

The Inheritance of Feng Congwu's "Guanzhong School Thoughts" in the Context of the "Belt and Road" and Its Impact on the Guanzhong Area

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Keywords: The belt and road; Feng congwu; "Guanzhong school" thoughts; Guangzhong academy

Abstract: From the perspective of historical and cultural values, the study of the inheritance and English translation of Feng Congwu's "Guanzhong School" Thoughts in the context of the "Belt and Road" has opened a new path for the "Guanzhong School" Thoughts to move from a philosophical theoretical form to a realistic materialized form. Development is one of the ultimate goals of achieving cultural heritage. Feng Congwu's "Guanzhong School" Thoughts can only break through the constraints of the region and language and use its foreign language tools and new media technologies to serve the economic development of countries and regions along the "Belt and Road". From the reality, the study on the inheritance and English translation strategy of Feng Congwu's "Guanzhong School" Thoughts are an important means to improve the soft power of Chinese culture.

1. Introduction

Feng Congwu is a master of Guan studies in the Ming Dynasty. He founded the Guanzhong Academy and served as the head of the mountain. He has been a lecturer in the Guanzhong area for a long time. In his lectures, he tried to use the "goodness" and "kindness" theory to interpret Buddhism, force the Buddha's way, save the righteousness, and invigorate the Guan studies in a bid to establish Confucianism in the mind, reflecting a strong sense of Taoism and a lively atmosphere of melody. His "On the Guan Studies" has constructed the pedigree of Guan Studies' inheritance, which makes Guan studies a regional academic tradition that has developed since Zhang Zai was founded in the late Ming Dynasty. This not only makes Zhang Zai's study closely related to the Guanzhong science tradition, but also highlights the unique spiritual outlook of Guan studies.

2. Feng Congwu and Guan Studies

Feng Congwu (1556-1625), whose courtesy name is Zhonghao, is also called Shao Xu, and renowned as Gong Ding, was born in Chang'an, Shaanxi Province.

Feng Congwu likes to read Confucian classics since he was a child. He is very interested in the Neo-Confucianism of Song and Ming Dynasties and has a great influence on the rise of Guan studies in the Guanzhong area. He was an important master of science at that time, and he was called "Guanxi Master".

Feng Congwu attaches great importance to the style of the scholars. He believes that "the world is filthy, the morale is thick, and the thinner is thicker. The advocates start from the scholars." The scholars played an exemplary role in the custom of change. At that time, there were many problems in the customs of the Guanzhong scholars. For example, between the scholars, they were "contending" and "smashing" and could not "satisfy others"; "afraid of blaming", right and wrong, unable to uphold justice; like to talk about the right and wrong of others; Discuss academics, or be self-righteous, or self-sufficient, or not "debt yourself", "too much debate" and so on. Feng Congwu especially dislikes the enthusiasm of the peasant spirit in the style of the ethics, and dare not insist on right and wrong: "Knowing that it is respectful, and that the party is jealous, the hundred parties are asking for it, so that the loyalty is unacceptable. The hundred parties are begging, and the

hundred parties are left to the other, so that the benefit of the beneficiaries is as unscrupulous..." Knowing that "respect" is right, but they do not dare to uphold the truth and justice. The result is only that the confession is "not tolerated" and the latter is "unscrupulous." The Qin people smashed each other and could not be the beauty of an adult. As a result, they could only lead to two defeats. Feng Congwu focuses on lectures and writings, and hopes to change the customs of the scholars and change the customs of the customs through lectures and writing activities.

In the process of writing lectures, Feng Congwu will work with the middle school students to formulate a statute for the exchange of scholars. For example, Feng Congwu and Guan Zhongshi together signed the "Society Covenant" and "Guan Zhongshi Doctors' Covenant", etc., and advocated some behavioral norms in the Guanzhong Academy. They were collected as "Guanzhong Academy Quotations" and also had "Shi Jie" and "Being a Man". These statutes put forward specific requirements on the daily behavior of the scholars, the interaction with the people, and the manners of speech. For example, the cakes and wines brought by the scholars' appointments, the payment of the posts, the use of the titles, etc. It is worth noting the contents of these meetings: First, how to deal with the various relationships in academic debate. "Guan Zhongshi Dafu Covenant" proposed that in the case of controversy, bystanders should be persuaded to be the mainstay, "Do not use small indignation to hurt the general body"; "Learn to Covenant" stipulates that "to talk to each other, be fair and easy, and under the imaginary people". The fault of the colleagues should be told, let the friends change, "we cannot say others behind the back, but can not be a public statement." The second is to help the poor and the weak in the society. "Guanzhong Scholars' Meeting" advocates taking care of "the high-income people who are inconvenient." Whenever there is a meeting or a meeting, they must send "the high-income people who are inconvenient" to their homes. Scholars must "come in and out of friendship, watch each other, and support the disease." If you have no children, or you have poor children, you have to pay for them every year. "Don't see people being poor, laughing and humiliating, seeing people sighing and so on. The third is the elimination of the act of private party. The "Study of the Covenant" stipulates: "All communication in the meeting will be declined." "Guan Zhongshi doctors' meeting" records: "When the morale is less than the delivery of the post", whenever this situation occurs, the scholars should be rejected. Fourth, these agreements pay great attention to details. For example, don't "borrow people's books and don't pay back", don't "easy talk about people's personal affairs" and so on.

Feng Congwu's meeting with the scholars and his writings exemplified Feng Congwu's spiritual orientation of advocating truth and simplicity, arbitrarily talking and practicing. For example, the "Study of the Covenant" stipulates that the scholars meet, "there is no wine cellar, no invitation to Cambodia, and all communication in the meeting will be declined"; "The Guanzhong Scholars" emphasizes, "If you sit for a long time, you can make a cake." Use it, you don't have to set a table to save your expenses." It is required that the normal exchanges of scholars should be pure and simple, not fake, and artificial. This is the "worship for truth"; put an end to all kinds of extravagant actions and cumbersome customs in the communication, this is "simplified". The words "Faculty of the Covenant" all reflect the pain of Feng Congwu's temperament and softening of the unnatural feelings. The "Study of the Covenant" not only clearly stipulates the content of the lectures that "the words are based on the ethics of the ethics", but also puts forward the issue of establishing a scholastic style of "Chongzhen is still simple, and the slogan is empty, and the practice is implemented." The so-called "empty talk", in Feng Congwu's view, no one talks about empty talks, although those who say "do not walk" are also empty talks; Those who talk about others and do not practice themselves are empty talks. "It's good to praise people for their own family", but they are also "no tricks". "Dong implementation", "can talk empty talk". Therefore, Feng Congwu lectures, always "speaking with enthusiasm" and issued a call for speaking! Regarding lectures, Feng Congwu said: "Thousands of talks are about saying that everyone must be good, good, and good." Feng Congwu's truth is not only expressed in words, but also in behavior.

The various statutes, led by Feng Congwu, have had a profound impact on the improvement of local customs and customs in Guanzhong. "The Guanzhong Academy's "Consultation" has been "not changed for more than ten years", which is evident in the respect of the scholars at that time.

Some of them, such as how to deal with various relationships in academic contends, are still positively inspiring for today's scholars.

3. Feng Congwu and Guanzhong Academy

After the Northern Song Dynasty, Guan studies were invested in other schools by many people, and there were very few Guan students who kept the Guan, and the Guan studies gradually declined. In the Ming Dynasty, the development of Guan studies has turned around. Since Lu Wei, Guan studies began to rise. In the Wanli Period of the Ming Dynasty, there was another Guan study in the Guanzhong area: Feng Congwu. He was an important master of science at that time, and he was called "Guanxi Fuzi". In the Wanli period, he was a scholar, and he was the official of the Imperial Court and the Ministry of Industry. Feng Congwu's temperament is straightforward, and it is the official Qingzheng. Because he does not want to see the decline of the political affairs, he writes a book and offends the holy face. He is forced to resign after his struggle with the party.

After resigning, Feng Congwu "retreshed in the middle of the house, concealed the nine years, refined and enlightened", he closed the door and thanked the guests, devoted himself to the study of science and lectures, and hoped to promote his political opinions and academic views through lectures. He believes that in the crisis society, the country should promote the style of lectures everywhere, so that the politicians can hear the opinions of scholars, pay attention to their research content, and take appropriate measures for the prosperity of the country. Therefore, Feng Congwu began to give lectures in Baoqing Temple in the south gate of Chang'an City with the help of friends Xiao Maocai and others. "From the flow of people, the door corporal has more than a thousand people, and at one time called the Kansai fu." Under the inspiration of Feng Congwu's lectures, local officials built the Guanzhong Academy. Later, Feng Congwu gave lectures and the principals were at Guanzhong College. Due to Feng Congwu's pragmatic education style and strict stipulations, the Guanzhong Academy quickly became one of the four famous colleges in the country. Although Feng Congwu and Guanzhong College have only a short history of 17 years, they have made significant contributions to the development of science in Guanzhong. They have trained a group of people of insight and set an example for the diligent and pragmatic people in Guanzhong.

Feng Congwu tirelessly lectured and formulated various statutes, mainly because he hoped to regulate his daily behavior through the scholars, and even to develop customs. Just as he wrote in the article "The Vulgar": "Thousands of talks are about saying that everyone should be good at people, keep a good heart, do good deeds, and do everything in their best." This is a direct and popular way to promote Confucianism and the true meaning of the Tao. The article also includes a copy of the old work couplet: "Be a good person, the heart is right, the body is safe, the soul is stable; do some good things, heaven, earth, and ghosts." Feng Congwu is only interested in being a good person, doing some good deeds, using his own lectures to influence and improve the Guanzhong style, and even improve the customs of Guanzhong. But he did. "For more than ten years, 'The Guanzhong Scholars' Meeting' has not changed. It can be seen that the scholars at that time were very respectful of their regulatory treaties. It can also be seen that these statutes have had a profound impact on the improvement of Guanshi folk customs in Guanzhong, and many descendants are very respectful of Feng Congwu.

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4. Conclusion

The Guan studies were established from the Northern Song Dynasty Zhang Zai to the end of the Li Erqu in the Qing Dynasty. Although there were ups and downs in the 700 years, it was still in the same line. From the Northern Song Dynasty Zhang Zai's "Let's teach", the Lv's brother's "Lv's Township Covenant", to the Guanzhong Academy of Feng Congwu in the Ming Dynasty, and finally to the Qing Dynasty "Guanzhong Sanli, the filial filial piety, advocating the integrity." These thoughts of Guan studies originated in Guanzhong and were popular in Guanzhong. These representatives of Guanzhong in the Northern Song Dynasty to the Ming and Qing Dynasties not only played a significant role in the development of Guan studies, but also had a great influence on Guanzhong's customs. Resolutely honest, pragmatic and polite, advocating the integrity of the qi, and the strength of the body.

Guan studies is an important part of Chinese traditional culture. It has built a profound, solid, straightforward and simple cultural personality and a diligent scholar in Guanzhong with a mission of responsibility, ethics, practicality, ethos and compatibility. The spirit of truthfulness, rigor, responsibility and sense of justice has continued to this day. We are now studying Guan studies, which is to clarify the evolution of Guanzhong culture, criticize and absorb the shortcomings and advantages in the whole process, and further explore these precious resources to further develop Guanzhong culture.

General Secretary Xi Jinping pointed out that "improving the soft power of the country and striving to showcase the unique charm of Chinese culture" requires "spreading cultural innovations that span time and space, across countries, with eternal charm and contemporary values." The open Shaanxi has a strong history and culture. Guan studies is the essence of Shaanxi culture, and Feng Congwu is the master of the "Guanzhong School" Thoughts. Studying the inheritance and English translation strategies of Feng Congwu "Guanzhong School" Thoughts is of great significance to Shaanxi's further opening up to the outside world, accelerating Shaanxi's cultural development and promoting Shaanxi's economic development. From the perspective of academic research, the inheritance and English translation of Feng Congwu "Guanzhong School" Thoughts is of great benefit to the development of regional culture.

Acknowledgements

Study on the External Communication and English Translation Strategies of "Guanzhong School" Thoughts in the Background of the "Belt and Road" - Taking Guanzhong Academy as an Example, project of the Shaanxi Provincial Department of Education

Project No.: 18JK1138

Research on the Inheritance and English Translation Strategies of Feng Congwu "Guanzhong School" Thoughts in the Background of the "Belt and Road", project of the 2019 Annual Theoretical and Practical Research of the Social Science Circle of Shaanxi Province

Project No.: 2019C139

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