

# Research on the Status Quo of Tourism Foreign Translation of "Guan School" in Shaanxi from the Perspective of "the Belt and Road "

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## ABSTRACT

As a branch of neo-Confucianism, "Guan school", originated from Guanzhong region, Shaanxi province, occupies an important position in the history of Chinese philosophy. The research of the historic sites related "Guan school" can initiate better understanding of the thought and promote the economic development of the surrounding regions. This paper investigates the translation of these sites through literature and field investigation and finds that the translation of the other sites is almost zero except the translation of Zhang Zai Memorial Temple. Therefore, it is necessary to link these sites with the thought of "Guan school", integrate culture with tourism to promote "Guan school" going global.

**Keywords:** *"the Belt and Road ", Guan school, tourism foreign translation*

## I. INTRODUCTION

China is implementing the "the Belt and Road", and proposing a series of related policies such as "building cultural confidence" and "Chinese culture going global" to support the long-term development in the western region of China. Moreover, with the improvement of the national economy, people have put forward new demands for tourism — pursuing new tourist routes, eager to experience the cultural characteristics of scenic spots, etc., which provide the soil for the development of new "cultural theme tourist routes". "Guan school" theme tourism has also become the focus of people's attention. However, the various scenic spots of "Guan school" are fighting on their own, and there is no thematic tourism belt nor formed characteristic study of the foreign translation.

## II. RESEARCH SITUATION OF "GUAN SCHOOL" IN CHINA AND FOREIGN COUNTRIES

### A. The origin of Guan school

"Guan school" is a school of neo-Confucianism formally founded by Confucian scholars Shen Yan, Hou Ke, and Zhang Zai who sprouted in Qingli period of the Northern Song Dynasty. The

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development of Song and Ming Confucianism in the Guanzhong area of Shaanxi today was called "Guan school" because Zhang Zai was a native of Guanzhong. However, with the in-depth study of "Guan school" in recent years, scholars generally believe that Guan school is not the Guanzhong school in the general sense, nor does it simply refer to the Zhang Zai school in the Northern Song Dynasty, nor the general term of the entire Guanzhong neo-Confucianism school including Zhang Zai's study, but refers to Zhang Zai and the Guanzhong neo-Confucianism that is in line with Zhang Zai.

### B. Research on the English translation of "Zhang Zai's Guan school" in foreign countries

The German B.R. Gruner Publishing Company published the book "Die Einheit Der Welt: Die Qi-Theorie Des Neo-Konfuzianers Zhang Zai (1020-1077)" of the German scholar Woldgang Ommerborn in 1996, which introduced Zhang Zai's Guan school thought, calling it one of the main representatives of neo-Confucianism, and explained Zhang Zai's "qi" theory in detail.

In 2015, Lexington Press published Jung-Yeup Kim's book "Zhang Zai's Philosophy of Qi – a Practical Understanding". On June 27, 2018, Ya Zuo's "ZHANG ZAI'S (1020–1077) CRITIQUE OF THE SENSES" was published in University of Cambridge's "Journal of Chinese History". The

article discusses Zhang Zai's systematic comments on knowing from seeing and hearing during the Song Dynasty. It points out that this kind of human sensory knowledge is one-sided and superficial, and compares its theory with Western traditional epistemology.

In 2016, "The Great Harmony: The Paradigm of Harmony in Zhang Zai's Philosophical System" written by Ollé Manuel of the Faculty of Humanities, Universidad Pompeu Fabra, Spain, pointed out that harmony is one of the most important ideas of Confucian tradition, and analyzes the philosophical thoughts of Zhang Zai, the representative of neo-Confucianism from the metaphysical, moral, and epistemological levels. It is the adherence to the Confucian paradigm that resists the erosion of Confucianism by heresy.

The South Korean scholar Jung-Yeup Kim wrote "A Revisionist Understanding of Zhang Zai's Development of Qi in the Context of his Critique of the Buddhist" in 2010. The author of the book denies other scholars' understanding of Zhang Zai's object monism. Western scholars believe that Zhang Zai's view is that everything and Tai-xu are two different manifestations of a single individual, which are different but unified. The author of this article believes that this is a misunderstanding of Zhang Zai's way of thinking on "qi". Zhang Zai explained the difference and unity between everything and Tai-xu based on the different polarities of internal connections and the viewpoint of dynamic unity.

Elizabeth Lee published a paper "Zhang Zai, a Saint Based on the Development of Virtue Ethics, Philosophical Psychology and Moral Cognition" at the 23rd World Philosophy Conference in 2013, and pointed out that the current Western virtue ethics pays much attention to neo-Confucianism studies, especially the research on Zhang Zai's thoughts. In the thesis, the author summarizes the views of current virtue ethics and applies these views to Zhang Zai's theory, hoping to rediscover the philosophical thoughts of ancient Chinese scholars through this comparative analysis.

Michael Lackner, Ph.D. of the University of Munich, published a titled "Zhang Zai's Teaching of Confucian Human Nature: Internal and External Studies" and pointed out that the neo-Confucianism in Song Dynasty represented by Zhang Zai is different from Western philosophy and more similar to Western theology. The above conclusion is not strictly based on the Song Dynasty neo-Confucianism thinking or the philosophical method adopted, but its standard is more similar to the hermeneutics in Western theology. The central idea of the thesis is that because there is no question of God in Chinese articles, "sacred" tends to be more secular, or a certain political and religious system.

For Westerners, this is a person who exalts the secular, and this "making sacred" process requires arduous reinterpretation, and Zhang Zai was working hard to "make sacred".

Professor Galia Patt-shamir from Tel Aviv University, Israel, published a titled "The Morality of Filial Piety, Vitality and Eternal Life in Zhang Zai's Philosophy" in "The Tao" in April 2012. This thesis explored Zhang Zai's attitude towards death and the moral significance of death. Zhang Zai regarded the heaven and earth as his parents at the beginning of "Xi Ming", and finally concluded that one's life is to serve his "parents heaven and earth" and die in peace. Through this analogy of the relationship between human beings and heaven and earth, and through the constant change of the "qi" composed of life, Zhang Zai formed his understanding of filial piety: physical death is meaningless, and the continuation of morality transcends life and death, thereby eliminating the fear of death.

#### *C. Research on the English translation of "Zhang Zai's Guan school" in China*

In 1978, Zhonghua Book Company re-published "The Collection of Zhang Zai", "History of Chinese Thought", "New Edition of the History of Chinese Philosophy", "History of Neo-Confucianism in Song and Ming Dynasties", etc., all of which gave Zhang Zai's philosophy a very significant status. In addition, Zhang Dainian wrote "Zhang Zai, Materialism in the Eleventh Century in China", Chen Junmin wrote "Zhang Zai's Philosophical Thoughts and Guan School", and Chen Yishan wrote "Systematic Analysis of Zhang Zai's Philosophy", etc. All of these are the research and promotion of Guan school thought. Especially since Mr. Hou Wailu, the research on Guan school has shown a good research momentum. However, since the organization of Guan school's thoughts will take time, the work of tourism translation of Guan school has not yet started quickly. The reasons are as follows: First, there are many representatives of Guan school thought, and the works are numerous and complex, and they are all in classical Chinese. It takes a long time to sort out and understand their works and thoughts; Second, the Chinese skills of English professors, especially classical Chinese, need to be strengthened, or there will be deviations in the understanding of the original text; Third, there is currently no relevant department to guide and promote the translation of Guan school thoughts. It only uses the form of academic exchanges with foreign scholars to study Guan school thought.

To sum up, both studies in China and foreign countries on "Guan school" represented by Zhang Zai remain at the level of "Guan school" philosophical thinking. However, there is zero

research on regional physical attractions under the new national policy. The understanding and system of any philosophical thought will always be affected by the material environment at that time, so the foreign translation research of "Guan school" tourist attractions has its practical and far-reaching significance.

### **III. RESEARCH ON THE ENGLISH TRANSLATION OF SCENIC SPOTS OF ZHANG ZAI GUAN SCHOOL**

#### *A. Zhang Zai Memorial Temple and Hengqu Academy*

Zhang Zai Memorial Temple was built in the first year of Yuanzhen in Yuan Dynasty (1295). In 1985, Zhang Zai Cultural Relics Management Office was established in Mei County, Baoji City. Around 1990, Zhang Zai Memorial Temple was restored and reconstructed on a large scale. More than 20 collections of Zhang Zai's essays and research monographs have been published here, and 8 international and Chinese seminars on Zhang Zai's thoughts have been held. Scholars from countries and regions such as the United States, Germany, France, Italy, Japan, South Korea, Hong Kong, Taiwan, etc., have provided more than 300 research papers.

Founded in the Northern Song Dynasty, Hengqu Academy is the place where Zhang Zai set up to give lectures. It is a provincial key cultural relic protection unit announced by the Shaanxi Provincial People's Government in 1992. In 1990, the People's Government of Mei County rebuilt Zhang Zai Memorial Temple and restored the name of Hengqu Academy. In 2019, Mei County initiated the construction of the first phase of Hengqu Academy of Changzai Cultural Park, invested 200 million yuan to build a cultural highland for inheritance and promotion of Zhang Zai, and took the opportunity of Zhang Zai's millennium birthday to implement the exhibition and exhibition project of Zhang Zai Memorial Temple.

At present, Hengqu Academy is awarded by the Shaanxi Department of Education as the "Practical Education Base for Primary and Secondary School Students in Shaanxi Province". Through explaining Zhang Zai's Guan school culture and experiencing traditional etiquette cultural activities, primary and secondary school students can understand Guan school and inherit Guan school culture.

Currently, Hengqu Academy is expanding its influence in the region under the influence of national policy guidance and local government support. According to the author's understanding, apart from the introductions to the scenic spots of Zhang Zai Memorial Temple and Hengqu

Academy, the cultural propaganda, seminars, seminar papers and research monographs of the scenic spots have not been translated into foreign languages.

#### *B. Guanzhong Academy*

It is the highest academy in Shaanxi during the Ming and Qing dynasties, which is built in the Wanli period of Emperor Shenzong in Ming Dynasty. In July 2009, it was merged with Xi'an Normal School into Xi'an University, which had an important impact on its school positioning and university cultural construction, and also had a positive effect on Xi'an's economic, social and cultural construction.

#### *C. Weijing Academy*

Located in Yaojiayang Middle School, Jingyang County, Shaanxi Province, it was built in the twelfth year of Tongzhi in the Qing Dynasty (1873). Similar to Hengqu Academy, Liu Guyu Memorial Temple, of which Liu Guyu was one of the hosts of the Weijing Academy, was built in the west of Weijing Academy.

#### *D. Yu Youren's Former Residence and Yu Youren Calligraphy Art Museum*

Yu Youren's Former Residence is located in Sanyuan County, Shaanxi Province, and Yu Youren Calligraphy Art Museum is located at Gate of Academy in Xi'an.

The above-mentioned scenic spots all belong to the "Guan school", which played positive roles in the continued development of Zhang Zai's Guan school in the Guanzhong area since the Northern Song Dynasty. However, at present, the scenic spots have not formed the overall consciousness of the "Guan school" thoughts tourist attraction belt, and there is no research on the influence of the "Guan school" thoughts on the current ideology and cultural consciousness, and its foreign translation studies are also rare.

### **IV. FOREIGN TRANSLATION STRATEGY OF TOURISM ECONOMIC BELT OF ZHANG ZAI'S "GUAN SCHOOL"**

First of all, relevant departments should form relevant policy support to encourage people with in-depth research on "Guan school" to participate in the promotion and construction of the tangible heritage of "Guan school". Secondly, it is urged to establish a "Guan school" tourism economic belt organization, unified planning, detailed and orderly deployment of "Guan school" tourist attractions development and foreign translation publicity strategy. Third, it is necessary to encourage the "Guan school" research institute to cooperate with

local colleges and universities in foreign language majors to jointly establish the "Guan School Foreign Translation Research Association", with the help of current information technology, to carry out the online + offline development and foreign translation of "Guan school" tourism and its series of additional products. Fourth, the relevant departments should establish "Guan school" tourist demonstration attractions to promote the development and translation of relevant tourist attractions in a comprehensive manner. Fifth, it is also a necessity strengthen the propaganda of "Guan school" in Shaanxi colleges and universities, middle schools and primary schools, form a propaganda trend for everyone, and expand the influence of foreign translation of Guan school.

## V. CONCLUSION

With the deepening of China's "the Belt and Road" construction and the shift of "cultural confidence" and "Western Development" strategies, Shaanxi's historical status is gradually improving. With the help of the upcoming National Games in Xi'an in 2021, Zhang Zai and his "Guan school" thought foreign translation work also ushered in a golden period of great development.

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