

A Study of Mo Zi's Cultural Translation

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Abstract—The cultural industry is gradually becoming an important part of the world's economic development, China vigorously promote the development of cultural industry, put forward "let the development of cultural industry become an important pillar of economic development". Under the guidance of the development strategy of the party and the state, Shandong provincial government proposes to "build a culturally strong province". Zaozhuang should be actively integrated into the national and Shandong province's cultural industry development process to promote the development of Zaozhuang's cultural industry. At present, our country comprehensively promotes the "One Belt And One Road" strategy, and the "soft power" construction plays an important role in the strategy. Through the translation of cultural classics, we can find the emotional interworking zone with countries along the belt and road, promote cultural exchanges, and promote the new situation of China's diplomatic and economic development. Zaozhuang is the hometown of Mo Zi and the birthplace of Mohist culture. The development of Mohist culture is the characteristic industry of Zaozhuang. Mohist culture advocates universal love, non-attack and equality, which is just in line with the spiritual strategy, and strengthens the external publicity of Mohist culture to provide cultural support for the strategy of "One Belt And One Road".

Keywords—Cultural industry, Mo Zi, Mohist school, Zaozhuang

I. INTRODUCTION

Zaozhuang is located in the southern part of Shandong province, ranking fourth among the prefecture-level cities under the jurisdiction of Shandong province. Zaozhuang has five districts and one city. The geographical area is about 4500 square kilometers. Zaozhuang has been rich in material resources and historical culture, with six coalfields. It has a famous canal culture and industrial culture. Zaozhuang, located in Shandong province, is developing into an emerging tourist city. The layout of cultural industry in Shandong province includes "three districts, three parks and three belts", among which Shandong cultural industrial park, red cultural industrial park and canal cultural industrial belt all cover the development of local characteristic cultural industry in Zaozhuang. Zaozhuang should be actively integrated into the national and Shandong province's cultural industry development process to promote the development of Zaozhuang's cultural industry.

Zaozhuang is the hometown of Mo Zi and the birthplace of mohist culture. The development of mohist culture is the characteristic industry of Zaozhuang. Mo Zi was born in the spring and autumn period and the warring states period. In

history, Mo Zi had a high social influence and was once as famous as Confucius. Mohism research is a cultural industry research with Zaozhuang characteristics and has high industrial value. The works of Mo Zi and the study of Mo Zi by later generations have great influence on the history. The study of Mo Zi and the study of Mo Zi have important cultural value and economic value, which is an important characteristic of Zaozhuang cultural industry development field.

II. RESEARCH STATUS OF MOHISM AT HOME AND ABROAD

In recent years, the party and the state have implemented many strategies to promote the development of the cultural industry, and the shandong provincial party committee has issued the policy of strengthening the provincial culture. Vigorously developing the cultural industry in zaozhuang also responds to the national and provincial policies and is conducive to the local development. Shandong has a splendid culture since ancient times, the yiyuan culture, the Confucianism culture, the Mozi culture, the sun tzu thought and so on are our precious resources

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A. Domestic translation research of Mohist Culture

From the beginning of the 20th century, there emerged a large number of monographs on Mo Zi. Liang qichao, hu shi and others discussed the cultural thoughts of Confucianism and Mohism and the ethical and moral theories of Mohism from the perspective of national salvation and survival. Liang qichao's "Mo Zi learning case" summarized his half-life research on Mo Zi culture, and he believed that "universal love" is the basic foothold of Mohism. The study of Mo Zi by later generations is of great value. Liang qichao mainly discussed Mo Zi's thought of universal love. In the book *Mo Zi* (1929), Mr. Qian mu had

a large number of discussions on Mo Zi's studies. He made a summary of Mo Zi's life and thoughts, and at the same time, made his own original analysis and discussion on some controversial academic views in the history. For the study of Mohism to do a lot of new assertions. Hu shi's doctoral thesis and many articles are about the study of Mo Zi. One third of his doctoral thesis is about Mohism. Hu shi discusses Mohism from two perspectives, one is "scientific", and the other is "religious". In the history of Chinese philosophy, feng youlan explored the theme of Mohism under the guidance of historical materialism and marxist philosophy. He mainly studied the mohist thought of "universal love", and his research method was more rational.

Since the late 1990s, scholars concerned have made a new modern discussion on Mohism. The study of Mohism has brought forth new perspectives in a new era. With the viewpoint of Mohism > as an example, this book is written by Mr. Xue Baicheng. In his previous scholars RuMo, on the basis of comparative study, from the perspective of RuMo complementary to analyze Mohism. He thinks RuMo culture from the perspective of complementary analysis, is advantageous to the national harmony. Researchers mainly study in the history of the Confucian school, of Mo Zi research involving shortcomings. Especially RuMo contact research thought and their exponents, more enrich our traditional culture, the research of the traditional culture, strive to comprehensive and objective. In the history of Confucian culture has always been all previous dynasties rulers, belong to the upper culture, and the mohist school culture was thought to belong to the folk culture, Mohist school culture on the influence of Confucian culture, the economy, the politics, the role of culture has been belittled. Today we study traditional culture, takes the Confucian, underestimate the Mohism and other schools, such research is not comprehensive, and today's economic development is not corresponding. For we build a reasonable objective of new cultural civilization. To relate RuMo culture, study RuMo cultural complementarity, the two the reasonable composition of organic combination, make it accord with our cultural assumptions need of The Times. Both can enrich RuMo research and has important practical significance. Mr Chen Keshou in "civilian" ", Define the mohist for civilian culture, in order to be able to achieve a reasonable research, from his study of mohist under the era, both see mo for the role of age at that time, and don't shy away from not rationality of mohist. At the same time the author pays much attention to focus on the positive role of mohist theory in contemporary society. The author to marxist theory to the analysis of mo-tse "with the concept of". He praised Mo Zi calls to pacify the war in the social unrest, anxious for peace. At the same time the author also praised Mo Zi's respect for the views of the masses. Think wisdom exist in the crowd. He saw the power of the masses of the people, He acknowledges the outstanding contributions of the mohists in science and technology, but fails to elaborate further on the scientific methods and spirit of the mohists, a regrettable aspect of the book.

After entering the 21st century, Mr Zhong-yuan sun launched in 2016 his book "mo zi anecdotal stories", in today's society under the background of common heat classics, the book is not blindly cater to the public, grandstanding, but on

the basis of fully respecting the original, the traditional culture of the modern interpretation, in this book, the author explained the mohist logic in plain language, the author thinks that we must pay attention to the logic, in today's increasing exchanges with Chinese and western culture background, the cultural annotations must conform to the logic, to better prepare the internal and external communication of culture. The author also focuses on the mohist "non-offensive" thought, the author thinks that China's development in recent years has made great achievements, economic development, the promotion of international status, the country is peaceful and the people are secure.

B. The translation research of Mohism abroad

Since the 17th and 18th centuries, there have been translations and introductions of traditional Chinese culture in western countries, which have introduced and translated various schools of thought in different periods. Among them the mohist culture has also carried on the massive research. So far, there are 12 English versions of Mo Zi, including three full versions.

The first western translation of Mo Zi was done by an Englishman, Jacob (1815-1897), who, in order to better publicize his Christian ideas, studied a large number of Chinese classics when he preached in China. Jacob's translation is mainly for the purpose of preaching, so his translation lacks the introduction and foreshadowing of Chinese classical culture and is too straightforward and difficult for western readers. But Jacob's translation caused and promoted the overseas spread of mohist thought and the overseas spread of mohist culture. Mei did a lot of research on Mohism in the 1920s, and his doctoral thesis is about the study of Mohism. In 1963, the American scholar walter s. Watson published a translation of some chapters of Mo Zi. These 14 chapters are all important parts of Mo Zi, and his translation contributed to the overseas influence of Mohism. American scholars bai an and ai wenhe translated and published non-attack and shang xian in 2001, which enabled western scholars to have a further understanding of Mohism.

In 2006, wang rongpei and wang hong jointly launched the first English translation of Mo Zi after two and a half years of research, which is of great significance in the study of external publicity of Mo Zi. In 2009, the American scholar professor li shaokun released the second English translation of Mo Zi. Professor li shaokun has been studying Mohism for decades, and his research has exerted a profound influence in foreign countries, further promoting the overseas research and dissemination of Mohism. In 2010, Canadian scholar Ian Johnston published the complete translation of Mo Zi, which is the first complete translation of Mo Zi translated by western scholars. Through the research and efforts of scholars at home and abroad, Mo Zi culture has been more and more widely spread at home and abroad, and the study of Mohism has been pushed to a new height. Westerners have a better understanding of mohist culture, and a large amount of external publicity and translation work promotes the communication between Chinese and western cultures.

III. THE TRANSLATION OF MOHIST CULTURE UNDER THE STRATEGY OF "ONE BELT AND ONE ROAD"

At present, our country comprehensively promotes the "One Belt And One Road" strategy, and the "soft power" construction plays an important role in the "One Belt And One Road" strategy. Through the translation of cultural classics, we can find the emotional interworking zone with countries along the belt and road, promote cultural exchanges, and promote the new situation of China's diplomatic and economic development. For this reason, the translation of cultural classics has become an increasingly close link and a new opportunity for the translation industry in China. Mohist culture advocates universal love, non-attack and equality, which is just in line with the spiritual strategy of "One Belt And One Road", and strengthens the external publicity of mohist culture to provide cultural support for the strategy of "One Belt And One Road".

The latest foreign translation of Mo Zi is nearly 10 years old. With the deepening of research on Mo Zi culture in recent years, the translation needs to pay attention to these latest research results and keep pace with The Times. Secondly, with more and more countries participating in the development of "One Belt And One Road" strategy, the English version of Mo Zi can no longer meet the needs of cultural communication and exchange. We must do a good job in the translation of other languages of Mo Zi culture and promote the communication and influence of Mo Zi culture in corresponding countries. Again, scholars at home and abroad research and translation of Mo Zi, at present mainly concentrated in Mo Zi's humanistic ideas, of Mo Zi's thought of science and technology involves the translation works are very few, the mohist thoughts mentioned research achievements of science and technology is mainly Angus graham's late mohist logic, ethics and science, and "science and civilisation in China". Mo Zi's achievements include philosophy, education, military and many other aspects. In particular, his scientific and technological achievements are particularly outstanding among the hundred schools of thought. While strengthening the study of his humanistic thoughts, we should not neglect his optical, mechanical, physical and mathematical achievements. The mohist should study deeply the thought of science and technology of mohist and promote the translation of science and technology of mohist. Finally, the overseas publicity and translation of mohist culture should pay attention to the adjustment of content and form. We should not only promote Mohism culture to go out, but also make Mohism culture go in. Mohist translators should pay attention to translation strategies, translation objects, translation methods and other aspects to promote the spread of mohist culture.

IV. CONCLUSION

Nowadays "soft power" construction becomes very important in a country's development, so our country promotes the "One Belt And One Road" strategy, which gains more and more attention from all over the world. It will play more and more important roles in the economic development and cultural communication in the roadside countries. Through the translation of cultural classics, we can find the emotional interworking zone with countries along the belt and road, promote cultural exchanges, and promote the new situation of China's diplomatic and economic development. For this reason, the translation of cultural classics has become an increasingly close link and a new opportunity for the translation industry in China. Mohist culture advocates universal love, non-attack and equality, which is just in line with the spiritual strategy of "One Belt And One Road", and strengthens the external publicity of Mohist culture to provide cultural support for the strategy of "One Belt And One Road". In recent years, the party and the state have implemented many strategies to promote the development of the cultural industry, and the Shandong provincial party committee has issued the policy of strengthening the provincial culture. The study of Mo Zi and the study of Mo Zi have important cultural value and economic value, which is an important characteristic of zaozhuang cultural industry development

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