

Study on the Inheritance and Translation of “Guanxue Thoughts” under the Background of “Belt and Road”

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Abstract: In recent years, the research on the interpretation of “Guanxue Thoughts” from the perspective of philosophy is fruitful, but from the perspective of translation, the research results of interpretation and translation on “Guanxue Thoughts” in the context of “Belt and Road” and are relatively less. Under the background of “Belt and Road”, the “Guanxue Thoughts” can be interpreted as cooperation and win-win, benefiting the people, harmonious symbiosis, and the world with supreme harmony. The translation model of internationalization includes the translation subject, content, audience, methods, effects, etc.

I. Introduction to the “Four Spirits” of Guanxue Thoughts

The “four spirits” of “Guanxue Thoughts” is “to set the mind for heaven and earth, to set life for people, to inherit the lost knowledge of the previous sages, to initiate peace and security for all ages”, which established people’s lofty responsibilities for the nature, the society and people, and the culture and history. It is a quatrain of the spirit of Chinese nation. “Four spirits” has simple words but great meaning and rich connotation. It’s passed down by politicians and literati in the past. It is not only the theoretical foundation for politicians to rule the country, but also the famous saying for intellectuals to get along with others.

In April and May 2016, President Xi Jinping mentioned the “four spirits” of Guanxue twice at the symposium of intellectuals, model workers, youth representatives and symposiums on philosophy and social sciences, encouraging Chinese intellectuals to have patriotism and the sense of social responsibility, work on theories, offer advice and suggestions for the people and shoulder the glorious mission entrusted by history. In March 2013, the Chinese government put forward the strategic concept of “Belt and Road” in response to problems arising from the global economic development, trying to use the historical symbols of the ancient Silk Road, hold high the banner of peaceful development, actively develop the economic partnership with the countries along the Silk Road, jointly create a political mutual trust, economic integration, culturally inclusive community of interests, a community of destiny and a community of responsibility, and build an open, inclusive, balanced and inclusive economic cooperation framework to realize the common ideals and good pursuits of human society.

The “Belt and Road” strategic concept attempts to use the historical symbols of the ancient Silk Road to explore the historical resources of the ancient Silk Road, establish partnership of development and cooperation between China and countries and regions along the ancient Silk Road in the new era, and jointly create three communities to achieve their respective cultural rejuvenation, promoting rapid economic development. Economic development should take culture first. The countries and regions along the “Belt and Road” need to build a shared cultural value on the basis of respecting the cultural traditions of each country to achieve comprehensive social development in this strategic concept. The concept of “for the people, harmony, peace” advocated by “Guanxue

Thoughts” is highly compatible with the “Belt and Road” strategic concept. On the basis of inheriting and drawing on the research results of Guan Xue’s excellent culture, combining the core connotation of concept of “Belt and Road”, the performance of fit is further explored, and translational communication and cultural communication theory are used to try to construct the foreign translation model of “Guanxue Thoughts”, to provide theoretical basis and practical path for “Guanxue Thoughts”going out of the country and re-display brilliance.

II. The translation mode of “Guanxue Thoughts” under the background of “Belt and Road”

In the context of the “Belt and Road”, the translation of “Guanxue Thoughts” includes two aspects: “translation” and “introduction”, where “translation” involves issues about who “translate” and what to be “translated”; And “introduction” involves the issues such as the communication channels and the effects of communication. “Translation” and “introduction” are effectively unified and cannot be biased. The translation model of “Guanxue Thoughts” includes the translation subject, translation content, translation audience, translation method, and translation effect.

Translation main body. The main body of translation is the translator. The research view of translation standards believes that the translators’ main task is to cooperate with the original author of the translation to achieve the text conversion of the work. Influenced by this view of translation, translators often “think that as long as they are translated into foreign languages, Chinese literature and culture will go out.” In fact, Chinese culture is not a simple issue of text translation. It needs to consider the social and cultural elements of the country of the target language, such as ideology, reader psychology, readers’ interest or preference for reading, and cultural trends. If the working in a native language country, the translator only completes the text conversion work. If the translator lacks comprehensive and in-depth understanding of the culture of the target language country, such a text conversion work will result in poor communication due to insufficient social and cultural factors of the target language country. Translation is not a simple language conversion activity that takes place in vacuum. Translation is not a simple isolated text translation. Translation is a cultural phenomenon. The cultural view of translation emphasizes the cultural elements in the process of translation. The embodiment at the level of translation main body is that the translation main body is the community of Chinese and foreign translators. To promote Chinese culture to go out, “to establish a concept of international cooperation, we must actively unite and rely on foreign sinologists and translators who are engaged in Chinese-Chinese translation work, strengthen exchanges and cooperation with them, and abandon the prejudice idea that ‘we can only rely on ourselves and cannot count on foreigners’ to translate Chinese literature and culture to the world. The translation main body of “Guanxue Thoughts” also need to build a community of translator culture. This community should be composed of domestic researchers on Guanxue Thoughts, translators at home and abroad, sinologists who are studying the Guanxue Thoughts at home and abroad, sponsors and propagators. They must perform their duties and do their best. The main duties of the researchers of Guanxue Thoughts are: from the perspective of philosophy, taking the works of research on Guanxue thoughts of the authors in recent hundreds of years as the research object, the core connotation of “Guanxue Thoughts” is extracted; combined with the “Belt and Road” concept, convenience for language and text conversion is provided for domestic and foreign translators. Translators at home and abroad need to rely on the research results of Guanxue researchers, based on the national conditions of the target language country, to transform the “Guanxue Thoughts” in the context of the “Belt and Road”, rather than simple text conversion. The sinologists who study Guanxue thoughts abroad have high reputation and credibility in the fields of language writing application and Chinese culture research. They are responsible for not only the

translation of language and characters, but also creating psychological prestige effect on the readers in the target language countries with help of their own social influence, to enhance the translation effect. Sponsors need to provide sufficient funds for the publication of the translated works. And propagators need to use various media, such as the Internet, newspapers, magazines and other modern means to create a public opinion atmosphere and vigorously promote translation.

Translation content. The translation content, that is, “ what for translation”, usually refers to the choice of the original author, work and translation strategy. For a work, a culture, the content is all-encompassing. It is impossible for a translator to translate all aspects of it, which requires the translator to deeply explore and scientifically analyze the core content of the work or culture. This is a meticulous screening process. Screening is a process of refining and classifying the essence of a work or cultural content, and it is also an effective process of interfacing with the culture of the target language country. According to the concept of cultural classification, the “four spirits” are divided into two categories: theoretical culture type and physical culture type. The theoretical cultural type refers to the theoretical framework of the “four spirits”, including the spirit of cooperation and mutual benefit, the spirit of benefiting the people, the spirit of harmonious symbiosis, and the spirit of the world with harmony and unity. The physical culture type refers to the externalization manifestation of the “four spirits”, such as the actual example of social culture and spiritual sensation effect actually produced based on the “four spirits”. The theoretical cultural type belongs to the category of ideas, which is abstract, invisible, and intangible, but it does exist, imperceptibly affecting people’s social psychology and behavior. The physical culture type belongs to the scope of behavior, which is very specific, easy to observe, and easy to touch the soul of the human. We have made such a division for “four spirits” of Guanxue. The purpose is to change the content of the translation of the “four spirits” from single theoretical translation to the organic unity of theory and objects through the introduction of physical culture to avoid the “inculcation mode” and “teaching mode” of previous concepts, enabling the people of the target language country to truly understand the core connotation of “four spirits” of Guanxue, and also let them feel the positive impact they bring to people’s lives, thus achieving effective output of culture.

Translation audience. The translation audience refers to the communication object of translated works, and it focuses on the issue of “translate for whom”. “Translation audience is the object and end point of translation communication activity, and it is the concrete embodiment and final implementer of the translation effect.” The translator must know who is the translation audience, which social group they belong to, what social and cultural features they have, what requests do they have, what are their reading psychology before starting translation. It’s helpful to scientifically locate and interpret the audience, comprehensively grasp the target language usage norms, and properly select translation content after translators can understand these issues. There are different levels of readership in any society. Some readers focus on recreational texts, some focus on academic texts, and some focus on policy texts. Translators must understand the cultural preferences of the social groups their translation will face. How to locate the translator? First, the type of translation must be scientifically analyzed. Is the translation belong to literary work, academic work or other works? Second, target potential audiences based on the type of translation. The advantage of this is that the translator can carry out targeted translation of the text, and after the translation is completed, the translation can be more purposefully promoted, so that the translator can build up a bridge of communication between the translation and the possible audience in advance, which is easy for the translation works spread in the target language country. If a translation wants to generate interest among all the people in the target language country, it is very difficult. As long as some groups in the target language country pay attention to and intend to spend

time and energy to read, research and spread, this translation has already produced great social utility. Before the translator begins to translate, two things need to be done: predict the possible audience of the translation; and determine the content of translation based on the features of the audience.

Translation method. The translation method is the channel for translation main body to spread the translation and the translation audience to feel the translation. The more translation channels, the wider the scope of translation, the more opportunities for translation audience feel the cultural information of translation, the greater the amount of cultural information achieved, and the higher the quality will be. This will undoubtedly be beneficial for the audiences to deep understand the cultural information of translation. There are translation pathways, including publishing institutions, websites, newspapers and magazines, and TV media. Publishers play a big role in the dissemination of translations. As far as the dissemination of the translation of the “Guanxue Thoughts” in the countries along the Silk Road, it is recommended that the Shaanxi Provincial Government set up relevant publishing funds to allow domestic and provincial influential publishing institutions to unite the prestigious publishing institutions abroad, establish translation fund abroad to support foreign sinologists and scholars who are interested in China’s Guanxue culture to actively participate in the translation of Guanxue culture. It is also possible to establish a foreign-translating base for Guanxue culture in Shaanxi, invite foreign philosophers, sinologists and translators to the Shaanxi translation base to conduct academic exchanges with domestic scholars, and jointly discuss the issue of cultural translation of Zhang Zai.

III. Conclusion

From the historical and cultural values, it can open up a new path for “Guanxue Thoughts” from the philosophical theory type to the real materialized type to carry out the study of the inheritance and translation of “Guanxue Thoughts” in the context of the “Belt and Road”. Development is one of the ultimate goals of achieving cultural heritage. Only through the use of foreign language tools and new media technologies, through the effective translation and dynamic interaction, the economic development of countries and regions along the “Belt and Road” can break through the regional and language constraints and become revitalizing. From the reality, the inheritance and translation of “Guanxue Thoughts” is an important means to improve the soft power of Chinese culture. General Secretary Xi Jinping pointed out that “to improve the soft power of the country, we should strive to showcase the unique charm of Chinese culture”, which requires “to carry forward the cultural spirit that transcends time and space, transcends the countries, has eternal charm and contemporary values, and spread out the innovative achievements of contemporary Chinese culture that both inherits traditional excellent culture and carry forward the spirit of the times, based on the country and facing the world.”The open Shaanxi has strong history and culture. Guanxue is the essence of Shaanxi’s history and culture. Inheriting and translating the “Guanxue 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.

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