

Eco-Translatology Perspective on the English Translation Strategies of The Analects: A Case Study of Roger T. Ames's Translation

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Abstract: As a cornerstone of traditional Chinese culture, The Analects embodies profound ecological philosophy. This paper examines the translation strategies employed by the renowned comparative philosopher Roger T. Ames from the perspective of eco-translatology. By analyzing the linguistic, communicative, and cultural dimensions of eco-translatology, the study reveals how Ames extensively uses verb and gerund structures while deliberately avoiding the application of conjunctions that indicate causality. This syntactic approach reconstructs the interpretive context of Confucian texts for Western readers, showcasing the Confucian worldview of "unceasing generativity" and the relational thinking of "all things bearing yin and embracing yang". This stands in contrast to the mechanistic causality and creationist cosmology of Western theology.

Keywords: Eco-Translatology, the Analects, Roger T. Ames, Verbs, Gerunds.

I. INTRODUCTION

Since the 1960s, with the acceleration of globalization and the rapid development of industrial civilization, human society has increasingly recognized the severity of ecological issues. The sustainable development of ecological civilization and the human living environment has become a prominent topic across various fields, fostering the rise of ecological thought on a global scale. This movement not only prompts a reexamination of the relationship between nature and human activities but also profoundly influences traditional academic disciplines. Translation studies, as a significant area of research, has gradually incorporated an ecological perspective, broadening the dimensions of translation theories. Against this backdrop, Chinese scholar Hu Gengshen introduced the concept of "eco-translatology", which extends translation studies beyond traditional linguistic transformation to encompass a multidimensional space emphasizing ecological balance and cultural integration (Zhao, 2012).

Hu Gengshen's eco-translatology theory is grounded in the principles of "survival of the fittest" and "natural selection" from biological evolution, combined with traditional Chinese philosophical concepts such as "harmony between heaven and humanity" and "equilibrium and mutual adaptation". By analogizing translation to an organism's survival strategies in an ecological environment, this theory underscores the necessity for translators to make adaptive choices and adjustments to maintain the "ecological balance" of translation activities. The core tenet of this theory can be summarized as "translation as adaptation and selection", emphasizing the translator's adaptive selection and creative reconstruction of the source text in the new linguistic and ecological environment. This process of adaptation and selection is neither passive nor unidimensional but involves dynamic adjustments across multiple layers and dimensions (Hu, 2008).

Within the framework of eco-translatology, translation transcends mere linguistic transformation and is viewed as an interactive activity embedded in a complex ecological environment. Specifically, this ecological environment includes not only the source text and the translated text but also the language of the source text, its sociocultural context, and the linguistic and cultural characteristics of the target language. Furthermore, it encompasses the communicative social scenarios and

cultural ecology, including language, communication, culture, society, as well as the interconnected roles of authors, readers, and commissioners. In light of this intricate ecological environment, translators must dynamically adjust their "adaptive selection" and "selective adaptation" during the translation process to ensure that the translated text retains the cultural essence of the original work while facilitating effective cross-cultural dissemination (Su, 2013).

According to the core principles of eco-translatology, translation can be analyzed from three dimensions: linguistic, cultural, and communicative. The linguistic dimension focuses on the transformation of language forms during the adaptation process; the cultural dimension emphasizes the transmission and conversion of cultural information; and the communicative dimension centers on the realization of communicative intent. This paper, based on the theoretical perspective of eco-translatology, explores the translation strategies employed by Roger T. Ames in his English rendition of *The Analects*. It analyzes how Ames employs multidimensional adaptive selection to convey the philosophical essence of *The Analects*, preserving and presenting the unique thought and ecological perspective of Confucian culture. These translation strategies not only reflect the dynamism and relationality of Confucian thought at the linguistic level but also effectively promote the ecological dissemination of Confucian culture within a Western context (Miao, 2024).

II. TRANSLATION STRATEGIES OF ROGER T. AMES UNDER THE FRAMEWORK OF ECO-TRANSLATOLOGY

Since the 1990s, the English translation of Confucian classics has shifted from an earlier approach of "interpreting Confucianism through Western (Christian) perspectives" to a deeper return to the original texts. This transformation signifies a profound change in the ethics of translation, moving away from the earlier "conformity" to Christian thought toward a focus on the cultural distinctiveness of Confucian texts. Translators have begun to reflect on how to convey the unique cultural elements embedded in Confucian classics during the translation process, highlighting their "heterogeneity"—the differentiated characteristics of "the Other's culture". In particular, translators aim to reflect the linguistic features of classical Chinese through translation, maximizing the restoration of its expressive modes to accentuate the distinctiveness of Confucian philosophical expression and its stark contrast with Western philosophy. This goal is not only about faithfully presenting the original text but also authentically representing Confucian culture.

In this context, Roger T. Ames and David L. Hall have emerged as exemplary figures in the English translation of Confucian classics. Their innovative attempts in translating Confucian texts are not merely linguistic transformations but significant contributions to cross-cultural understanding. From the perspective of eco-translatology, they strive to transcend traditional literal translation methods, emphasizing the harmonious coexistence of the linguistic, communicative, and cultural dimensions. Specifically, their translation strategy centers on a cyclical process of "adaptation" and "selection". Throughout this process, translators must adjust linguistic forms while making choices at the communicative and cultural levels to achieve an ecological balance among these three dimensions.

Ames further asserts that Chinese, as an "event-oriented" language, exhibits a high degree of dynamism and relationality, focusing on the presentation of processes. In contrast, English, characterized as an "essence-oriented" language, places greater emphasis on describing the essence of things. To faithfully convey the philosophical implications of the source text, translators must undertake necessary modifications and adjustments during the translation process to overcome the limitations posed by linguistic differences and adapt to the conventions of the English linguistic environment. For instance, expressions in Chinese often encompass implicit relationality and processuality, whereas Western readers are more accustomed to representations of causality and substantiality. Consequently, Ames and Hall consciously employ verb or gerund structures in their translations to enhance the sense of process in the English text, making it more aligned with the event-oriented characteristics of classical Chinese. This dynamic representation not only communicates the intrinsic logic of Confucian thought but also portrays the unique philosophical vision of Confucian culture.

In translating *The Analects*, the two scholars draw on their philosophical expertise and professional backgrounds, aiming to foster cross-cultural dialogue as their ultimate goal. Their translation is not limited to literal or free translation but serves as a medium to provide an alternative way of thinking distinct from Western philosophy. By doing so, they enrich and expand Western cultural resources, offering Western readers a new avenue to understand their culture and engage with the culture of the Other. In practice, Ames and Hall are not merely language converters but interpreters of Confucian philosophy. They first construct a philosophical framework for *The Analects*, systematically understanding its linguistic characteristics and philosophical system, and then carry out the translation within this overarching framework. Through this method, they

create a discourse system in their translations that differs significantly from Western philosophical paradigms, thereby expressing the essence of Confucian thought with greater precision (Jiang, 2022).

In constructing this discourse system, they prioritize the representation of "heterogeneous culture", ensuring that the English translation not only serves as a vehicle for conveying the original meaning of *The Analects* but also as a new manifestation of Confucian thought within Western culture. This cross-cultural translation practice demonstrates their profound and unique understanding of Confucian philosophy. Moreover, it highlights their commitment, under the framework of eco-translatology, to achieving harmonious coexistence among the linguistic, communicative, and cultural dimensions (Sun, 2024).

2.1 Linguistic Dimension

The so-called "adaptive selection and transformation in the linguistic dimension" refers to the translator's adaptive choices and adjustments regarding linguistic forms during the translation process. This transformation is reflected not only in surface-level operations but also extends to various structural and expressive layers (Hu, 2011). Adaptive selection in the linguistic dimension is not merely about the straightforward conversion of words and syntax; it involves the flexible recreation of the source language's characteristics within the framework of different linguistic systems. Since translation cannot be separated from specific linguistic operations, transformations in the linguistic dimension affect not only the precision of the translation but also the effective transmission of ideological and cultural content. If the cultural differences embedded in thought are not authentically represented in the linguistic forms of the translation, readers may struggle to grasp the deeper philosophical essence of the original text. Thus, the translator's role goes beyond converting linguistic symbols to reconstruct the cultural connotations they embody.

All linguistic narratives about the world inherently carry specific beliefs, attitudes, and cultural assumptions. These assumptions are not only expressed conceptually but are also embedded in the grammar and lexical structures of a given language. For example, in Western linguistic systems, scientists typically believe that matter constitutes the fundamental elements of existence, and this belief is often expressed through nouns or noun phrases. In Western linguistic culture, properties of matter are considered intrinsic to matter itself, and their articulation is frequently facilitated by auxiliary verbs forming subject-predicate structures. This tendency accentuates the Western linguistic emphasis on substantiality and essence. Consequently, English and other Western languages, dominated by nouns, exhibit a static linguistic structure, focusing on the essential attributes of singular entities. Hence, English naturally presents itself as a language favoring "substantiality" and "essence", with a structurally static orientation.

In contrast, the classical Chinese linguistic system, as exemplified in classical prose, is an "event-oriented" language system that emphasizes dynamic relationships and interactions between events. Classical Chinese prioritizes the interplay between events rather than the independent attributes of singular entities. Consequently, it adopts a dynamic and process-oriented linguistic expression. For example, in classical Chinese, the omission of noun phrases as subjects often highlights the continuity and processual nature of events, creating a language with strong dynamism and an event-centered focus. This linguistic characteristic aligns with the Confucian philosophy of "unceasing generativity", embedding individuals within the flow of events and forming a relational mode of thinking. This relational perspective is not primarily framed by causal logic but instead tends to showcase the interweaving and mutual influence between events.

Roger T. Ames's distinct translation feature lies in his emphasis on and recreation of the "event-oriented" nature of the Chinese language in his translations of Confucian classics. By employing English verb or gerund structures, he conveys the dynamism of Chinese to Western readers, thereby infusing the English translations with the event-oriented, situational, processual, and affective qualities of classical Chinese. This strategy allows Western readers to better experience the fluidity of Confucian thought. Through the use of gerund structures, Ames not only captures the dynamic features of classical Chinese but also presents a philosophical perspective distinct from the logos-centered approach of Western thought.

Moreover, Ames often employs a strategy of avoiding causal conjunctions to better align with the relational thinking embedded in Confucian philosophy. In the relational thinking of Chinese philosophy, the interactions between things are not merely deterministic or causative but rather dynamic and symbiotic. This mode of thought emphasizes mutual interactions over linear causal relationships, while English causal thinking tends to rely heavily on "causal logic". During the translation process, Ames deliberately minimizes the use of causal conjunctions, aiming to prevent Western readers from misinterpreting Confucian philosophy as conforming to Western traditions of causal reasoning. This adaptive selection

at the linguistic level not only enhances the accuracy of the translation but also adheres more closely to the essence of Confucian philosophy, introducing "relational thinking" into the English linguistic context and presenting the dynamic cosmology of "unceasing generativity" in Confucian thought.

Example 1:《论语 颜渊篇》中·齐景公问政于孔子·孔子对曰：“君君、臣臣、父父、子子”。君、臣的前一字为名·后一字为实。孔子认为每个人守好自己的名分·使名实相符·就可以使社会建立安定、统一的秩序。In *The Analects*, Chapter “Yan Yuan”, Duke Jing of Qi inquired about governance from Confucius. Confucius replied, “Let the ruler be a ruler, the minister a minister, the father a father, and the son a son”. In this response, the first character of each pair is a noun, and the second is a verb. Confucius believed that if everyone fulfilled their roles and ensured that names matched their corresponding responsibilities, a stable and unified social order could be established.

Legge: "There is government, when the prince is prince, the minister is minister; when the father is father and the son is son".

Lau: "Let the ruler be a ruler, the subject a subject, the father a father, the son a son".

→Roger T. Ames: "The ruler must rule, the minister minister, the father father, and the son son".

The underlined segment in Ames's translation employs syntactic transformation, turning nouns into verbs ("name to verb transformation"), effectively conveying the processual and dynamic characteristics of the Chinese original. The translations by Legge and Lau adopt a static and essence-focused style, typical of English linguistic norms. In contrast, Ames and Hall's rendering mirrors the dynamic and event-oriented nature of classical Chinese. For instance, the English phrase "He fathered a daughter at the age of fifty" reflects a similar transformation from a noun to a verb, succinctly and vividly communicating the event.

Example 2:《论语 季氏篇》第 5 章 孔子说道“益者三乐·损者三乐。”

In *The Analects*, Chapter “Ji Shi”, Confucius said, “There are three kinds of joys that are beneficial and three kinds of joys that are harmful”.

Legge: "There are three things men find enjoyment in which are advantages, and three things they find enjoyment in which are injurious”.

→Roger T. Ames: "Finding enjoyment in three kinds of activities will be a source of personal improvement; finding enjoyment in three other kinds of activities will be a source of personal injury”.

Legge's translation employs the “there be” structure, presenting a static depiction of pre-existing entities. In contrast, Ames and Hall use gerunds as subjects, creating a more dynamic feel and allowing the reader to perceive the processual and transformative nature of the events described in the original Chinese.

Example 3: A deliberate strategy to minimize causal conjunctions.

Example from *The Analects*, Chapter “Xue Er”, Verse 11: “For three years after his father's death, a son does not change from the way of his father—this may be called filial piety. (三年无改于父之道，可谓孝矣。)”

Dawson: "If for three years he makes no change from the ways of his father, he may be called filial”.

Legge: "If for three years he does not alter from the way of his father, he may be called filial”.

Lau: "If for three years, he makes no changes to his father's ways, he can be said to be a good son”.

→Roger T. Ames: "A person who for three years refrains from reforming the ways of his late father can be called a filial son”.

Ames and Hall's version employs a relative clause introduced by “who”, avoiding the causal connotations of “if” and preempting readers from associating the sentences with a deterministic cause-effect relationship. Their choice to replace “no change” or “no alter” with “refrains from reforming” aligns more closely with Confucian ideals, emphasizing a restrained and ongoing process of self-improvement rather than static preservation.

2.2 Communicative Dimension

The "adaptive selection and transformation in the communicative dimension" refers to the translator's adaptive choices regarding the communicative intent of the source text during the translation process. This transformation involves not merely linguistic adjustments but also a comprehensive recreation of the original communicative intent. The communicative dimension requires a higher level of complexity from translators, as they must not only accurately convey linguistic information and its cultural connotations but also focus on whether the communicative intent of the original text is effectively presented in the translated text (Hu, 2011). This necessitates a deep understanding of the source text's communicative purpose and consideration of the target audience's cultural background, linguistic habits, and cognitive framework, thereby ensuring that the translation effectively communicates the original intent to its new audience.

The communicative dimension differs significantly from the linguistic dimension. While the linguistic dimension focuses on word choice, syntax, and linguistic forms, the communicative dimension goes further, requiring translators to evaluate whether the translation achieves similar communicative effects in the new context. In other words, the communicative dimension involves not only linguistic restructuring but also the reorganization of information to maintain coherence and logic within the cultural framework of the target audience, ultimately achieving the intended communicative goals (Wu, 2024).

Differences in the communicative dimension are most apparent in the forms of expression in the target language. In cross-cultural communication, the intent and methods of expression in the source text may not align directly with the cultural norms of the target language. Thus, translators must adapt the communicative intent accordingly when transferring information. For example, some Chinese expressions may include implicit subtleties, indirectness, or emotional undertones, which might be perceived in English culture as insufficiently clear or direct. Translators must therefore adjust these expressions during the English translation to ensure that the communicative intent of the source text is not only accurately conveyed but also aligns with the communicative norms of the target culture, enabling readers to understand and appreciate the information clearly.

By employing adaptive selection in the communicative dimension, translators become not just conveyors of information but cross-cultural mediators, bridging the differences between two linguistic and cultural systems. This approach ensures that information is not distorted or lost during cultural transfer.

Example 4: Poetic Translation

The Doctrine of the Mean, Chapter 32: 立天下之大本，知天地之化育。夫焉有所倚！肫肫其仁，渊渊其渊，浩浩其天。

"Establish the great root of the world, comprehend the transformative and nurturing processes of heaven and earth. How could there be anything on which they depend? Earnest, they embody authoritative conduct (ren 仁); profound, they are a bottomless abyss (yuan 渊); pervasive, they are tian 天."

→Ames & Rosemont: "Only they set the great root of the world and realize the transforming and nourishing processes of heaven and earth. How could there be anything on which they depend? So earnest, they are authoritative (ren 仁); so profound, they are a bottomless abyss (yuan 渊); so pervasive, they are tian 天".

Ames and Rosemont employ a "poetic translation" approach, achieving formal equivalence between the source text and the translation. This method preserves the aesthetic and communicative impact of the original, enabling the English version to resonate with the philosophical depth and poetic nuance of the Chinese text. Through such adaptive strategies, they effectively bridge the communicative intent of Confucian philosophy with the cognitive and cultural frameworks of English-speaking readers.

2.3 Cultural Dimension

The "adaptive selection and transformation in the cultural dimension" refers to the translator's adaptive choices in conveying and interpreting cultural connotations between two languages during the translation process. This transformation goes

beyond linguistic considerations and requires a profound understanding and recreation of cultural meaning. Adaptive transformation in the cultural dimension demands that translators accurately convey the rich cultural connotations of the source language while being fully aware of the differences in cultural attributes, social contexts, and value systems between the source and target languages. Translators must avoid adopting the cultural perspective of the target language, as this could lead to misinterpretation or distortion of the source culture's original meaning (Hu, 2011).

In this process, translators act not only as conveyors of cultural information but also as bridges of cultural communication. Concepts and expressions within different cultural systems often carry deep-seated values and historical layers that cannot be adequately conveyed through simple linguistic transformation. Therefore, when converting the language of the source culture, translators need to pay attention to the entire cultural framework to which the language belongs. The translated text must remain faithful to the uniqueness of the source culture while also adapting to the cultural environment of the target language. This cultural awareness enhances the accuracy and fidelity of the translation, enabling the translated text to showcase the distinctiveness and richness of the source culture. In turn, it fosters the target audience's understanding and acceptance of the source culture.

In adaptive transformation within the cultural dimension, translators require acute cultural sensitivity. Communication barriers arising from cultural differences exist not only at the linguistic level but also in the interpretation of cultural concepts. Therefore, translators must pay close attention to this cultural dimension during the translation process to avoid misunderstandings and miscommunications caused by cultural discrepancies. The translator's role is to build a balanced and harmonious cultural ecology between the source and target cultures, ensuring that the translated text is both comprehensible to the target audience and faithful to the unique expressions of the source culture. This allows readers to experience a realistic and vibrant picture of the foreign culture.

Moreover, translation is not merely a linguistic transformation but also a process of cultural recreation. As a localized activity, translation often highlights specific elements or cultural attributes of the source text to express the spirit of the entire work. Translators can emphasize or elaborate on key elements or representative cultural features in the source text to make the translated text more expressive within the new cultural context. In this way, the translation not only conveys the full cultural connotations of the original text but also uses specific cultural symbols or metaphors to give the target audience a more intuitive sense of the uniqueness of the source culture. This deepens the audience's understanding and respect for the foreign culture.

In adaptive transformation within the cultural dimension, the translator's core responsibility is to preserve the cultural ecological balance between the source and target languages, avoiding cultural biases that could lead to misunderstanding or misinterpretation. Through such cross-cultural adaptive transformation, translators ensure the effective transmission of culture, allowing the cultural connotations of the source text to be recreated in the translated text. This process opens a window to a foreign culture for readers, promoting cross-cultural understanding and communication (Ma, 2023).

Example 5: 尽其心者，知其性也。知其性，则知天。

"To make the most of one's heart-and-mind is to realize one's natural tendencies, and if one realizes one's natural tendencies, one is realizing 'tian.'" (Ames & Rosemont)

In traditional translations, *tian* is often rendered as "Heaven", *dao* as "the Way", *xing* as "inborn nature", and *ming* as "Fate". However, these terms are deeply influenced by Western ideologies, which emphasize fixed and deterministic principles. Instead, Ames adopts the pinyin transliteration "tian" to preserve the original Chinese conceptual depth and avoid Westernized connotations. Also "natural tendencies" transfers the potential of the self-cultivation process for a person in Confucianism philosophy, rather than a fix nature from western perspective.

Western languages are predominantly noun-centric and static, reflecting the materialist belief that matter constitutes the fundamental elements of existence. English, as a language of substantiality and essence, contrasts sharply with classical Chinese, which is an "event-oriented" language. Confucian key terms often describe transient processes or momentary events rather than naming the essence of things. Ames's translations demonstrate his focus on this event-oriented perspective, as seen in the following examples:

Example 6

“金木水火土” (*jin, mu, shui, huo, tu*)

Ames translates this as "five phases" rather than "five elements".

Western Perspective: Focuses on dualistic oppositions (e.g., yin-yang dichotomies).

Confucian/Daoist Perspective: Highlights the interconnected transformation of yin and yang.

Example 7

“礼” (*li*)

Ames translates this as "observing ritual propriety", avoiding terms like "ritual", "rites", or "rules of proper behavior", which in English carry negative connotations of hypocrisy or insincerity. His choice emphasizes sincerity and authenticity inherent in *li*.

Example 8

“知” (*zhi*)

Ames translates this as "to realize" instead of "know" or "knowledge", reflecting an active and transformative process. This choice avoids the Western philosophical association of "knowledge is virtue", which carries moral implications.

Example 9

“信” (*xin*)

Ames renders this as "make good on one's word", encapsulating both the obligation of the benefactor to fulfill promises and the trust held by the recipient, aligning closely with Confucian relational ethics.

Example 10

“义” (*yi*)

Ames translates this as "appropriate" or "proper conduct" instead of "right", emphasizing contextually appropriate behavior rather than abstract ethical principles.

Example 11

“政” (*zheng*)

Ames translates this as "governing properly" instead of "government", focusing on the process and ethical dimension of governance rather than the institutionalized system.

Example 12

"诚者天之道也· 诚之者人之道也" (*Zhongyong,* Chapter 20)

→Ams & Rosemont translate this as: "*Creativity is the way of tian; creating is the proper way of becoming human*".

English is a language of substantiality. In English, "human" is often translated as "human being", prioritizing static existence (*being*) over dynamic transformation (*becoming*). Classical Chinese thought, however, emphasizes "becoming" over "being". It views things not as static objects (*human being* as a body) but as processes in flux (*human activity* as ongoing actions).

Example 13

"诚者自成也。而道自道也。诚者非自诚已而已也· 所以成物也" (*Zhongyong*)

Ames translates this as: "*Creativity is self-consummating, and its way is self-directing. But creativity is not simply the self-consummating of one's own person; it is what consummates events*".

For Ames, the world comprises myriad processes and events ("the ten thousand processes or events"). He translates 成 (cheng) as "creativity" and 物 (wu) as "event". Here, "self-consummating" reflects the individual's ongoing self-realization, while *dao* refers to the process of self-guidance. In *Zhongyong*, *cheng* already holds cosmological significance, expressing human participation in the continuous process of "cosmic creativity". Creativity, in this sense, is the realization of various forms of self-fulfillment.

III. CONCLUSION

From the perspective of eco-translatology, the translated text, as the final product of translation, is intricately linked to the translator's motives and strategies. Eco-translatology posits that translation is not merely a linguistic conversion process but a complex activity involving multiple ecological factors, such as language, culture, and communication. During this process, translators must make adaptive choices to recreate the source text within the cultural context of the target language. Consequently, the translator's motives, values, and strategic choices leave noticeable imprints on the translated work, directly affecting its quality and its reception by readers.

In his translation of *The Analects* and other Confucian classics, Roger T. Ames fully explores the expressive potential of the target language (English). He aims to faithfully reconstruct the linguistic features of Confucian philosophy through the grammatical structures, lexical choices, and pragmatic characteristics of English. Ames's translations are not only faithful reproductions of the source text's content but also demonstrate a profound understanding and interpretation of the Confucian ideological system. By employing nuanced linguistic choices and structural adjustments, Ames successfully presents a complete cultural picture of the source text. This allows Western readers to appreciate the "unceasing generativity" of the Confucian cosmology and its relational mode of thinking. Such strategies enable the translated text to authentically convey the philosophical essence of the original while helping readers grasp the unique perspective and thought patterns of Confucianism.

Ames and his co-translators, in their translations of Confucian classics, go beyond merely conveying the literal meaning of the original text. Through carefully selected strategies and cultural interpretations, they enrich the meaning of the source material. Their translations offer multilayered understanding, revealing profound aspects of Confucian thought that traditional Western interpretations might overlook. This approach transcends linguistic and cultural barriers, providing readers with a novel framework for thinking. It invites readers to re-examine the value of Confucian philosophy within a broader cultural context.

Through the cross-cultural translation practices of Ames and his collaborators, Confucian thought has been effectively disseminated within Western cultural contexts, fostering greater cross-cultural understanding and interaction. This translation practice is not merely a one-way transfer of information but a form of cross-cultural value creation. While preserving the original text's essence, these translations open a window to Eastern philosophy for diverse cultural audiences, enabling readers from different cultural backgrounds to gain a deeper understanding of and respect for the wisdom of Confucian thought (Du, 2024).

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