

Reader Acceptance Research on Philip J. Ivanhoe's English Translation of Chinese Philosophical Classics

Jianlan Lyu

College of Foreign Language, Hengyang Normal University, Hengyang, 421002, China

Abstract: Philip J. Ivanhoe is one of the many English translation messengers of Chinese Confucianism. He abandons the cognitive prejudice between states and nations, and dedicates to the study of human philosophy. His scientific and rigorous academic attitude demonstrates the mission and responsibility of human soul engineers. This paper, through the description of Philip J. Ivanhoe phenomenon, the core value of Philip J. Ivanhoe's book transmission and research, and the readers acceptance discussion of Philip J. Ivanhoe's Chinese philosophy classics English translation, taking Philip J. Ivanhoe's English translation of Chinese philosophy classics and thought research as an example, depicts Chinese philosophical classics in the world of English context and the interweaving and integration of human beings in the field of ideology at the philosophical level, and aims to provide a valuable reference for related research.

Keywords: Confucian philosophy; Philip J. Ivanhoe phenomenon; Core value

1. Introduction

Around the world, there are many experts and scholars devoted to the study, English translation and the dissemination of Chinese Confucian philosophical system. Like other disciplines, if we describe it according to the historical process, then we can clearly find that from the starting point to the different stages of the continuous development process, there will be key figures that are typical and representative in a historical period. Philip j. Ivanhoe is a typical and representative historical figure in the study and dissemination of the English translation of Chinese Confucian philosophical theories. From the mutual blend of historical development trajectory of Chinese Confucian philosophical thinking and western philosophy system, especially in the historical transition period of simple extraction and deep integration, with his masterpiece, Philip j. Ivanhoe has made an important contribution to how human society crosses the philosophical cognitive gap between different countries, ethnic groups, cultural traditions and religious beliefs [1].

2. Description of the Philip J. Ivanhoe Phenomenon

Philip J. Ivanhoe, an American Chinese ideological historian. He is good at Chinese Confucianism research. His works is Ethics in Confucian tradition: thoughts of Mencius and Wang Yangming. By studying Mencius and Wang Yangming's thoughts on similar philosophical issues, Philip j. Ivanhoe found that the main source of Wang Yangming's thoughts was Chinese philosophy of

Buddhism. Through the deep research on the philosophical thought style of Confucius, Mencius and Wang Yangming, he found that they had similar development and change track in different ways. Confucian moral cultivation written by Philip j. Ivanhoe has selected typical representatives including Confucius, Mencius, Xuncius, Zhu xi, Wang Yangming and Dai Zhen from the numerous representatives of Chinese Confucianism, striving to comprehensively discuss the core connotation of Confucianism in the history of Chinese philosophy. During this period, Philip j. Ivanhoe paid special attention to the fatal academic research blind spot of sinology schools in Europe and the United States, that is, to the cultivation of morality in Chinese Confucian philosophy, which is the core concept and proposition of Confucianism. For this reason, Philip j. Ivanhoe's works were defined by European and American academic circles as an introduction to Chinese Confucianism [2].

In addition, Philip j. Ivanhoe's favorite works the Selected Readings of Confucian Literature of the Lu and Wang School is known as the authoritative works of the Lu and Wang schools in the English-speaking world. In this book, Philip j. Ivanhoe selected and translated some excerpts and essays on letters and poems and other documents from the Zhuan Xi Lu and University asked. This work contains the main philosophical views and literary styles of Lu Xiangshan and Wang Yangming. The more detailed and comprehensive research results presented in Philip j. Ivanhoe's works have become important references and materials focusing on this direction in the field. In short, Philip j. Ivanhoe's academic focus is mainly on

the profound connotation of Wang Yangming's moral cultivation. Moreover, the author deeply explores Wang Yangming, one of the representative figures of Confucianism, whose philosophical thoughts and ideas have a high enlightening value to human morality and cultivation. The reason why Philip J. Ivanhoe's works play a role in opening up humanity's attention to moral cultivation is that from the perspective of historical development, it is found that in this period, the European and American academic circles adopted the comparative study mode and started to spread and study Wang Yangming's philosophical thoughts from different perspectives, including religious perspective [3].

To sum up, there is no authoritative historical research on translation works of Chinese Confucianism. However, through the context of Philip j. Ivanhoe's translation research works on Chinese Confucianism, we can still believe that Philip j. Ivanhoe conducted typical and breakthrough research and dissemination on Chinese Confucianism according to his own methods and perspectives. Setting the phenomenon of Philip j. Ivanhoe in the background of European and American research and dissemination of Chinese Confucianism, we can see that the research and dissemination mode of Philip j. Ivanhoe is typical and representative. The main modes of such typical and representative features are research and analysis, translation works and publication and dissemination. Therefore, starting from Philip j. Ivanhoe's research on Chinese Confucianism and English translation works, it can be concluded that Philip j. Ivanhoe's typicalness and representativeness is a phenomenon of academic research and communication [4].

3. The Communication and Research Core Value of Philip J. Ivanhoe's Works

Practice has confirmed that the state and national culture are open and rule-based systems. Therefore, in the global scope, the communication and dissemination of different cultures of different countries and nations is the prerequisite and condition for the continuous construction of a country's diversified cultures. Philip j. Ivanhoe, on the basis of profound study and understanding of the ideological system and essence of Confucianism, has played a very important role in carrying forward the essence of Chinese Confucianism in the western world through works. The moral philosophy and feelings contained in Yangming philosophy are rooted in the cultural soil of the Chinese nation, but they belong to the water that nourishes the soul of the spiritual core of human society. For this reason, under the great efforts of Philip j. Ivanhoe and other experts and scholars, especially after the 1980s, it became the diversified pattern of Yangming philosophy in the western world, which constituted the in-depth comparative study of the concepts and thoughts of western and Chinese spiritual civilization.

The western new generation of Yangming philosophy research scholars has obtained super energy from the past scholars such as Philip J. Ivanhoe and others to break through the traditional Western culture and philosophical thinking and cognitive constraints. In addition, they can understand the essence of the thought system of Chinese Confucianism more profoundly from a more correct and accurate angle and way. At the same time, he examined and accepted Yangming philosophy cultural and philosophical connotation from the western perspective. Such a classical way of spreading and studying cultural and philosophical thoughts will surely become a symbolic mode for human beings to promote the deep cultural integration of different states and nations. Because such an inclusive concept of communication and research, after a long history of testing, forms a win-win communication means of seeking common ground while reserving differences between different countries and nations in the world [5].

To sum up, we can see that on this basis, the interaction and collision between the national cultures and philosophies of different countries constitute the best way to create the integration and mutual nourishment of different spiritual civilizations. This mutual nourishment model not only enabled the Confucianism ideology represented by Yangming philosophy to spread and study in the Western world, but also promoted the historical process of the continuous purification and sublimation of the ideological quality of different nations quietly. Under the impetus of Confucianism and Yangming philosophy, we have forged ahead through the mutual efforts of different civilizations to create a splendid spiritual civilization of the human world.

4. Reader Acceptance Explanations on Philip J. Ivanhoe's English Translation of Chinese Philosophical Classics

Through the study of the historical path of the dissemination and study of Chinese civilization in the west, we believe that in the transmission and reception of transnational philosophical classics, general translation is the main focus at the beginning. On the basis of understanding the general translation of the classics of national philosophy of other countries, it will certainly cause the relevant academic circles to pursue a more profound cultural and academic level of translation. From the analysis of the historical process of the introduction of Wang Yangming's Confucian philosophy into European and American countries, before the end of Ming dynasty, the general translation was used as the media. After the end of the Ming Dynasty, European and American countries gradually entered into real cultural and philosophical academic exchanges with China. The four books and five classics in traditional Chinese culture has been studied and disseminated by foreign missionaries at the begin-

ning because of their dominant position. However, Yangming philosophy was quite contrary to and estranged from the religious system that dominated the ideological field in western countries such as Europe and America. Therefore, it was still not recognized by the philosophical research circle and experts in western countries until the late Ming and early Qing dynasties [6]. In this historical stage, the Yangming philosophy mainly took missionaries who were familiar with the languages and cultures of China, Europe and America as the carrier of communication. Meanwhile, Chinese philosophy expert living abroad is another major carrier of spreading Chinese Confucian philosophy in the west. These two carriers with different properties, restricted by their own ideas and the influence of the underlying logic of philosophy, show the cognitive symmetry of different cultural philosophical thought systems. For example, western missionaries, based on the influence of their own religious culture, filter the original text and take self-concept as the filter in the process of interpreting Yangming philosophy. For Chinese living overseas, although they have the underlying logical thinking mode of the Chinese national culture and philosophical thought, because most of the talents studying abroad study the natural sciences mainly, and their knowledge structure is not dominated by culture and philosophy. Therefore, most of the talents who are the knowledge structure system of natural science have congenital defects in the dissemination of the achievements in the field of Chinese national culture and philosophy. In the process of these two main carriers as the main media, the dissemination of Yangming theory only focuses on the level of conscience philosophy. Based on this understanding of the narrowband mode of Yangming psychology, as a result, after the Second World War, Western philosophers and experts took the conscience of humanity as the theme of Yangming psychology, spread the concept of human goodness to Western society, in order to save the traumatized people's psychological and cognitive difficulties in questioning their beliefs [7].

Academia generally believes that the process by which western countries absorb the Chinese nation's culture and philosophical wisdom is not the autonomous dissemination dominated by the Chinese nation, but the western countries' independent choice for the development and enrichment of their own national culture. Historical facts have proved that after the Second World War, many western cultural and philosophical thinkers have awakened to the key issue of the relative one-sidedness of traditional western culture and philosophical thinking after deep reflection. As a result, the western cultural and philosophical thinkers have turned their eyes to the treasure house of the eastern culture and philosophy thinking in order to enrich and improve the western culture and philosophy. During the period, some western cultural and

philosophical thinkers pointed out that in order to enrich western civilization and wisdom, people in the west should turn their vision to eastern civilization. People in the West should abandon the prejudice formed by the constraints of their own traditional ideas, rely on intelligent reason to replace the ignorance of prejudice, and recognize the eastern civilization. Meanwhile, coincidentally, through the research, the Chinese scholars have pointed out that they should have a deep understanding of the profound connotation and intellectual wisdom of Yangming philosophy. Under the influence of this academic atmosphere, Yangming psychology has been paid much attention by the western cultural and philosophical circles. Subsequently, the academic research of Yangming philosophy has been continuously deepened and carried out comprehensively, pushing it to a very high academic peak position in the western cognitive and ideological circles.

To sum up, the process of accepting Philip j. Ivanhoe's English translation works in western world is the above-mentioned meandering mode. The transnational acceptance of this kind of cultural and philosophical thinking works not just stops at the technical level of translating the original text to the target text. The lever fulcrum for the accepted communication and research lies in the checks and balances of the underlying logical thinking and mode of culture and philosophy deep within the academia and the people. Therefore, when there is a temporary exhaustion problem occurring in the cultural and philosophical think tank of one's own country and nation, we should save the country and national spirit in agonies, escape the constraints of traditional culture and philosophy, and open our eyes to the whole world to adopt advantages of other culture to rich the national spirit of China, and set up the flag of national self-confidence, calling people from the dim cultural and philosophical cognitive bottom to the bright future of the soul.

5. Conclusions

By studying the methods and degree of acceptance of Philip J. Ivanhoe's English translation of Chinese Confucian philosophical thoughts in English-speaking countries, we can conclude that in the vast philosophical ideological realm, there is no country or national boundary monument. The process of Philip j. Ivanhoe English translation works on Chinese Confucian philosophy fully shows the magnificent poem of human philosophy thinking in harmony but different and forging forward with each other. It follows the concept of historical development of dialectical materialism with knowing both ourselves and our adversaries. Meanwhile, it also conforms to the scientific concept that the universality of contradiction resides in the particularity of contradiction.

6. Acknowledgment

Scientific Research Fund of Hunan Provincial Education Department; Hunan Provincial Education Department; The Research on The Promotion and Acceptance of Ivanhoe's Translation of Chinese Philosophical Classics; 19B075.

References

- [1] Angle, Stephen C. "Wang Yangming as a Virtue Ethicist." In John Makeham, ed. *Dao Companion to Neo-Confucian Philosophy*. Springer. 2010, 1, 315-335.
- [2] Angle, Stephen C. A fresh look at knowledge and action: Wang Yangming in Comparative Perspective. *Journal of Chinese Philosophy*. 2006, 33(2), 287-298.
- [3] Benesch, Oleg. Wang Yangming and Bushido: Japanese Nativization and its influences in Modern China. *Journal of Chinese Philosophy*. 2009, 36(3), 439-454.
- [4] Cui Yujun. The East-West Philosophers conference and the development of Chinese philosophy research in the United States. *Social Sciences Abroad*. 2005, (4), 25-32.
- [5] Wang Guoqiang. The works of modern Chinese catholics in western languages and their influence, taking sinology series as an example. *Studies in World Religions*. 2016, (6), 46-52.
- [6] Xin Hongjuan, Ma Xiaoxing and Wu Dilong. The translation studies of Yang Xianyi. Nanjing University Press. 2018, 321.
- [7] Francoio Yullien. *Un Sage Est Sans Idee: Ou L'autre de la Philosophie*, translated by Yan Suwei. Commercial Press. 2004, 2-4.