Translation and dissemination strategy of "The Guanzhong School" under the background of "Belt and Road"

Wang Cong*, Wang Yungang, Zhang Jiang
Xi’an Fanyi University, Xi’an, Shaanxi, 710105, China

Keywords: "Belt and Road"; "The Guanzhong School"; translation and dissemination.

Abstract: The Guanzhong School was founded by Zhang Zai in the Northern Song Dynasty, and it was still popular in the Ming and Qing Dynasties. In the long-term transmission process, the academic views of The Guanzhong School scholars have changed frequently, but their academic spirit generally has its consistent characteristics before and after. Therefore, under the background of "Belt and Road" at the present stage, the author analyzes the translation and dissemination of The Guanzhong School and draws relevant strategies. Studies have shown that The Guanzhong School, as an independent school in the late feudal society of China, not only made outstanding contributions to the theoretical thinking of the Chinese nation in academic thinking, but also formed its own distinctive features in the academic spirit. In addition, in order to build a harmonious society and promote the all-round development of people and society, it is necessary to inherit the excellent spiritual tradition of The Guanzhong School, overcome its limitations and deficiencies, and in the combination with the spirit of the times, transform and renew it and carry it forward. It is also certain that under the new historical conditions, the excellent spirit of The Guanzhong School will be revived and splendid.

1. Introduction

The new curriculum reform requires that each discipline should make corresponding changes, involving many aspects and details of the teaching methods, procedures, specific content, etc. [1]. Shaanxi Guanzhong has a long history and profound cultural heritage, leaving us a rich historical and cultural heritage [2]. The core content of “One Belt, One Road” is “Policy Communication, Facility Linkage, Trade Smoothness, Capital Finance, and People's Heart Communication”, and language communication is an indispensable link in the process of realizing the “Five Links”. In other words, the transfer of The Guanzhong School is to carry out the general The Guanzhong School teaching or gradually turn to the academic The Guanzhong School teaching [3]. The context mentioned here includes both the microscopic environment and the macro environment [4]. As far as the former is concerned, more attention needs to be paid to the content of semantic composition and lexical meaning. For a certain meaning, it has its own meaning. For the former, it refers to the content of objects, occasions and topics. The interpretation of meaning becomes more precise, accurate and fixed [5]. After the reform and opening up, The Guanzhong School has been constantly revised and perfected in teaching methods, procedures and specific contents. Great achievements have been made, but the teaching of The Guanzhong School translation has not been paid enough attention, and its renewal and development are relatively lagging behind. The Guanzhong School is one of the most important philosophical achievements in Shaanxi history [6]. The teaching of The Guanzhong School will have a significant impact on the implementation of the "one belt and one way" strategy for the delivery of useful personnel.

The major strategic concept put forward by President Xi Jinping is "the belt and road", which is the abbreviation of the "Silk Road Economic Belt" and the "maritime Silk Road in twenty-first Century" [7]. Among these legacies, there are not only terracotta warriors and horses, Famen Temple, imperial mausoleum, cultural relics and monuments and other material and cultural wealth [8]. The key point of The Guanzhong School teaching is to train the disseminated people with "cross-cultural education", "to cultivate the comprehensive language skills of the disseminated people and to improve their humanistic quality", "to study The Guanzhong School" or "to cultivate
the disseminated people's ability to study and communicate in their respective professional fields" [9]. When communicators study The Guanzhong School translation, they need to consider the macro and micro contextual factors, and then make the meaning of the dialogue clear finally. There is also a very valuable and rich spiritual and cultural achievement. In the spiritual and cultural achievements, there are not only literary and artistic, but also philosophical thoughts [10]. With the rapid advancement of the global economic integration process, the role of language in trade, cultural exchange and other fields has become increasingly prominent. Some surveys show that modern students pay little attention to the translation of The Guanzhong School translation, and the teaching of The Guanzhong School translation is also very lacking. As a result, the level of translation of students is relatively low, which does not match the overall level of The Guanzhong School, which is not conducive to the better use of The Guanzhong School in employment and scientific research. As a universal language tool for communication with the world, The Guanzhong School is inevitably playing an invaluable role in talent cultivation.

2. Overview of The Guanzhong School

The Guanzhong School has two meanings, narrow and broad. The narrow sense of The Guanzhong School refers to the science school founded by Zhang Zai in the Northern Song Dynasty, represented by Zhang Zai; the broad-based The Guanzhong School refers to the science school founded by Zhang Zai in the Northern Song Dynasty and still popular in the Guanzhong area in the Ming and Qing Dynasties. The content of contextual substance depends on the existence of cognition, so it is related to the content of speech stimulation, actual communication situation and encyclopedia knowledge. It is also the result of the comprehensive role and analysis of these three parties. Although The Guanzhong School has changed his academic views in the process of spreading, his academic spirit has its consistent characteristics. In this environment, we have shouldered the heavy responsibility of cultivating compound talents that meet the implementation of the “Belt and Road” strategy. From the perspectives of schools, communicators, and communicators themselves, the emphasis on translation teaching is scarce. Under the requirement of the new curriculum reform, the school has added special translation content to the curriculum. However, it has not achieved substantial results. There are still a large number of audio-visual and literacy courses in the translation course, which only pass through the professional content of translation. The academic spirit of The Guanzhong School is embodied in many aspects, such as academic mission, academic purpose, academic style, academic way and scholar's character. As far as the disseminators themselves are concerned, influenced by the general environment of schools and teachers, they also mistakenly believe that The Guanzhong School translation is not important compared with audio-visual and reading-writing. Therefore, they lack interest and motivation in learning, and only reluctantly study The Guanzhong School translation course in order to cope with exams and credits.

The Guanzhong School has a far-reaching influence on Chinese traditional philosophy, and still has profound enlightening significance. The syllabus usually has more specific and strict requirements on listening, speaking, reading and writing, but it does not put forward specific requirements on translation alone. It does not attach enough importance to the teaching of The Guanzhong School translation, and even extrudes the teaching of translation with other aspects of teaching. Innovative Guanzhong talents have strong insight, keen observation and strong curiosity, and have the courage to express their unique insights and opinions. The Guanzhong School scholars, on the one hand, maintain their tradition of Guan Confucianism, respect and pragmatism. On the other hand, there are other schools outside of The Guanzhong School. However, in the process of marketization, people's attitude towards historical and traditional culture often emphasizes the materialistic character and the material and light spirit, thus causing the forgetting of precious intellectual heritage. Learners need to understand the literal meaning of the translation content of The Guanzhong School through their basic language knowledge. And the hidden information should be analyzed and speculated in the context of the original text, and finally the original intention of the original author is understood. The author draws his own understanding and
cognitive mentality diagrams, finalizes the translation form, and accurately translates the original meaning of the author.

The so-called reasoning is not the translation of the learner's imagination, but the conclusions that need to be understood and analyzed in terms of the structural characteristics of the translated content. When translating learners to translate certain foreign language texts, they must complete the correct translation and understanding of foreign language texts with the aid of reasoning. The evaluation subject of The Guanzhong School education contains evaluations of the communicators and communicators. However, for a long time, The Guanzhong School taught the evaluation of the recipients and the external evaluation, the evaluation of the formation and the internal evaluation. The Guanzhong School disseminators should update the concept of teaching and pay more attention to the improvement of the listening and speaking ability of the communicators in the process of teaching. For the limited time of the course, if you can not open a separate oral or listening course, you can combine oral teaching with listening and teaching. In addition, the recipients can be encouraged to choose their relevant The Guanzhong School courses according to their own hobbies, specialties and market needs, and promote the development of speculative and innovative abilities. What we have to do is not only to teach according to the existing templates and examples, but also to continue to learn and improve ourselves, so that we can become a model for others to learn and reference. This is indispensable for in-depth and in-depth study and research, which is what the current translators of translation studies lack.

3. The Orientation and Nature Turn of The Guanzhong School Translation and Communication

Current The Guanzhong School education is gradually ending the "instrumental or humanistic controversy" and turning from a single universal The Guanzhong School to a multi-module development, taking into account the coordination of general The Guanzhong School, special-purpose The Guanzhong School and cross-cultural communication teaching, that is to say, "both instrumental and humanistic". Context plays an extremely important role in The Guanzhong School translation. Only when the learners have a comprehensive understanding and understanding of the contextual content, can they correctly express and understand the translation content. However, at present, most of the selected The Guanzhong School textbooks incorporate translation into reading and writing, and do not equip disseminators with specialized The Guanzhong School translation textbooks. Moreover, in this comprehensive textbook, there are few examples and exercises in translation. It has led the communicator to neglect the study and practice of The Guanzhong School translation. Even if he is interested in The Guanzhong School translation, he does not have a good reference model, which is not conducive to the ability and skills of translation. At this stage, some general-purpose courses can also be opened, such as the introduction of Chinese culture, the social and cultural society of Guanzhong, and computer theory. Through the study of these courses, the communicator can further broaden his knowledge field and enhance his humanistic literacy and intercultural communication skills. In view of the above situation, the translators of The Guanzhong School translation can guide the translation studies of the communicators. The communicator can complete the understanding and translation of the original text on the basis of understanding the context, so that the expression of the translated language is more appropriate.

Usually, the conclusion needs to be obtained from factual assumptions or analysis of known conditions. It is a relatively independent thinking activity and has a great correlation with cognitive activities. Learning for the professional study, learning to improve the overall quality and international communication ability of the school directly leads to the gradual lack of attention to the education of the school, the reduction of class hours, and the danger of being marginalized. In the course of explaining the content of the textbook, it is advisable to concentrate on the detailed teaching. The content of the lecture can be divided into multiple modules, and targeted breakthroughs can be made. It is also a good foundation for the next stage to prepare relevant professional knowledge. The communicator lacks experience and professionalism in the teaching of
The Guanzhong School translation courses. He teaches Guan translation to teach students the methods of audiovisual and literacy courses. The communicators themselves do not pay attention to Guan translation and cannot translate to the communicators. Professional methods and techniques. Nowadays, the content of The Guanzhong School translation guidance textbooks in the market is too old to include the latest research results of The Guanzhong School translation, and the grammar and culture of these textbooks have not been changed and amended accordingly. In this way, not only can it not match the teaching of The Guanzhong School translation in the new era, but also it is easy for the disseminator to lose his direction and go astray in the autonomous learning of The Guanzhong School translation. Most of the successors of The Guanzhong School are inspired by this sense of mission. Whether they are consistent with Zhang Zai in philosophy or not, they maintain Zhang Zai's spirit in varying degrees in their consciousness of their academic mission.

The Guanzhong School scholars were highly praised by scholars of that time and historians of later generations for their steadfastness and noble personality. The Guanzhong School translation teaching should rely on and refer to The Guanzhong School translation textbooks. The Guanzhong School translation textbooks are the basis and guidance of The Guanzhong School translation teaching. Therefore, The Guanzhong School translation textbooks are very important for The Guanzhong School translation teaching and disseminators to learn The Guanzhong School translation well. The Guanzhong School translation teaching is based on the requirements of the syllabus. However, it is far from enough to follow the syllabus alone. It is necessary to constantly sum up experience and shortcomings in the teaching practice to develop The Guanzhong School translation teaching. At the same time, we should continue to study and study after class, read more books and think more, and integrate foreign culture and context into the field of translation. Only in this way can the teaching of The Guanzhong School translation be lively and vigorous. In addition, the communicator should note that today's students are more interested in Western culture, and the introduction of The Guanzhong School can be said to be the leader. However, they do not pay much attention to the introduction of their culture in The Guanzhong School. The communicator should open up his own vision, expand his ideas, and carry out effective cross-cultural education. The communicator should guide the communicator to learn the cultural background of the country or nation using the school while studying. So to understand their way of thinking, value orientation, etc., and to respect and tolerate their culture. Based on this, the translation learner can apply the schema learning strategy and activate the text-related schema to correctly translate the original text.

4. Conclusion

The Guanzhong School translation is a very important part of the The Guanzhong School teaching course. The traditional Guan Yu translation teaching mode pays too much attention to the teaching of The Guanzhong School translation skills, ignoring the variability of The Guanzhong School translation environment and the flexibility of translation itself. The Guanzhong School was an academic school of thought in the late period of Chinese feudal society. It not only made outstanding contributions to the theoretical thinking of the Chinese nation in academic thinking, but also occupied an important position in the history of philosophy and academic history, and formed its own distinctive features in the academic spirit. The “Belt and Road” strategy has sounded a new clarion for the country's economic development, and it has also raised new challenges for the reform of The Guanzhong School. In the course of The Guanzhong School translation learning, the communicator can combine these strategies according to their actual situation and needs. The communicator can also give the communicator a certain guidance on the application of the learning strategy and promote the translator's translation. The improvement of ability. Like other regional cultures, it has its own historical and regional limitations, such as more conservative politics, more rigid style, weak sense of competition, lack of innovation and so on. Therefore, it is necessary to optimize the curriculum of The Guanzhong School translation so that the communicators can fully participate in classroom learning, and set up more scenario simulation modules, so that the communicators can improve their adaptability and find their own problems in the simulation of actual combat. In addition, it can also simulate the situation of using The Guanzhong School
translation in the classroom, so that each communicator can feel the difference of the same sentence translation in each situation, truly realize the charm of the language, and stimulate the interest of the communicator in learning.

Acknowledgement


References


