's interaction with life is not beneficial that much because they almost build things to satisfy their aesthetics rather than building something useful. As the beauty of well was just explained by Yeguang "Otherwise, it was a hollow memorial, cold and oppressive, drawing people to look at it and remember its former glory. The well looked like a great eye hewn…" and even if it was used, it was not its original purpose rather, for storage of vegetables on irregular basis like there was no vegetables discussed in the well when wolf fell in it. They used their buildings and their hardwork to trap and show treacherous behavior which is not the quality of a good man. They consider that the place at which they put some effort is theirs, no matter, if it was someone else's before. The snowy area i.e. habitat of wolves were captured by them as writer tells this indirectly and then they tried to eliminate the wolves. They forgot that wolves are those who don't hesitate to claim what is theirs and they succeed in their purpose. People didn't see the wolves in China like that much brave and independence loving. She-wolf was behind the male as she was drawn to him because of reciprocity and the guilt for letting him go alone to catch something for her. She couldn't face herself if she remained there as she was attached to him and had equal bravery for sacrifice. Whatever anyone is used to do, that thing become normal for him because of what his parents or partner trained them for. The theory of attachment is for parents but in this story this is applied on the pair of wolves as all these details were mentioned after pointing towards his instinct. Deng writes, "Another time he had been wedged between two clumps of ice that had flowed downstream, and it had taken him two whole days until he had been able to break free. Once he had…" West treated the wolf as a brave and steadfast animal and as the story does not treated it as a complete epitome of ferocity and rebellion, rather it treated it as a transition from that thought to the Chinese one i.e. it is written in the period where wolves were shown as somewhat at fault as well with their instincts described in western literature as Dengyang mentioned, "he always managed to find a way through it." Writer also treated the male wolf as a male striving in modern society for the survival of his masculinity by describing the harshness from which a man has to go through. Like even after knowing that he would be injured or somewhat danger is involved in what he is doing to put something on the table, he welcomes it and go with bravery and even in doing so, if he become injured, he cannot wait there, he as soon as he can, tried to activate himself for the responsibility. This point comes from the explanation of male's breadwinning and the explanation of she-wolf's beauty. Wolf lead indirectly the female towards the well and proved that he resembles the man who is responsible for the security of his family. The confidence and unwavering strength with which the wolf go towards the well and shake his body after being conscious and if it was nothing to him was just the heroic act full of courage and ability to face adversities. Male-wolf's frustration is evident of his relational

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attachment because, she-wolf was just calling him rather than doing something practical, though this could be as he was putting more effort towards her than herself for him but the fact was that he was frustrated because of the making of well in his territory and the deception he was not aware of. He was on his way to hunt something but fate was inevitable just like any tragic hero. He observed hamartia, while doing right, he was caught in a well. he was so full of emotions that he didn't even tell her that he was injured rather told the opposite. He showed schema of self-sacrifice through a cognitive behavior and considered himself responsible for the emotions of his partner and told a lie. He was so careful for her that he didn't think of himself in the well rather he thought of her so that he couldn't be injured from his jump as in the schema of self-sacrifice, the same emotion comes from parentification when a child start taking care of his overwhelmed parents while in this case he was prone to the conditional love and considered that he would be loved if he loves and cares her more. He became self-less for her. She was so confident of him that "She stood up and moved a fair distance away." This attachment filled him with so self-lessness and it is clear that this all was not from the subjugation rather this all was out of love and affection. He considered her secure-base to explore his surroundings with his selflessness. The well is also a symbol of Hokou system in which wolf symbolically man entered and his belongings were in his home town i.e. ground. If he want to enjoy his life, he couldn't in the well. rather he had to be out of it which is very difficult for him. A man while earning receive injuries and failures but continue to try again. Men has made the ecology to suffer in a regretful way. If the wildlife try to live independently, they cannot, in the presence of such mafia who encroach wild land. Or trap the animals for their benefit or their recreational activities. Natural things helped the wolves as like the moonlight caused the she-wolf to see him in the well. man is supposed to live in harmony with the nature so that he can help the other animals as well like the description of light shows that all the interactions with wildlife of humans are not negative, some are beneficial for them as well. The wolf could not satisfy himself if he left trying which he didn't, though he thought that, "escaping from the well would not be so easy after all." His relation with her permits him not to selfishly live his life leaving what she throws down. It was against his dignity, a profound trait of wolf and he wanted to see her again as he considered her his lifeline because of the attitude she shown for him. There was reciprocity in their relation but reciprocity cannot breed selflessness. It was the affection and attachment which caused them both to die for each other. The ecosystem runs like this. There are foodwebs and foodchains, eating animals by the wolves points out that natural things are good for natural things, they resonate with each other. One is for the energy and life of another but the acts like encroachment are just shown the bone of content. If she caught grouse, rabbits were released as well. This continues but if their territory was not occupied, they would not be any threat to the humans and humans would not be of any threat to them. This happens in capitalist system and hukou system that a man often eat well but is unaware of what is next for him. So, living in correspondence to the time is what is necessary for survival. The weeping of she-wolf filled him with bravery and courage to attempt and escape. As he laughed at her tears. She proved herself to be a secure-base for him and showed him that he was loved by her very much. Love is not what can be pretended easily like weeping could not be that effective if she lacked the selflessness of not eating a morsel from the grouse. No one can achieve anything while sleeping or in the state of unconsciousness. He has to stand up and stare in the eyes of the situation. The fading masculinity is depicted in the story writing, "As a rule she always obeyed him." Historically, women remained the symbol of beauty and males the symbol of confidence and courage. It definitely doesn't mean that women or should not be able to face adversities alone. They listen to the man and cause him

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to be confident to face the life. In other words, they both act as a secure-base and their attachment grows with time. As soon as she obeyed him, he instantly tried his level best to come out of the well in which there was even no space to run and jump, but he still tried. Family setup is of very importance for the excellent performance. A man confident from home face the world in a great manner. He responds to his responsibilities, "She heard him take a deep breath, then a loud scratch, and finally the thump of him hitting the bottom again." The pain of the other is not easy for such individuals to see. They can empathise with others due to the schema of self-sacrifice in them which is a positive attitude. As soon as he fell, the visuals in the story is explained just like a tragedy or in that great way as one is seeing the scene. This enhances the readers ability to feel what the pair of wolves was feeling at that time or just like a drama which emphasizes on the emotions of fear and pity just like aristotelian tragedy. A ferocious creature like wolf, in difficulty, cannot do even what is expected from him. The surrounding is of much importance for anybody to unleash his true potential like "He lay at the bottom of the well, covered from head to toe in snow and mud," but a brave leader is one who considers his subordinate more than him as He-wolf did by ordering her to be at some space from the well. Yeguang being inspired for the wolves himself tried to use literariness for the welfare and positive image of wolves by explaining a meaningful sequence in the story where he describes wolf's try to get out of the well. Hardwork is hardwork. It is always regarded even by the hostile environment in which lives and to be heroic it is not necessary to live hundred years but perform so heroic in even the short life that people remember long. And this is the criteria of heroism according to aristotle like Socrates drank the poison rather than living as, ". That last leap he had taken had been twenty feet high, no mean feat, but he had still fallen short of the opening of the well by a good length. His front claws had scratched two sets of deep impressions upon the frozen walls." This is natural that after working hard and not being able to achieve what one wants to be sorry but real failure is to stop trying which he did not. He-wolf was not worried as he would not be able to get out but was worried that he would not be able to go near she-wolf and she was worried also out of love. This is also sometimes necessary for the whole family to survive for one to step-back a little bit and stepping-back is not in all cases the symbol of cowardness. The backing of one is equal to one's Selfishness is against the survival of eco-system. Eco-system requires each member's potential. Her backing was welcome to him. After a failure, there must be someone to pat one's shoulder and motivate him and one of the best way to do this is to communicate effectively like when the pair couldn't talk with each other with that much intensity or what he-wolf wanted then they just looked at each other to soothe themselves and being able to try hard again. She didn't continuously hunted for him to prevent him from falling in enabling behavior i.e. that he may start to live his life eating what she catch. She wolf also moved back so that he-wolf's enabling behavior would not get started and he should leave trying to get out of the well. One more thing that she didn't want him to see frustrated by thinking that he has done a lot for me his whole life and I can move back and look at him with affection in the need of hour. She sacrificed her hunger and threw the hunt down the well. In their normal life they were attached to each other in different ways and for different reasons, they were compromising on a number of things especially the male wolf but that was their daily life routine in which they had not to face too much difficulties. On this case, their real sacrificial behavior and their attachment with each other was based on reality because real world is cruel as it is said that a friend in need is a friend indeed as writer writes about their bond, "she wept. She crawled to the edge of the well, and once she began sobbing she could not stop." A good caregiver is the one who don't taunt his subordinate, on the other hand his duty is to make sure that he is

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mentally sound and remind him to do that act in a great way, as he-wolf said, ""Very well. If that's so, then go back and catch that rabbit again right now," this is what develops a secure bond between the caregiver and the taken care of. This was also done by him to avoid disorganized attachment. The pat on her shoulder made her to believe that she can do hunting, "in oak she caught a half-frozen, narrow-beaked black grouse." He was in need of a plenty of food but he didn't tell her that this was not enough for him rather he ate it. As, "Perhaps he could still have eaten an onager or a roe…" The taking care of her by the wolf cause her to reciprocate as well. she was genuinely caring for him so that he can come out but there is a hint of despair in the pattern of writing as well as she didn't move from the edge of the well. But they very hopeful, the coming out of well by the wolf appeared as a war against the well and he had her at his side. She if could do nothing, she at least supported him emotionally and continuously cheering him up to jump with force. She proved herself as a secure attachment for the wolf at almost all the stages but the exploration in the story was coming out of the well. She wept after seeing him trying hard, even in this case she was acting as a secure-base to him, She wanted that he should be out of that well this also activated the internal working model in the wolf. Her weeping caused the wolf to calm down his emotions by embracing her and calm her down. This was a great motivation for him. For others, she was just weeping but that was also a source of communication between the two. Her presence (even in pain) is the base from which he operates to soothe her. Once she calms down, he calms down. "The mouth of the well loomed like a treacherous demon…" was the depiction of any classical hamartian display. This fulfils the requirement of being counted as an aristotelian tragedy. Situations demands one's motion or being static. This is exactly what is necessary for survival. Even wolf, which is a symbol of ferocity had to remain calm so that he could avoid interaction with humans. Mental fatigue and inability is far more disappointing than the physical one as wolf wanted to weep at his situation. Yeguang's treatment of wolf is very encouraging for the other Chinese writers, he portrayed the wolf as a creature with dignity, self respect, of strong willpower. Like it was nothing abnormal in feeling snow on his body fell by humans but he considered it his disgrace because he couldn't do anything against them. This is also a depiction of human interference with the wildlife. This is indirectly pointed out that they are unable to stop humans and humans on the other hand can damage them as much as they want but this is causing the eco-system to bear the loss of those creatures. They are dying one after another and becoming endangered. Even some species are extinct, the death of both the wolves in this story is describes that if humans continued to do unnecessary business with the wildlife, they would suffer and would be extinct. She put herself in danger while visiting the village to see anything stirring to ensure his security. In harsh environments the survival of one is difficult as compared to two. Eating something is required to boost energy and so she took care of that and fell a badger for him and he started to jump anew. If he was alone, he could not eat badger and since morning he was not jumping, he remained at the bottom of the well. natural scenery is well described by the author, the story is kind of a campaign to leave nature in its raw form except where it is necessary because natural things are beautiful and they resonate with each other, motivate each other just like the fascination of wolf with moon has been observed in the story and as the sun shone, "chirped out a song, bright and beautiful. At that…" Man has historical relationship with the outdoor and facing hardships in earning bread and butter so the Sunshine also chirped for he-wolf as he can remember his old golden days doing nothing but laying covered in "shadows and dampness." Man cannot remain happy at a place with no space to move. He was "dejectedly passing the long, lonely day." In harsh wild conditions unexpectedness is the way of life as she-wolf had to hunt alone in the absence of her partner. She

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represented the women in society. females have no experience, in general, of doing such chores which are the archetypes of men. "She could not do anything about her tangled fur,…" Females can more beautifully soothe their partner rather than shifting duties. Their whole life collapsed when female had to perform the duty which was of the male wolf. Even both get frustrated and died. Women cannot evaluate the market and target the goals which a male can do because other males tease her as she was bitten by a Hyena when seen unprotected by a male wolf. The explanation of wolf in the well is a comparison done literarily by Yeguang showing that a male can hurt himself while working hard for the family and can endure more things and hardships. Wolf when saw that he cannot overpower the well by his strength, he started using his wit to come out of it. Enthusiasm with strength and mental ability to tackle anything is the key to fight any adversity. This proves man a hero rather than just winning in the situation. This, from any angle appears to be a tragic hero who is fighting his opposition and embracing his death with open arms happily but bravely. She "shouted it aloud" again appeared to be a secure base for him to cheer him up as he could do it. They acted upon as said, "Union is strength." She showed her attachment to him and appeared as an external ego for her partner to boost his confidence. Her shouting was regulating his doubt and fear of failure. Acting as a secure-base just sitting at a side was not enough, what necessary was to help the partner where he needed that and she started doing that. When hostile environment does not allow one to do what is required for survival, wisdom is not to stop doing that but start taking cover of what is available in the surroundings or environment like the pair used to work at night rather than morning as she used to "She left at dawn." Human appeared to be the reason of endangerment and extinction of wild species of animals which are necessary members in some food chains and foodwebs. They are not disturbing just one specie, with that one specie many other animals are attached. Yeguang used his story to explain his ethnicity while describing a "Mongolian gazelle." As a hunt. He described his own people in the form of a gazelle which can easily now be hunted. It shows the political value of Mongolia in the region as once they have been very atrocious nation and now they are being seen as a prey to anyone who want to eat them emotionally as well as physically. Once their kingdom was so vast and now it is one of the least populated areas in the world. Their army is not high-tech army and they are not a great economy as well. the mention of Mongolia there is also the depiction of bloodshed they did caused them to be hunted down now and same should not happen with those who are encroaching the land and this is a direct message to those encroachers to stop doing this immediately. His selflessness can be observed when he after being shot warned his partner not to come near him. If he was selfish, he would still call his partner to soothe him but he wanted her to be safe. Their attachment was one thing but that attachment filled them both with this feeling of sacrifice as Yeguang writes, "He could no longer stand. But he struggled to lift his head and howl into the emptiness." About that sequence. This was about both, both were an asset for each other, she there felt uneasy after hearing that howl. She rather than running, she refused to do so so that he can be confident that he has not lost her. Living in the presence of encroaching men, they knew what they could do to harm them which was depicted by Yeguang in these words that she knew something had happened to him. Love and attachment is a name of that feeling and emotion that connects man to man and this fills man with empathy and selflessness. She could tell from his voice that he was wounded but her being an enthusiastic partner filled with affection for him wanted to hear from him what happened to him so that she can know that he was able to communicate at least. But she was eager to see him, not only listening to him in pain. He soon showed herself to the hunters. His attachment was more worthy for her than her life and he valued that attachment more than himself that's why

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he warned her and even scolded her to move away from him because he did not want her to see wounded or hear her wounded. Her bravery stunned both the hunters that they forgot what they were seeing. The encroachers couldn't even target the wolf before them. they are genuinely insecure about their survival that's why they tease other creatures. They hunted only the wolf in the well and cannot shot her when confronted her. They failed seven times. He sacrificed his voice for her as well so that she may remain safe. He knew that I can bear what is happening with me but she is not supposed to hurt herself for him at least. He considered himself the reason for her injuries. He-wolf knew that this is the only way to keep her from this well by killing himself so he did. The ending note of the story is of the adverse effects of encroachment and interference with the eco-system. Humans cut living trees for their own needs while knowing that they are damaging their natural surrounding. Humans not only damaged the animals but also the plants which is the source of oxygen for them. they build on the stake of oxygen. They should keep in mind that moderation is the key of survival.

Conclusion

Through various theoretical approaches, this study has explored the meaning of Deng Yeguang's wolf narrative as a transitional piece of Chinese literature that connects the traditional negative view of wolves with the newcomer, heroic, Western-influenced one. The analysis reveals how attachment theory can shed light on the deep bond between the wolf pair, whose secure-base attachment relationship creates reciprocity in care, and self-sacrificial behaviour. The wolves' downfall is presented in a way that highlights their tragic nature, using Aristotelian notions of hamartia and catharsis, thereby transforming them into tragic figures evoking both pity and fear, and challenging the traditional Chinese image of the wolf as a ruthless villain. In addition, the ecocritical reading emphasizes the narrative's imperative critique of the threat of human encroachments, deforestation, and species extinction as it sees the wolves as symbolic victims of modernization and capitalist expansion. The story is a multi-directional criticism of gender relations, social systems and the psycho-social strain on the bread-winner in a modern society. In a way, Yeguang's story represents a turning point in Chinese literature regarding the portrayal of wolves and serves as a warning against humanity's harmful impact on the environment, calling for the protection of nature and understanding the intrinsic value and dignity of animals.

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