



## Transplanting in the Translation of Knowledge and its Changing Effect: The Case of *Essence of Subjects' Teaching*

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### Abstract

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#### Keywords:

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Based on the translation of *Essence of Subjects' Teaching* (*Ge Ke Jiao Shou Fa Jing Yi*), this article analyzes the composition and usage of the transplanting translation method from the perspective of knowledge communication and summarizes the social translation effect of *Essence of Subjects' Teaching* is the first translation work in modern China that focuses on teaching for obligatory education. The translator, Bai Zuolin, aiming to promote the modernization of the education and teaching systems of China, employed the method of "transplanting translation" concerning the knowledge system shown by the source text to realize the reappearance of the knowledge in it. Specifically, the translator fully retained and converted the language and knowledge symbols of the source text according to the actual needs and completely reproduced the knowledge framework, ideological theory, and institutional structure of the original text, aiming to promote the alternation of old and new knowledge content, knowledge ideas and knowledge systems, and facilitate the change in modern Chinese education and the society.

**Keywords:** Link translation, knowledge translation, effects of translation

### پیوند در ترجمه معرفت و تأثیر تغییر آن: مورد ذات موضوعات

این مقاله بر اساس ترجمه چینی *Essence of Subjects' Teaching*، ترکیب و استفاده از روش ترجمه پیوندی را از منظر ارتباط دانش تجزیه و تحلیل می‌کند و تأثیر ترجمه اجتماعی آن را خلاصه می‌کند. *Essence of Subjects' Teaching* اولین اثر ترجمه شده در چین مدرن است که بر آموزش اجباری تمرکز دارد. مترجم، بای زولین، با هدف ارتقای نوسازی سیستم‌های آموزشی چین، از روش «ترجمه پیوندی» در مورد سیستم دانش ارایه شده در متن مبدأ برای تحقق ظهور مجدد آن استفاده کرده است. به طور خاص، مترجم نمادهای زبان و دانش متن مبدأ را بر اساس نیازهای واقعی حفظ و تبدیل کرده و چارچوب دانش، نظریه ایدئولوژیک و ساختار نهادی متن اصلی را با هدف ترویج نتایج متناوبی دانش قدیم و جدید به طور کامل بازتولید کرده است. این روش محتوا، ایده های دانش و سیستم های دانش، و تغییر در آموزش مدرن چینی و جامعه را تسهیل می‌کند.

**واژه‌های کلیدی:** تدریس محتوای موضوعات، ترجمه پیوندی، ترجمه دانش؛ تأثیرات در حال تغییر ترجمه

### 在翻译中知识的连接与其多变影响：学科教学内容的翻译

本文基于中文翻译《学科教学的本质》，从知识关联的角度，分析了连接翻译法的组合与运用，并总结了其社会翻译的影响。《学科教学的本质》是现代中国第一部聚焦义务教育的翻译作品。译者白佐林旨在推动中国教育体系的现代化，采用了“连接翻译法”来实现原文知识系统的复现。具体而言，译者根据实际需求，保留并转换了原文的语言符号和知识框架，完整再现了原作的知识框架、思想理论和制度结构，旨在促进新旧知识的交替传播。这种方法促进了内容、知识思想、知识体系的转变，也对现代中国的教育和社会产生了深远影响。

**关键词:** 学科教学内容，连接翻译，知识翻译，翻译的多变影响

## Introduction

### Translation and Knowledge Communication

Translation is “the cultural behavior and social practice of selecting, processing, reconstructing and re-disseminating different knowledge carried in different languages” (Li Ruilin, 2022). Naturally, translation refers to “human’s practical activity of knowledge construction” (Yan Chengji, Yang Feng, 2022(06):39). The object of translation is human knowledge and experience hidden behind language and culture and its fundamental purpose is to present a new knowledge system to people in a specific social environment through language change so as to complete the “cross-cultural communication” of knowledge (Chen Chuanxian, Zhang Yu, 2023), and to promote the renewal of knowledge and ideas in specific social environments, and to promote social change and progress. The fundamental purpose of knowledge translation is to complete the transition of new knowledge. During the translation process, translators should respect and reappear the construction and the narrative methods used in the source text, working to employ the strategy of “transplanting translation” to maintain the contents, structure, and characteristics of knowledge.

*"Essence of Subjects' Teaching"* is the first translation work concerning teaching in primary and middle school in modern China. The source work is an important "teaching research work" compiled by Morioka Tsunezo, Japanese educationist, president and professor of Tokyo Normal University in the year of Meiji 38 (1905). *"Essence of Subjects' Teaching"* took the educational and teaching practice of Japan's "Elementary School Affiliated to Tokyo Higher Normal School" as a case (Tsunezo Morioka, 1905: 1), analyzed Japan's educational system and teaching structure, summarized the teaching experience, on which it aimed to guide normal students' daily learning and work. In the work, Morioka Tsunezo, on the basis of the most advanced educational and teaching thoughts in the world at that time, reflected on the problems that occurred in Japanese schools and teaching practice. With the efficient "five-stage teaching method" as the overall outline, he re-summarized the modern teaching methods and tools, and tried to promote the new reform on Japan's teaching practice and system. In 1909, concerning the needs of China's educational and teaching reform, Bai Zuolin, educationist in modern China, translated the work into Chinese, in which he introduced the complete and systematic Japanese modern educational and teaching mechanism to modern China. In his translation, Bai highly admitted and praised

Japan's educational reform and the scientific nature of its educational system, and hoped to transplant the system and the fruits showed in the work in China. Thus, he worked to maintain all the factors, including the terms, the system, and the thoughts included in the source text in his translation work, so as to shape and present a complete and advanced educational system to Chinese society. In this way, the translation of *"Essence of Subjects' Teaching"* presented an extremely special act of "transplanting strategy" for knowledge. Bai Zuolin, with the usage of such a strategy, built a modern educational system, a scientific "education and teaching" mechanism and advanced educational ideas, making them the guide for modern China's educational reform, and laid the significant foundation for them to evolve as time went in the modern society. In this way, the "Essence of Subject Teaching" has also become the cornerstone of the modern and contemporary educational system in China.

### **"Transplanting Translation" in Essence of Subjects' Teaching**

Essentially, translation is the cross-cultural dissemination of knowledge. However, the process of communication usually embraces a certain "reforming and revolutionary" purpose, with the direct purpose of spreading new ideas and changing the old ones. Under the guidance of this idea, translators usually tend to fully recognize, accept and disseminate the complete knowledge structure and system of the source text, making it a powerful channel and tool to complete the enlightenment and to guide the target readers. *Essence of Subjects' Teaching* was based on Japan's modernized educational and teaching system, hoping to promote China's reform on educational system. Therefore, it strived to maintain all the contents of the source text, working to reproduce the expression, advanced cultural nature and modern education attributes of the source text, so as to realize China's education modernization transformation, which was presented as the "transplanting strategy" of translation. According to the text, the transplanting strategy in *Essence of Subjects' Teaching* includes "language-based transplanting" and "symbol-based transplanting".

### **Language-based Transplanting**

Language is the carrier of knowledge, providing knowledge through the "meaning" it carries (Chen Xinren, 1997: 2). Language-based transplanting means to respect all the language expressions and linguistic styles of the source text, making use of the "similarity" between Chinese and Japanese

languages and the similar characteristics of "meaning" and "culture" they produce, and directly shape the modern knowledge system and structure in the Chinese context through the direct appropriation of the linguistic elements. Thus, with the assistance of the "systematic nature" of knowledge (Zhang Shengxiang, 2022: 16), translation transmits the "thoughts, techniques and concepts" of knowledge (Chen Chuanxian, Zhang Yu, 2023 (04): 31), and promotes deeper educational and social transformation. *Essence of Subjects' Teaching* fully admitted the great achievements of educational reforms after the Meiji Reform in Japan. Considering the similarities between China and Japan in political, economic, cultural and social development, it wished to use the contents presented in the source text to complete the enlightenment of China's educational reform, and thus deeply and profoundly promote the modern educational system presented in the book, so as to reproduce this system comprehensively and intuitively in translation and apply it to the Chinese social context. In addition, there are many similarities between Chinese and Japanese cultures, and under their influence, Chinese and Japanese languages share a large-scale commonality. Most of the texts in *Essence of Subjects' Teaching* were written in "Chinese characters", which provided a great convenience for Bai Zuolin's translation, making him inclined to use the strategy of "language-based transplanting" to restore the experience, viewpoints and system in the source text.

### Example 1

教則第四條 算術科ハ日常ノ計算ニ習熟セシメ、生活上必須ナル知識ヲ與ヘ、兼テ思考ヲ精確ナラシムルヲ以テ要旨トス。(Morioka Tsunezo, 1905: 215)

日本教則第四条 算术科以习熟日常计算付与生活上必须知识，兼正确思考为要旨。(Bai Zuolin, 1909: 97)

Example 1 is selected from the first section of Chapter 4 of "Arithmetic," respectively, in the Japanese and Chinese versions of *"Essence of Subjects' Teaching."* This section introduced the definition, characterization and educational requirements of arithmetic in Japanese educational regulations, presented the positioning of arithmetic subject, and on this basis, shaped the educational image of "Arithmetic", making it an independent modern subject system. "Arithmetic" was an emerging subject summarized by Morioka Tsunezo based on the development trend of Japanese society and the laws of students' psychological development. Like the expression of "self-

cultivation”, the word "arithmetic" also had a corresponding word in the Chinese system, and was rich in its historical origin. However, due to the unequal development of society and education between China and Japan, the traditional cultural implication represented by "arithmetic" was different from the professional concept expressed in the text. In the translation text, arithmetic is part of the modern educational system, and occupied an important position in *"Essence of Subjects' Teaching"*. This was the typical embodiment of Morioka Tsunezo's "modern educational thought" and the basis of the subsequent subject teaching methods of the source text, as well as the foundation of the subjects of "science" and "geography". And because arithmetic represented the development trend of modern science, it was a new concept factor with great modern significance. However, the social development levels of China and Japan were not equal, and this conceptual meaning and the educational and social connotations it represented cannot be directly presented, which constituted difficulties in its meaning transmission and concept construction. In view of this, Bai Zuolin chose the strategy of “transplanting”, directly "copying" the source text's narrative text of "arithmetic" into his translation, restoring the "subject attributes", "educational functions" and "social progress significance" represented by "arithmetic".

Through the comparison between the two sentences, Bai Zuolin's translation almost realized the full equivalence to the work of Morioka Tsunezo: at the lexical level, the translation text completely reproduced all the vocabulary and professional terms of the source text, and completely restores the expression form and meaning of the original text; at the grammatical level, the translation also fully complied with the expression habits of the source text, and achieved appropriate conversion of all grammatical symbols, including auxiliary words such as "ハ", "ニ" and grammatical markers such as "テ... トス", producing a smooth translation without changing the meaning and sentence function; at the syntactic level, the translation completely followed the sentence order of the source text, and strictly presented the content of the translation in the order of “日常ノ計算”、“生活上必須ナル知識”、“思考精確.” Through the transplanting in the above mentioned three levels within the text, Bai Zuolin had completed the reproduction of the subjects' contents, subject tasks and subject positioning. First, the translation restored the word “arithmetic(計算)” in the source text, indicating the fundamental positioning and subject direction of "arithmetic", that is, a scientific foundational subject with “arithmetic” as the core. Second, the

translation retained the structure and word order of the source text, indicating that "arithmetic" must take "calculation" as the core and fundamental subject characteristics and should include the training of "life knowledge" and "thinking mode," pointing out the educational and teaching contents of "arithmetic." Third, the translation text maintained the structure of the source text, pointing out that "arithmetic" must touch upon the teaching of "life knowledge" and "thinking mode" at the same time and stipulating the fundamental teaching tasks of the subject of "theory combined with practice" and "practice and co-development of cognition." In the same way, "Essence of Subjects" also basically adopted the strategy of "transplanting" for other contents. For example, “天下何れの國へ行つても修身道德の事を重んじ處はない”, which described the fundamental objectives of “self-cultivation”, was translated as “大地之上，无论何国，盖无不重视修身道德者矣”, while “先づアルファベットの形及名を覚えさせて次にその綴りを學ばしめ然る後に，文章と進んで行く方法である”, showing the “Japanese teaching of conjunctions and adjectives”, was translated as “令儿童先熟记字母之形及名，次习其联缀，然后及于语与文法”.

Language is the basic unit of meaning transmission and the main carrier of textual thoughts. Bai Zuolin completed the construction and reproduction of the internal and cultural system of the text in the translation process through the use of language-based transplanting. On the one hand, he completely reproduced the expressions and thinking logic of the source text through transplanting, maintained the source text's narrative structure, and retained the unity of the text and the smooth transmission of thoughts. On the other hand, language-based transplanting also served as a bridge for communication between the old and new educational systems, which implanted the advanced educational system and teaching methods into the traditional social environment with extremely high efficiency, to promote the transformation of the social and educational system.

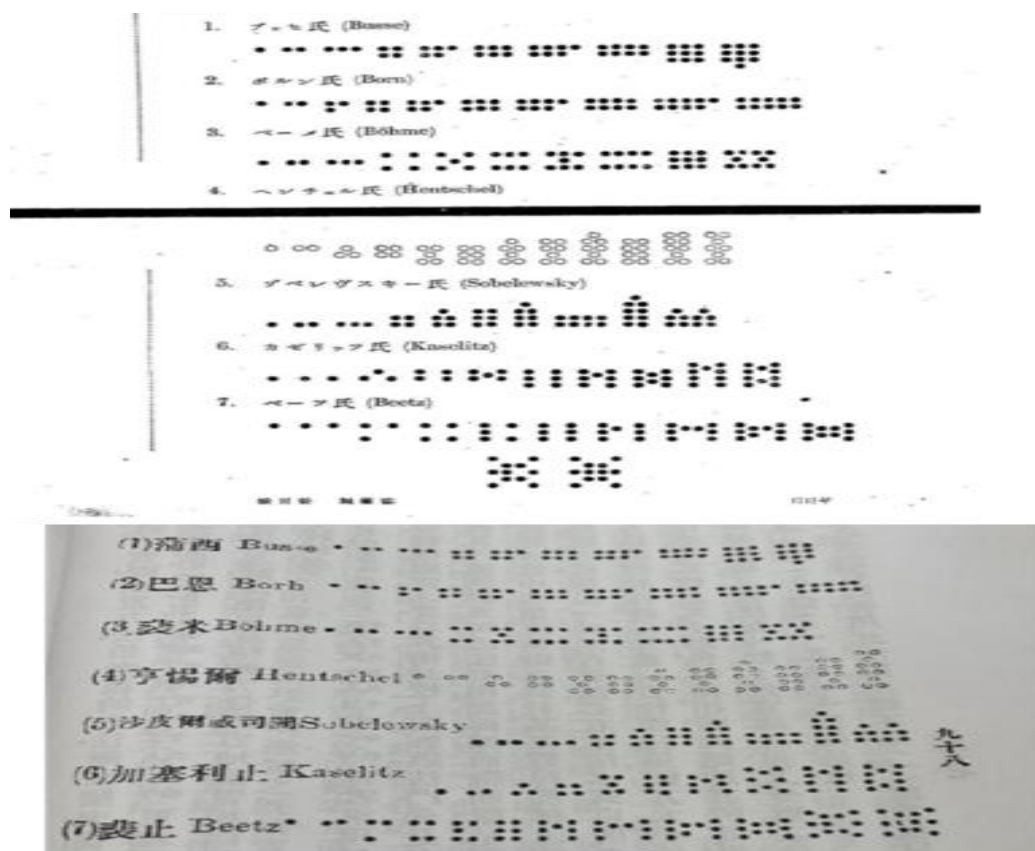
### Symbol-based Transplanting

"Symbol transplantation" takes "special symbols" instead of language as the object, and directly displays all the "especially meaningful" symbolic expressions and relevant texts in the source text in translation process. In this way, the strategy of symbol-based transplanting retains the specific linguistic and professional meanings of the symbols in the source text. "Essence of Subjects"

*Teaching*" involved many emerging subjects for the modern Chinese society, including the natural science such as arithmetic, science, and geography, which often contained a large number of "non-language symbols". And most of these symbols are "terms", "fundamental units of knowledge" (Feng Zhiwei, 2011: 104), which "have precise and single meanings in professional discourse" (Ding Shude, 2000: 36), serving as the "foundation for constructing the conceptual system and discourse system" of subjects or disciplines (Fang Mengzhi, 2022: 1). In addition, *"Essence of Subjects' Teaching"*, with the goal of educational standardization, depicted and supplemented a large number of diagrams or symbols in Language, music, gymnastics, etc. to guide teachers' behavior and clarify classroom operation standards. Bai Zuolin wished to establish a completely new educational system, which not only ensured the modernity and comprehensiveness of the subjects, but also strived to complete the scientific construction of their systems. Therefore, he worked to retain all "non-language symbols" in the translation text so that they could be used as carriers to construct the teaching contents of modern scientific systems and even thinking patterns.

## Example 2





Selected from "Contents" of "Arithmetic" in Chapter 3, the example mainly demonstrates the calculation method based on the number diagram proposed by Zahlbilder. In the source text, this part served as the teaching content and basic standard and showed the operation rules and processes in detail to teachers, making it easier for teachers to explain it to students. As can be seen from the example, Bai Zuolin directly retained the number diagram method in his translation, in which he only translated the "katakana" of various diagram names in the source text into Chinese but directly displayed the non-linguistic "calculation symbols" in the translation, which is the manifestation of symbol-based transplanting. Through the appropriation and direct display of symbols, Bai Zuolin, on the one hand, intuitively and comprehensively displayed this new operation method to Chinese readers (educators), solving the problem of the backward mathematical cognition affected by the gay on social and cultural development, and improving the teaching efficiency. In addition, the diagram method is more in line with the subject nature of mathematics, so the symbol-based transplanting also simplifies the comprehension for the readers, who can directly understand and



use this operation rule through the text, effectively enhancing the efficiency and influence of the target text.

Bai Zuolin took advantage of the similarities between Chinese and Japanese languages and cultures, chose to fully respect the textual expression and style of the original work, and fully reappeared the knowledge contents, structure, and system of the source text with the strategy of language-based transplanting and symbol-based transplanting, thus achieving a comprehensive transformation of the old and backward cognition and educational thoughts.

### **Revolutionary Effect of Essence of Subjects' Teaching in the Chinese Society**

As the first translation effort concerning teaching in modern China, "*Essence of Subjects' Teaching*" introduced the achievements of educational reform in Japan since the Meiji Reform. Bai Zuolin established a brand-new educational and teaching mechanism with the use of a transplanting strategy in his translation, introducing the knowledge concepts, theories, and systems in the source text. Specifically, the knowledge system shown in the transplanting strategy mainly included education and teaching, which respectively constructed a modern and systematic educational system and a scientific and humanistic teaching model, laying a solid foundation for comprehensive educational reform in modern China.

### **Reform of the Knowledge System-Construction of a Modern Educational System**

The educational system is a unified one formed by the organic combination of relevant teaching contents in the education activities, which serves as "an important basis for teachers and students to carry out teaching acts, as well as the main object for students' understanding and future use" (Pei Dina, 2007: 161). The essence of Subjects' Teaching fully reproduced the modern educational system and curriculum contents established in Japan since the Meiji Reform in the Chinese context through the comprehensive use of the "transplanting strategy" to the original text. With such a system as the basic framework for education, the transplanting strategy played a fundamental guiding role in China's education and teaching reform.

The subject is "a course form for which educators selected the basic knowledge as students' must in their learning process so as to from various subjects, according to which various subjects and their contents will be arranged for students' in the certain age levels to develop" (Lin Dequan,

Xu Xiuhua, 2009: 83). The subject system is an education system composed of specific subjects. With the use of the transplanting strategy, the “Essence of Subjects’ Teaching” established a new educational system, reproducing the subject system and teaching standards just as shown in the source text. First, *Essence of Subjects’ Teaching* recognized the Japanese subjects’ system and took use of language-based transplanting, demonstrated and established 13 subjects, including “self-cultivation (with national education),” “National Language and Literature,” “arithmetic,” “history,” “geography,” “science,” “art,” “music,” “gymnastics (with games),” “sewing,” “handicraft,” “agriculture and business,” and “English” (Bai Zuolin, 1909: 1-4). At the same time, Bai Zuolin also defined and enriched the structure and terminology of each subject through “symbol-based transplanting” and established a complete modern curriculum system.

Second, Bai Zuolin recognized the difficulties brought by the huge content and its advanced level, which far outweighed that of the Chinese education system at that time. He also worked to reproduce the ideas and systems and introduced in detail the various documents and social thoughts behind the subject's system. Generally speaking, Bai Zuolin introduced the development gap between Japan and China and compared the specific provisions of relevant educational regulations. On the basis of that, he reinterpreted the attributes of each subject, summarized and concluded the goals and teaching orientations of the 13 subjects, and added practical content to the framework. Taking the subject of “self-cultivation,” Bai Zuolin quoted the “Second Article of the Japanese Regulations on Education,” stating that “self-cultivation, based on the Imperial Rescript on Education, aims to cultivate children's virtues and make them know morality” (Bai Zuolin, 1909: 5). With this, Bai argued that “self-cultivation” is part of “moral education” and indicating the subject attributes of it. In the following text, Bai Zuolin further stated that “usually in primary schools, we start with the easy and ordinary things, such as filial piety, brotherhood, love, diligence, thrift, respect, honesty, justice, courage, etc., and make students practice them in their daily life so that we cultivate their high-quality morality and form a modern nationality, which plays an important part in national development and prosperity” (Bai Zuolin, 1909: 10). In addition, Bai, in “First Chapter” of the main text, further emphasized that “the whole word are paying great importance to “self-cultivation,” which once again clarified the importance of such subject to transcend nationality and culture. Bai also took the three specific curriculum setting

systems of France, the UK, and the USA to emphasize the necessity of establishing self-cultivation, laying the foundation for the development of the subject of self-cultivation.

Then, Bai Zuolin followed the narrative logic and text structure of the source text and restored the operation and implementation mechanism of various Japanese subjects shown in the source text through the transplanting of "sentences" and "discourse" so as to establish a complete and feasible curriculum system. Taking "self-cultivation" as the case, *Essence of Subjects' Teaching* took the provisions of the "kids-oriented subjects" in French primary schools, summarizing the three fundamental objectives of "self-cultivation," namely "children in the family," "children in school," and "children in the native country." At the same time, Bai reclassified the three objectives and stipulated the relevant content of self-cultivation in primary and middle schools. According to Bai, primary school students are required to receive moral education in four aspects: "family," "society," "yourself," and "nationality" (Bai Zuolin, 1909: 16-17), and he even gave more detailed contents under each objective. For example, the "school one" further included "school," "teachers," "diligence," "classroom and playground," "punctuality," "correct appearance," and "games," a total of 7 aspects (Bai Zuolin, 1909: 16), while the "family" contained "family," "parents," "father," "mother," "filial piety," "siblings," "family happiness," "ancestors," and "servants," a total of 9 aspects (Bai Zuolin, 1909: 17). Through the study of these contents, students could understand and remember the knowledge of "individual obligations in the family," "individual behavioral norms in society," "individual self-restraint," and "individual obligations to the country," and became qualified citizens.

As the foundation of the educational system, subjects and their curriculum translated by Bai had helped establish the basic framework and development direction of the educational reform. *Essence of Subjects Teaching*, therefore, adopted the strategy of transplanting and reappeared in Japan's educational reform, thus establishing a modern and complete educational system and curriculum system, providing a complete and logical framework and relevant contents for modern educational reform. What's more, this system played an important role in enlightening the later "1912 Educational Reform" and "1922 Educational Reform" with its core ideas and basic framework affirmed and promoted in the late Qing Dynasty and Republic of China and even People's Republic of China, so that it became the institutional framework throughout the entire process of China's educational reform.

### Renewal of Knowledge and Thoughts-Establishment of Advanced Teaching Thoughts

Teaching "is the activity of teachers' making students know about the real world" (Pei Dina, 2007: 3), core of education, which determines the final results of educational activities. In the source text, Morioka Tsunezo established a new model of "five-stage teaching." Bai Zuolin adopted this teaching model, fully applying it to China's teaching reform through transplanting, thus establishing a modern and scientific teaching system.

"*Essence of Subjects' Teaching*" summarized the definition and use of the "five-stage teaching model," making the fundamental one for the new teaching system and working to promote it in modern education. "Five-stage teaching model" is the focus of the translation, as well as the essence of the work, and its wide use in China served as the fundamental goal of Bai Zuolin. In his translation, Bai Zuolin highly recognized this teaching model and completely restored the practical application of the five-stage teaching model via the strategy of transplanting in vocabulary, sentences, and texts. First, Bai reproduced all of the new terms in the source text, establishing the new concept of the "five-stage teaching model" and establishing its symbol in the translation text and the field of education. Bai Zuolin also employed "transplanting" on the lexical level to clarify the five basic steps of the five-stage teaching method, namely "preparation," "instruction," "connection," "conclusion," and "application," establishing the usage logic and internal structure of this teaching model, laying the foundation for the wide adoption of it.

Second, Bai Zuolin restored the teaching structure and thoughts of the source text and established the teaching positioning and functions of each step within the five-stage teaching model. For example, "preparation" is the "beginning" of classroom teaching, which mainly aims to arouse students' interest in learning with the use of extracurricular knowledge or common sense in life, in conjunction with specific teaching methods such as "questioning," so as to make students' well prepared physically and psychologically for the knowledge and class. In addition, the "transplanting" on the syntactic level ensures the transmission of advanced teaching thoughts implied by this teaching model. Also, within the step of "preparation," Morioka Tsunezo emphasized the "students-oriented" thoughts, requiring teachers to give the initiative of the class to students by asking questions with students' actual experience so as to make students the center of the class. Bai Zuolin completely restored the teaching process, and this, though, launched a challenge to the traditional and backward teaching method.

Third, *"Essence of Subjects' Teaching"* reshaped the classroom teaching system as the source text, allowing the advanced teaching thoughts by the five-stage teaching model to be presented, instilling a new teaching thought of "comprehensive development" in the classroom practice. In the second chapter, "National Language and Literature," Morioka Tsunezo showed the whole teaching process for the word "去年 (last year)," which was translated totally into the target text. Bai Zuolin, in his translation, asked teachers to "write the two characters of "去年" on the blackboard, and students should try to read and observe what the teacher wrote" (Bai Zuolin, 1909: 78) so as to force students to learn the "sentence reading" method and know the "meaning" of the word and complete the basic goal of knowledge acquisition. At the same time, Bai Zuolin also required the students to "add a character '之(of)' under last year and another character 春(spring)" (Bai Zuolin, 1909: 79) to form a new phrase of "去年之春 (spring of last year)," and to explain the meaning of it to all students and asked them to try to form words by themselves. In this way, teachers can practice students' ability to use language, which enables them to break through the limitations of the text and the classroom to acquire more flexible and practical language skills, which is the acquisition of students' "ability." Finally, Bai Zuolin also combined the contents of the text with the relevant requirements of the subject of "self-cultivation," asking students questions such as "When I first entered the school last spring, was the scenery in front of the school like today?" (Bai Zuolin, 1909: 79-80). In this way, teachers guided students to gain an emotional understanding of "diligence" and called on students to "cherish time," "study hard," and "improve themselves," thus completing the "emotional" and "moral" enlightening through the learning of word "去年." This teaching model had also been extended to subjects such as arithmetic, science, music, and textiles, completing the penetration and upgrading of all subjects. The new teaching model overturned the previous mechanical, single-teaching practice and realized the connection of students' knowledge, ability, and emotion, allowing students to complete the organic connection and comprehensive development through the learning of specific knowledge. Therefore, the transplanting strategy from three different language dimensions finally established the "five-stage teaching model" in the Chinese context. This advanced teaching trend represented by the five-stage teaching model also made it widely recognized and promoted in actual teaching activities,

becoming the prototype of the modern "three-stage teaching," and it is still the most commonly used "classroom teaching model" up till now.

In short, the transplanting strategy of "*Essence of Subjects' Teaching*" reproduced Japan's modern educational system and teaching practice in the Chinese context, and supplemented the complex contents and mental logic of the two, so that a new, modern and complete educational system was formed through the organic combination of them, providing a clear direction for modern China's educational reform.

### Conclusion

"*Essence of Subjects' Teaching*" is the first translation on teaching in modern China. Bai Zuolin, with the aim to guide China's educational and social reforms in the same period, adopted the strategy of "transplanting" in his translation, with which he wholly retained the "language" and the "symbol" system in the source text and applied it to the Chinese context. Thus, this translation work showed the "advanced educational concepts," "modern educational thoughts," and "scientific teaching model" of Japan. Through transplanting, "*Essence of Subjects' Teaching*" built a modern, complete, and scientific "new educational system" and "teaching model" and formed a systematic and practical teaching framework through the corresponding cases and theories. It not only guided and promoted a modern and scientific educational system but also fueled the reform of the whole society, which changed the image of modern China effectively.

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