Translation as Sustainability in the Anthropocene: The Case of *Daodejing*

Xu Jingcheng

Abstract: In the context of closely aligning Translation Studies and sustainability discourse within the interdisciplinary framework of Environmental Humanities, this article argues for translation as sustainability, which can be manifested by the two notions of "translatable sustainability" and "sustainable translation." Meanwhile, it aims to establish a Daoist sustainable translation framework by embedding core Daoist eco-ethical principles such as *buzheng*, *zipu*, *xin*, and *mei* into existing sustainability tenets, in guiding translation behaviours. The case revolving around the British and American reception of *Daodejing* demonstrates the conduciveness of integrating sustainability considerations into translation practices to preserving and disseminating the ecological wisdom of the source-language text. Ultimately, the sustainability of *Daodejing* rests upon its inherent sustainable ecological vision that uniquely and continuously enchants Western readers, and this enduring appeal is also enhanced by the diverse range of translations that continually revitalize the source text and facilitate its broader dissemination. The conceptualization of translation as a sustainable practice facilitates the transfer and cross-pollination of ecological ideas across different cultures and informs translators' better engagement with the Anthropocene's ecological quandaries, encouraging their dutiful pursuit of a sustainable Earth via translation.

Keywords: sustainable translation; Daoist ecology; *Daodejing*; Anthropocene

Author: Xu Jingcheng, Affiliated Researcher of the Institute of Hermeneutics, Key Fellow of the Humanities@Future Lab of the Faculty of English Language and Culture, Guangdong University of Foreign Studies (Guangzhou 510420, China). His research interest revolves around Daoism, Translation Studies, Environmental Humanities, Country and Area studies, and AI Literature (Email: xjc396@gdufs.edu.cn).

标题：人类世时代下翻译即可持续性探究：以《道德经》为例

内容摘要：翻译研究与可持续性论述可在环境人文学跨学科视阈下互观互照，在此背景下，本文探究翻译即可持续性这一命题，通过"可持续性之可译性"和"可持续翻译"两个概念加以阐明，同时将"不争""自朴""信""美"

等道家生态伦理原则纳入既有的可持续性准则框架中来指导翻译行为，旨在构建道家可持续翻译框架。本文围绕英美国家对《道德经》的译介与接受情况而展开的案例分析，意在说明将可持续性理念融入翻译实践中有利于保护和传播源语文本的生态思想。本文认为《道德经》的可持续性主要取决于两个方面：一、其自身独特的可持续生态思想不断吸引着西方读者；二、其译文的多样性为源语文本持续注入了新的活力，从而强化了源语文本的传播效果。将翻译视作可持续性行为的理念不仅有助于不同生态文化之间的交流与互鉴，而且也有利于身处人类世时代的译者更好地应对当下的生态危机，通过翻译活动为实现地球的可持续性贡献应有之力。

关键词：可持续翻译；道家生态；《道德经》；人类世

作者简介：许景城，广东外语外贸大学阐释学研究院兼职研究员、英语语言文化学院未来人文实验室核心成员，主要从事道学、翻译学、环境人文、区域国别学、AI 文学等研究。本文系广东外语外贸大学阐释学研究院 2023 年度招标课题"《道德经》译介与阐释：基于人类世生态批评视角"【项目批号：CSY-2023-01】的阶段性成果。

1. Introduction

Humanity's unsustainable modes of thinking and behaving have caused escalating ecological crises, culminating in the ongoing "Sixth Mass Extinction" (Reno 2). The current era of environmental crisis, known as the "geological epoch" of "Anthropocene" (Crutzen 23), requires the interdisciplinary cooperation between "the social sciences, the humanities, and the natural sciences" to address its complex challenges (Oppermann and Iovino 1). Integrating insights from Environmental Humanities, an emerging area of cross-disciplinary inquiry, alongside scientific knowledge, is vital in offering sustainable solutions to the Anthropocene's ecological issues. James Gustave Speth, former Administrator of the United Nations Development Programme, emphasizes the need for diverse voices beyond those offered by lawyers, scientists, and economists, calling for contributions from poets, preachers, philosophers, and psychologists.[1] It is noteworthy, however, that Speth's valuable suggestion still omits the crucial role of Translation Studies. Since its emergence as an autonomous academic discipline in the late 1970s and early 1980s, Translation Studies has expanded rapidly through its engagement with diverse fields such as linguistics, economics, history, comparative literature, sociology,

---

1   See James Gustave Speth, *Angels by the River: A Memoir*, Vermont: Chelsea Green Publishing, 2014, 157.

psychology, and anthropology.[1] Despite this interdisciplinary width, ecological concerns remain absent from its theoretical landscape. The field has yet to integrate itself dutifully into Environmental Humanities.

Yoked inextricably to Environmental Humanities, Translation Studies discourses will be enriched in terms of terminology, theoretical tools, and methodologies. Scholars advocate for closer collaboration between Translation Studies and ecological sciences, with notable efforts such as Michael Cronin's conception of "translation ecology" and "eco-translation," Xu Jianzhong's "translation ecology," and Hu Gengshen's "eco-translatology."[2] Despite underscoring the ecological function and accountability of translation in this burgeoning area, these pioneering efforts fail to address the value of translating and sustaining ecological insights of ancient texts for today's environmental challenges, and to explore the intersection of sustainability and translation. Therefore, this article aims to integrate translation and sustainability discourses by introducing two notions of "translatable sustainability" and "sustainable translation," and exploring the potential of establishing a Daoist framework of sustainable translation, which is founded on Daoist eco-ethical principles of *Daodejing* as a case study.

2. Translatable Sustainability and Sustainable Translation

The mutual ignorance and overlooked intersection of Translation Studies and Environmental Humanities require a scrutinization of the relationship between sustainability and translation in face of escalating ecological crises. Two concepts are introduced here: translatable sustainability and sustainable translation. The former denotes the capacity of sustainable values—literal, metaphorical, or cultural—to be transferred across linguistic and cultural contexts via translation. The latter concerns the ecological consideration of translation practices themselves—how translation strategies and outcomes can align with and promote ecological ethics.

Translation Studies, with a vast array of theoretical scopes and practical guidelines, is well positioned to engage with Environmental Humanities. It not only facilitates the transmission of ecological ideas but also can contribute to refining the very concept of sustainability. Traditionally, sustainability has been approached through economic, political, social, and cultural lenses. A key distinction must here

---

1   See Susan Bassnett and André Lefevere, "General Editors' Preface," *The Translator's Invisibility: A History of Translation*, London: Routledge, 1995, vii.

2   See Michael Cronin, *Translation and Globalization*, London: Routledge, 2003; Xu Jianzhong, *Translation Ecology*, Beijing: China Three Gorges Publishing House, 2009; Michael Cronin, *Eco-Translation: Translation and Ecology in the Age of the Anthropocene*, London: Routledge, 2017; Hu Gengshen, *Eco-Translatology: Construction & Interpretation*, Beijing: The Commercial Press, 2013.

be made between sustainable development and sustainability, terms often conflated but conceptually distinct. The former gained prominence through the 1987 UN report *Our Common Future*, which defines it as development that "meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED 8). While this idea has informed policies related to "poverty alleviation, environmental improvement, and social equitability" (Mebratu 501), it is widely critiqued as anthropocentric and economically-driven. Critics argue that sustainable development often prioritizes sustaining economic growth over genuine ecological care, branding it as "capitalistic greenwashing" (Schliephake, "The Sustainability of Texts: Transcultural Ecology and Classical Reception" 260). Xu Jianzhong, while critiquing narrow definitions that ignore intra-generational inequities[1], nevertheless overlooks the importance of inter-generational continuity, particularly the influence of past cultural and ecological wisdom on present and future practices. This omission merits attention. Genuine ecological sustainability must account for legacies of long-standing ecological thoughts and customs. Thus, translatable sustainability entails not only transferring the overt aspects of environmentally-conscious texts, but also revealing and preserving their underlying ecological insights when translated into target contexts. In this light, translation becomes a crucial medium, carrying the ecological wisdom of historical traditions—such as Daoism—to contemporary audiences, enabling cross-generational exchange.

In contrast to the politicized framing of sustainable development, the notion of sustainability offers a more ecologically-grounded and ethically-attuned framework. It promotes diversity, flourishing, and ethical autonomy—principles that can guide human activities, including translation. As a humanistic practice that involves continuous ethical, linguistic, and ecological decisions, translation is inherently linked to sustainability. By embedding sustainability concerns, Translation Studies can enrich its theoretical foundations while redefining the translator's role in ecological discourse and response to the Anthropocene. Revisiting the definition of translation through this lens is essential. While traditional definitions emphasize the process or product of rendering a text from one language to another (Woodstein 9), theorists such as Roman Jakobson, Homi K. Bhabha, and Susan Bassnett have expanded the scope to include broader processes of cultural and semiotic transfer.[2] This article maintains an intra- and inter-lingual emphasis, while also acknowledging the original Latin sense of *transferre*—"to carry across"—absent of

---

1   See Xu Jianzhong, *Translation Ecology*, Beijing: China Three Gorges Publishing House, 2009, 278.
2   For details about the definitions of translation, see Susan Bassnett, *Translation Studies*, 3rd edition, London: Routledge, 2002, 6; Jozef Štefčík, *Multidisciplinary Insights into Translation Studies: Paradigm Shifts in the Information Revolution*, Cham: Springer, 2025, 8.

colonial connotation (Schliephake, "A Transcultural Poetics" XIII). Translation is thus reframed as a complex inter-generational, inter-textual, inter-cultural, and inter-ecological activity.

This definition involves a broader question concerning the source text (ST hereafter) within a sustainable translation framework. By the ST, Clive Scott refers to "any text" open to being rendered "into eco-consciousness," distinguishing them from eco-texts typically considered by Ecocriticism (Scott 285). Scott's model of eco-translation focuses on the translator's "psycho-physiological" involvement with ST and the potential to evoke ecological awareness through close reading.[1] Ideally, any text, as we argue, possesses the potential to be translated into sustainable consciousness and to evoke sustainable cognizance in readers (including translators themselves) of the target text (hereafter TT). While stressing the importance of exploring eco-views hidden in the ST and enabling their effect on readers, Scott aligns his approach with New Criticism in its emphasis on textual detail over context, aiming for an individualized ecological experience that resists self-effacement characterizing such major critical approaches as Ecocriticism. While insightful, this narrow focus omits wider contextual concerns of the text's sustainable ecology *vis-à-vis* translation. Indeed, a framework for sustainable translation should embrace processes of both self-individuation and self-effacement, equally valuing textual analysis and contextual interpretation, in translating and applying the ST's ecologies to target contexts.

The ST's extended meaning involves and justifies the application of external theoretical frameworks—such as Daoism—to internal textual structures, ethically conveying latent eco-wisdoms to new cultural and environmental contexts in a faithful manner or via judicious, responsible, and sustainable reconfiguration and adaptation. As we shall see, different translations of *Daodejing*, as a foundational ancient Chinese eco-philosophical text, illustrate how diverse epistemologies and translatorial backgrounds shape textual outcomes. Between the extremes of free adaptation and rigid literalism lies the goal of sustainable translation, which is to maintain the equilibrium between original fidelity, eco-ethical consideration, and cultural adaptability. Such efforts often surface in paratexts, including translatorial prefaces, epilogues, annotations, and commentary, guiding readers towards the text's ecological depth and truth.

Unequivocally, Translation Studies and translators must actively participate in the wider enterprise of Environmental Humanities, given the innately-

---

1   See Clive Scott, "Translating the Nineteenth Century: A Poetics of Eco-Translation," *Dix-Neuf* 3 (2015): 285-286.

interconnected fate between them and the wider Earth. To render translation itself sustainable, translators must be sensitive to both the ST's and the TT's ecological contexts. Translation is not only a rigid inter-linguistic operation but also an ethical practice deep-rooted in broader eco-systems. It serves as a site of cultural and ecological, as well as linguistic, interchange—a participatory and reflective process within a changing environment. In this sense, eco-ethically-receptive translators should cultivate environmental consciousness and responsibility across languages and cultures. They should also avoid perpetuating hegemonies or practices that diminish the diversity and sustainability of STs' natural and cultural ecologies. Rather, they should preserve in the TT the reciprocal authenticity between textual and contextual ecologies of the ST, thereby cultivating ecological literacy in target readers and contributing to broader environmental consciousness and accountability. From this standpoint, translation becomes a cultural and eco-ethical undertaking apart from a technical process. The translator is positioned as a mediator, bridging "primitive nature" (the ST) and "man-made nature" (the TT). Just as a farmer treats soil with respect, the translator should approach the ST with reverence, preserving its linguistic and ecological integrity. Rigid, mechanical, and eco-insensitive translations, which flatten or distort the ST's ecological vigour, are often perceived as lifeless and unconvincing. Sustainable translation, by contrast, seeks to revitalize and transfer that original vitality, ensuring the survival of ecological wisdoms in the transmission. Such translation warrants a process-oriented rather than purely product-oriented view of sustainability. Since no translation is ever perfect, the focus should be on applying sustainable and diverse strategies that produce more eco-ethically-sound outcomes. Long-term vitality in translation depends on adaptive, flexible, and contextually-informed approaches—qualities best nurtured within a sustainability-oriented paradigm. This eco-ethical dimension counteracts anthropocentrism, including translators' potential for egoism, hubris, avarice, or cultural insensitivity. Sustainability ethics offer them a moral navigation that extends beyond anthropocentric interests to include the non-human natural world. Ideally, these ethics serve as a guiding force throughout the translation process. The translator's decisions, when informed by such ethics, ensure not only the quality of the translated text itself but also its capability of conveying the ST's cultural and ecological knowledge responsibly.

Sustainable translation is thus defined here as the balanced mediation between translation and sustainability. It involves rendering, transferring, and representing the ST's sustainable ecology while respecting both source language and target language (SL and TL hereafter) aesthetics and norms. It encourages eco-ethical

and contextual sensitivity and promotes dialogue across linguistic, cultural, and generational divides. By doing so, sustainable translation not only responds to the Anthropocene's environmental challenges but also ensures the continued relevance of ancient eco-philosophies—such as Daoism—in contemporary discourse. As a cultural, eco-ethical, and educational practice, sustainable translation plays a vital role in shaping ecologically-informed responses in an environmentally-interconnected world of ecological quandaries.

3. Sustainability in the Diverse Translation and Reception of *Daodejing*

A defining feature of sustainable translation is the diversity inherent in its various renditions and their respective receptions. This diversity is particularly evident in the case of *Daodejing*, which has significantly contributed to the unceasing and sustainable popularity of Daoism in Western countries. Often cited as the second most translated text in the world, surpassed only by the Bible[1], *Daodejing* has a long and complex translation history. Consensus suggests that the earliest known Western version is a Latin translation by Jesuit missionaries in China, presented as a gift to the British Royal Society in 1788 with the translators' intention to display how "the Mysteries of the Most Holy Trinity and of the Incarnate God were anciently known to the Chinese nation" (Legge xiii). The term "Daoism" or "Taoism" entered the English lexicon in 1838, as recorded by both Merriam-Webster and the Oxford English Dictionary.[2] The inaugural English translation, *The Speculations on Metaphysics, Polity and Morality of The Old Philosopher Lau Tsze*, was published by British missionary John Chalmers in 1868.[3] From then on, the translation history of *Daodejing* in English unfolded.

Google Books Ngram Viewer, as seen in Figure 1, shows that references to "Tao Te Ching" or "Taoteching" in English-language books were negligible before 1894. Usage increased steadily, reaching a peak in 1958, and then declined sharply by 1970. However, it rose again by 1979 and continued growing robustly, peaking in 2001. By the 2008 statistics, between 1868 and 2004, there were 117 English-language translations of *Daodejing* across three distinct waves.[4] The first wave, from

---

1   See Victor Mair, *Tao Te Ching: The Classic Book of Integrity and the Way*, New York: Bantam, 1990, xi.

2   See https://www.merriam-webster.com/dictionary/Taoism; http://www.oed.com/view/Entry/197635?redirectedFrom=Taoism#eid. Accessed 13 June 2017.

3   See Karl-Heinz Pohl, "Play-thing of the Times: Critical Review of the Reception of Daoism in the West," *Journal of Chinese Philosophy* 4 (2003): 471.

4   See Xin Hongjuan and Gao Shengbing, "Diachronic Description of *Tao Te Ching* in the English World," *Journal of Nanjing Agricultural University (Social Sciences Edition)* 1 (2008): 81-83.

1868 to 1905, comprised fourteen renditions—all by male translators, most of whom were missionaries. These translations largely adopted interpretive, naturalizing, and domesticating strategies, and the majority were published in Britain and its colonies. The second wave, from 1934 to 1963, produced twenty-five translations, reflecting a broader international scope as Chinese expatriates began to contribute. Though all translators were still male, the translations were increasingly published in the United States, and many appeared in journals. This period marked a shift toward greater fidelity to the ST and a growing sensitivity to the aesthetic and formal qualities of *Daodejing*. The third wave, from 1972 to 2004, yielded 78 standalone translations, with 59 published in the USA and the rest distributed across almost the English-speaking countries. This phase was notable for the inclusion of female translators (five in total), greater cross-cultural and interdisciplinary collaboration, and a trend toward foreignizing translation strategies. Despite the 2008 statistical account, *Daodejing* did not cease being translated. As of 2022, *Daodejing* has been translated into 97 languages, with around 2052 versions in total, including 603 in English.[1] Echoing the aforementioned classification of the three waves, a 2024 study proposes a fourth wave of translation of *Daodejing*, commencing from the early twenty-first century until the present, featured by a faithful translatorial commitment and strategy within the context of translating and globalizing real and unique Chinese culture, equating the four waves with four successive trans-hermeneutic modes: Western Studies, Classics Studies, Sinology, and National Studies.[2]
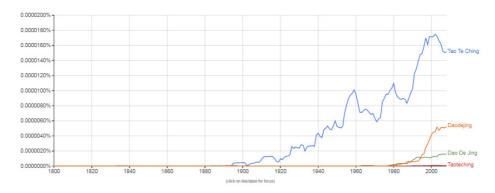

Figure 1 The Appearance Trend of the Terms "Tao Te Ching," "Taoteching," "Daodejing," and "Dao De Jing" since 1894

1   See Misha Tadd, *The Complete Bibliography of Laozi Translations: A Global Laozegetics Reference*, Tianjin: Nankai University Press, 2022, 1+11.

2   See Xu Li, "Diachronic Study on Modes for English Trans-hermeneutics of the Tao Te Ching," *Foreign Languages Bimonthly* 5 (2024): 150-152.

Sustainable translation is also characterized by openness and inclusiveness. The ST's sustainability cannot be secured without its expanding web of translations, interpretations, disseminations, and receptions. The case of *Daodejing* suffices to illustrate this point. The multiplicity of perspectives and contexts engenders a large number of interpretations, translations, and receptions, as aforementioned, most of which maintain and deepen the sustainability of this Daoist text. Besides, the text's own linguistic and philosophical complexity, and sustainable ecological ethics encourage the inclusiveness. Given its various surviving versions[1], and its own textual pithy, philosophical, and poetic aesthetics, such as abstruse and paradoxical aphorisms, thematic ambiguity, prosodic irregularity, and semantic and syntactic opacity, *Daodejing* has consistently inspired, and will continue to encourage, a prodigious variety in the responses of its admirers, including missionaries, sinologists, philosophers, poets, and teachers. This textual and interpretive diversity drives ongoing demand for new translations, each aiming to grasp the ST's true meaning and formal beauty. However, translating *Daodejing* is fraught with challenges that begin well before the act of translation itself. These include questions of textual variation, homophones, semantic indeterminacy, and syntactic irregularities in Classical Chinese.[2] Once these obstacles are addressed, translators must also be confronted with difficulties in choices between literal and interpretive approaches, between historical faithfulness and contemporary relevance, and between stylistic accuracy and communicative clarity. These complexities render *Daodejing* exceptionally open to divergent translation strategies, reinforcing its sustainability across time and cultures. In recent years, increasing global awareness of ecological crises has paralleled a resurgence in interest in *Daodejing*. As Figure 2 shows, the usage frequency of environmental terms such as "global warming," "sustainability," and "environmental crisis" correlates with increased mentions of "Tao Te Ching," "Taoteching," and "Daodejing." This trend suggests a growing recognition of the relevance of Daoist ecological thought in addressing contemporary environmental challenges. In this regard, the practice of translating *Daodejing* has acquired a significant and meaningful role of contributing to a wider sustainability discourse.

---

1   There are various surviving versions of *Daodejing* usually consulted by translators, including the received versions (e.g. Wang Bi's 王弼 and Heshang Gong's 河上公), the silk manuscript (unearthed in 1973 from the Mawangdui Han Tombs 马王堆汉墓), and the bamboo-slips (excavated in 1993 from the Guodian Chu Tomb 郭店楚墓). Waley's, Mitchell's, and Le Guin's translations under consideration in this article all consulted the received versions.

2   See Michael LaFargue and Julian Pas, "On Translating the Tao-te-ching," *Lao-tzu and the Tao-te-ching*, edited by Livia Kohn and Michael LaFargue, New York: State University of New York Press, 1998, 277-301.
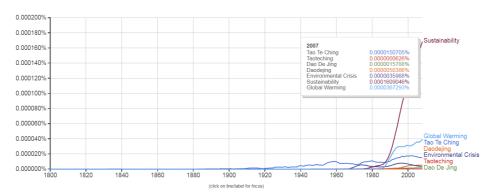
Figure 2 The Appearance Trend of the Terms "Tao Te Ching," "Taoteching," "Daodejing," "Dao De Jing," "Sustainability," "Global Warming," and "Environmental Crisis" since 1894

Another essential but less discussed dimension of sustainable translation is its concern with peripherality. This includes engaging with traditionally marginalized fields such as reception studies and commentary, which have often been relegated to secondary status in scholarship on Laozi/*Daodejing*. Scholars suggest that "Reception and interpretation are therefore as much part of the work as its words and sentences and must not be relegated to an inferior position" (Kohn and LaFargue 17). This implies that textual analysis of *Daodejing* and studies of its interpretation and reception should be equally valued. Likewise, Misha Tadd advocates for a comprehensive approach to Laozi's philosophy, which he terms "New Laozegetics." This model of scholarship calls for an inclusive study of all Western translations and intercultural receptions of *Daodejing*. It builds on the globalization of traditional Laozi studies and incorporates the history of philosophical thought, cultural transmission, and close textual commentary.[1] Tadd identifies five new interpretive approaches that define New Laozegetics: historical textual analysis, philosophical exploration, religious exegesis, literary critique, and individual epiphany. Clearly, the extended concerns and new developments of the Laozi studies can be regarded as a sustainable attempt to maintain and even argument the academic value and canonicity of *Daodejing* as a part of world literature, especially in the current context of increasing international appreciation and dissemination of Chinese culture. Thus, it is precisely because of its diversity, openness, and inclusiveness that the sustainability of Laozi's work is dynamically maintained and even magnified in TL contexts.

---

1   See Misha Tadd, "The Globalization of The Laozi and the Establishment of New Laozegetics," *History of Chinese Philosophy* 2 (2018): 122-123.

4. Daoist Framework of Sustainable Translation

Integrating key sustainable Daoist principles from *Daodejing* into sustainable translation discourse can offer a fertile ground for rethinking translation practices, aesthetics and ethics, and translators' behaviours. Despite having no direct stance on translation, *Daodejing* offers a diverse and rich tapestry of concepts that reflect a deep engagement with the language–meaning relationship, such as *Dao* (道 , the Way), *ming* (名 , naming), *xin* (信 , trustworthy), *mei* (美 , beauty), and *zipu* (自朴 , self-simplicity), and meanwhile ethical principles that address humanity's spiritual crises, such as *wuwei* (无为 , non-intervention), *wuyu* (无欲 , non-desire), *rouruo* (柔弱 , softness), *buzheng* (不争 , non-competitiveness), *buren* (不仁 , non-mercy) and *ziran* (自然 , spontaneity). Previous scholarship has begun exploring this intersection. Martha PY Cheung's 2014 book, for instance, briefly references Chapters 1 and 81 of *Daodejing*, highlighting the translation potential of terms, such as *Dao*, *ming*, *xin* and *mei*, though her discussion remains suggestive rather than extensive.[1] Douglas Robinson develops a more ambitious dialogue between Daoist and Confucian thought and Western theories of language and cognition. He employs Daoist notions, such as *Dao*, *de* (德 , virtue), *wuwei* (not acting), *wuyu* (no controlled desire), and *wuzhi* (无知 , no controlled knowledge), alongside Confucian concepts, such as *ren* (仁 , benevolence), *ming* (命 , destiny, command, conditions), *xing* (性 , habitus), and *xin wei xin* (心为心 , heart as heart), comparing them with Charles Sanders Pierce's theoretical triad of abduction, deduction, and induction, Ferdinand Saussure's semiology, Pierre Bourdieu's theory of habitus, and Antonio Damasio's somatic theory to enrich understandings of translation processes.[2] Although the terrain of Daoist-informed Translation Studies has thus been tended, there remains room for other *Daodejing*-based guidelines to inform sustainable translation. This section will accordingly undertake this enterprise by examining untouched notions like *buzheng* and *zipu*, and the under-researched concepts of *xin* and *mei*, which will be exemplified by literary works and actual events, and supplemented with a discussion of how the sustainability of *Daodejing* is maintained via translation.

A vital addition to existing tenets of sustainability is *buzheng*, a notion which appears eight times throughout *Daodejing*. Laozi elucidates this concept mainly in its Chapter Eight by harnessing water as a metaphor for non-competitiveness. For him, water is inherently powerful, bearing two distinct traits—its intrinsic capacity

---

1   See Martha PY Cheung, *An Anthology of Chinese Discourse on Translation Volume 1: From Earliest Times to the Buddhist Project*, London: Routledge, 2014, 23-24.

2   See Douglas Robinson, *The Dao of Translation: An East-West Dialogue*, London: Routledge, 2015.

to nourish organic life and its inherent flexibility or modesty; it tends, however, to hide its strength by showing softness and non-competitiveness. Water's essence reflects the Dao's nature, making non-competitiveness central to its operation. Like water, virtuous individuals embody a humble strength that avoids unnecessary rivalry and conflicts. By cultivating these water-like qualities, humanity can align with Dao, fostering virtuousness and humility. A comparative analysis of various English translations of the term *buzheng* reveals significant interpretive divergences. The notion is translated indirectly into "no more jealousies" (Waley 145), inappropriately into "powerless" (Mitchell 3), or more accurately and directly into "uncompetitive" (Le Guin 3). This suggests that Waley and Le Guin demonstrate a superior grasp of the original Daoist intention, and indeed the ecological symbolism of water, compared to Mitchell's rendition which fails to adequately convey the nuance in the essential characteristics of water.

It may be argued that *buzheng* is inviable in contemporary society for passivity it indicates. However, in Laozi's view, it does not advocate for a relinquishment of self-identity, self-value, and all desires, except intense self-interest and egoistic success at the expense of other beings. To realize *buzheng*, as Chapter Eight and Nineteen of *Daodejing* argue, it is imperative for humanity to embrace selflessness, and fewer desires, moving away from worldly pursuits to find transcendental happiness in accordance with Dao. As posited in the final chapter of *Daodejing*, "Just as Heaven's Dao is benevolent to all Earthian beings, humanity's Dao [here understood as virtue] relies on non-competitiveness."[1] Humanity's alignment with Dao means acting without detriment to others, fostering virtue and spiritual growth through altruistic non-competitiveness. Thus, *buzheng* as an indispensable Daoist ethical principle is vital for counteracting such behaviours as fierce capitalist competitions that contribute to the Anthropocene's ecological crises, particularly spiritual quandaries essentially marked by absolute anthropocentric outlooks such as chauvinism and commercialism, in pursuit of sustaining the well-being of all ecological beings beyond just human interests.[2]

Examined within a sustainable translation framework, *buzheng* is highly instructive. *Buzheng*-enlightened sustainable translation entails a profound shift in translators' mindsets and practices, prompting them to relinquish competitive,

---

1   See Chen Guying, *Laozi: A New Annotation*, Beijing: The Commercial Press, 2006, 349. The English translations of Daoist passages are made by the author of the present article unless otherwise specified. Further references are given parenthetically.

2   See Xu Jingcheng, "Daoist Spiritual Ecology of Self-Actualization in the 'Anthropocene'," *Ecocriticism, Ecology, and the Cultures of Antiquity*, edited by Christopher Schliephake, Lanham: Lexington Books, 2017, 288-289.

anthropocentric, and commercially-driven approaches. It encourages a meticulous and dutiful translation of the ST's ecological nuances into the TT, challenging the translator's deeply-entrenched anthropocentrism and mitigating potential ecological issues arising from anthropocentric translational practices. It propels translators to forsake strongly-egoistic interest, hubris, and greedy. This equates to transcending a competitive ego that is inclined to prioritize personal fame, social status, high payment, or speedy turnaround at the cost of the ST's accuracy, authenticity, reliability, or wider eco-ethical consideration, accountability, and impact. Rather, a translatorial mindset of non-competitiveness and humility, embodied by the inherent nature of water, should be adopted to seek contentment in translation itself instead of merely in exterior materialistic pursuits. A concurrent realization should be achieved that the translatorial role is to ethically and dutifully serve the SL and TL text/culture/ecology and the broader context of interspecies welfare, rather than to dominate, manipulate, or abuse them. Since "translation is imbued with power" (Woodstein 41), translators should exercise restraint in their use of power and strive for balance between the visibility and invisibility of their role in decision-making throughout the entire translation process. This internal shift, guided by non-competitiveness towards transcendental happiness in pursuit of alignment with Dao, is likely to contribute to a more eco-conscious, eco-dutiful, and peaceful translation process, ultimately securing the long-term sustainability of translators' own well-being and their output quality. In this sense, *buzheng* is conducive to sustainable translation, guiding translators to relinquish strong anthropocentrism, egoism, and mercenary attitudes. Some scholar highlights the problem with communication ethics which overstresses the intercultural communication function of translation while ignoring unethical and inhumane ends, citing as an example "the task of translating instructions for making a cheap nail-bomb" (Chesterman 142-143). *Buzheng*-enlightened sustainable translation works to address similar issues caused by a purely communication model: under the guidance of non-competitiveness, translators would never be encouraged to undertake such an inhumane task solely for the sake of anthropocentric communication but rather they should always take eco-ethical ends and purposes of translation into consideration.

The contemporary relevance of this Daoist precept is powerfully expressed in Leslie Marmon Silko's writing. Her poem "Storyteller" translates and narrates the white, European conquest of the American landscape, disruption of the Native American culture, and traumatic devastation of the ecology.[1] This narrative is

---

1   See Leslie Marmon Silko, "Storyteller," *Earth Shattering: Ecopoems*, edited by Neil Astley, Northumberland: Bloodaxe Books, 2007, 183-185.

counterpointed by a nostalgia for pre-colonial, peaceful life. Generally speaking, white, European colonialism can be characterized by a symptom of competitive and selfish mentalities. After all, it was largely the prospect of economic gain that propelled Europeans into the Americas and justified their destruction of an "already complete" world's culture and natural resources. With increasingly advanced technology, Europeans in America vied for greater profits by intensifying their exploitation of indigenous people and natural environments. Silko continues, in works such as "Yellow Woman" and "Yellow Woman and a Beauty of the Spirit," to chastise white Europeans for their colonization of the Laguna (particularly), alongside for "the development of the atom bomb and the first atomic explosion 150 miles away, followed by open-cast uranium mining on Pueblo land" (Astley 185). Silko's poetry accordingly foregrounds environmental justice, mediates between a vulnerable ecology and a human readership, and critiques selfish and competitive economic interests and behaviours that have led to ignorance, commercialization, and colonization. Writing about the Earth or the natural world in such a way can be seen as a form of translating Earthian/non-human language into human terms, which requires the subjectivity of translators (in this case, writers who transfer natural ecology from one place to another) to speak for them and environmental justice. Contextualizing this material in Daoism, one might argue that *Buzheng* would have prevented the colonial project altogether, sustaining America's native ecology and cultures, and leaving them to exist peacefully and intact.

Regarding Waley's historical translation of *Daodejing*, it is noteworthy that the Daoist tenet of non-competitiveness fuelled his translation process amid his response to the then scholarly neglect and misunderstanding of China. As a scholar-cum-translator, Waley conveyed the historical contexts of *Daodejing* in a careful, ethically-responsible, and non-competitive manner. What sustained his commitment to translating *Daodejing* historically was not the market-driven economic benefit for which other translators of his time competed, but rather the need he felt to rectify the omission of Chinese topics in anthropological works at that time, prioritizing collective benefit over selfish gain. As he reveals in his preface, "One of my aims in the book is to supply the general anthropologist with at any rate an impetus towards including China in his survey" (Waley 11). Waley's historical interpretation of this ancient Chinese work incontrovertibly provided Westerners of his time an important window onto ancient China. Thus, not only was the ST's sustainability fostered but also its contextual ecology, such as China's indigenous eco-philosophy and eco-mentality that influenced Chinese life, was manifested through the strategy of historical accuracy. His consciousness of translating, with accuracy, fluency, and

ethical responsibility, an ancient history as well as a specific text certainly enhanced the sustainability of *Daodejing* among English readers. Although he lacked formal academic qualifications, his excellent scholarly capacity and translation ability are still highly acknowledged: "He was self-taught, but reached remarkable levels of fluency, even erudition, in both languages. It was a unique achievement, possible (as he himself later noted) only in that time, and unlikely to be repeated" (Brooks, "Arthur Waley"). In this sense, he merited the title as "the great transmitter of the high literary cultures of China and Japan to the English-reading general public; the ambassador from East to West in the first half of the 20th century" (Brooks, "Arthur Waley").

Sustainable translation necessitates a mentality of faithfulness in transcribing the Earthian and natural language and ecology into the human and cultural language and ecology, so as to resist any form of environmental injustice and violence. The Daoist precept of *xin* (faithfulness) is instructive in establishing this mentality. As an important Daoist category, it appears 15 times, scattered throughout 8 of the 81 chapters in *Daodejing*. Chapter 21 registers the origin of *xin*, asserting that faithfulness is essentially embodied in the elusive and obscure Dao itself. The Laozi's emphasis on trustworthiness stems from its role in facilitating the cultivation of humanity's morality, especially that of powerful rulers. As Chapter 17 expresses, "If rulers' integrity is insufficient, no trust will ensue" (Chen 141). Despite originally aiming at political rulers, this admonishment is equally applicable to translators, who can be posited as textual stewards wielding interpretive power. In translation practice, should the translator's integrity and the TT's faithfulness to the ST be insufficient, the translated text's trustworthiness will be questioned by readers, consequently impeding the ST's sustainability. Insufficient faithfulness typically originates from humanity's hypocrisy and a mere affectation of faith. In this vein, *Daodejing* highlights the antagonistic relationship between faithfulness and courtesy: as Chapter 38 articulates, "What is courtesy? It rules out loyalty, and triggers off disorders" (Chen 215). Here, "courtesy" refers specifically to Confucian rituals, which, through Daoist eyes, equate to affectation and gloss, thereby jeopardising faithfulness and occasioning misunderstanding. Aware of the Daoist scorn for Confucian rites, translators translate *li* (courtesy) either directly into "ritual" (Waley 189) and "moral" (Mitchell 38), or indirectly into "obedience to law" (Le Guin 38). Respectively, their renderings of the lines are as follows: "Now ritual is the mere husk of loyalty and promise-keeping, / And is indeed the first step towards brawling" (Waley 189); "Ritual is the husk of true faith, the beginning of chaos" (Mitchell 38); "Obedience to law is the dry husk of loyalty and good faith" (Le

Guin 38). What appears slightly inaccurate here is that all three translators fail to accurately convey the antagonistic relationship between *xin* and *li* originally stressed by Daoism to their respective TL environment. In the ST, these opposed values are neither dominant nor subordinate to each other, and neither contains the other in the way implied by the work "husk." Interestingly, Le Guin does not translate the second half of the lines, probably due to a reluctance to confront Western readers with what might contradict their common sense—i.e., that disaster can be a consequence of obeying laws and rituals. From the perspective of faithfulness, all translations except Le Guin's attempt to preserve the sustainability of a Daoist ecology that dismisses Confucian rituals as triggers for conflict.

Another guise adopted by courtesy, at least in the Daoist view, is superficial beauty. In Chapter 81, the hostile relationship between faithfulness and beauty (*Mei* 美) is foregrounded: "Faithful words aren't beautiful; beautiful words aren't faithful" (Chen 349). Here, beauty is again associated with Confucian hypocritical rituals, which attract Daoist condemnation. Understanding this nuance, a majority of *Daodejing* translators correctly translate the Daoist resentment of this artificial beauty into TL contexts. Specifically, *Mei* is rendered into "embellished" (Ryden 167), "fine-sounding" (Waley 243), "eloquent" (Mitchell 81), and "charming" (Le Guin 81). Ryden's translation focuses on the decorative and additive attributes of beauty, Waley's on its musical effect, and Mitchell's and Le Guin's both on its expressive agency. Despite stressing the different aspects of beauty, they all successfully capture the Daoist aversion to a glossy, affected, and untruthful beauty. Denying the Confucian notion of beauty, *Daodejing* embraces self-simplicity (*zipu*), especially a simplicity based on non-desire (*wuyu*): "Be I desireless (*wuyu*), people will simplify themselves (*zipu*)" (Chen 280). Clearly, desireless self-simplicity, as a primordial state of "Dao," represents the highest criterion of beauty. In Daoism's view, to cultivate a beauty based on mere courtesy is to sacrifice faithfulness because this beauty, being antagonistic to self-simplicity, conceals the presence of truth. In the case of translation, *zipu*-based *xin* (self-simplicity-based faithfulness) can be deemed as the highest standard for translators' mindsets and behaviours: it informs translation practice that to adopt faithfulness is to follow self-simplicity, to privilege the ST's truth, and to fortify its sustainability. Therefore, it can be embedded into sustainable translation discourse.

This brief foray into Daoist *xin* enables a clearer understanding that it indeed criticizes the superfluous linguistic gloss and affectation by which language conceals the ontological truth of beings. Linguistic stigmatization usually occurs in tandem

with this phenomenon, which the present article terms "linguistic smog,"[1] since its effect is to obscure human and non-human realities rather than to reveal them truthfully. In this light, Daoism's *deyi wangyan* (得 意 忘 言 , obtaining truth by forgetting language) and *zipu*-based *xin* (self-simplicity-based faithfulness) are readily understood: they aim to banish the linguistic smog that stifles humanity, helping to reveal ontological truths in their simplicity. This Daoist precept is thus meaningful and powerful in its resistance to any mistranslation, whether accidental or ill-intentioned, which could occasion numerous calamities. This Daoist guideline inspires translators to approach their task with a deep respect for the ST's inherent ecological integrity. This necessitates a faithful translation of its textual content and an accurate conveyance of its contextual ecology such as environmental conditions, indigenous customs, and non-human ethics. It encourages translators to avoid the ill-intentional conduct of enriching, streamlining, omitting, or altering the ST's passages that might challenge dominant anthropocentric paradigms in target contexts.

One might appeal to numerous historical facts that register the power of translation (in the sense of "transferring") language to generate disaster and conflict. For example, Marco Polo, a Venetian merchant and explorer, travelled to China in 1271 and wrote a book based on his travel logs. He called attention to China's rich resources and advanced culture, comparing the country to a land of gold. Although he was not the first European traveller to China, the *Travels of Marco Polo* was the first text to fully chronicle a European experience of China. The book therefore translated into Western countries and made visible China's market size, dynamics, and natural resources, inspiring numerous followers, including Christopher Columbus.[2] For this reason, historians have hailed Polo's exaggerated depiction and interpretation of China as a trigger for the Opium War of 1840 and the subsequent Western exploitation of Chinese resources.[3] Specific examples aside, human language (including translation language) can more broadly become an instrument of violence. It is evident in the description of "[t]he violence of the hunt: whip and

---

1   For more details about the coined terminology and a discussion of the Daoist linguistic outlook "deyi wangyan," please read Chapter Four of my doctoral thesis. (Xu Jingcheng, *Early Daoism, Ecocriticism and the Anthropocene: The Case of Edward Thomas*, 2018, Bangor University, PhD dissertation.)

2   See Björn Landström, *Columbus: The Story of Don Cristóbal Colón, Admiral of the Ocean*, New York City: Macmillan, 1967, 27.

3   See Yunte Huang, "Marco Polo: Meditations on Intangible Economy and Vernacular Imagination," *Marco Polo and the Encounter of East and West*, edited by Suzanne Conklin Akbari and Amilcare A. Iannucci, Toronto: University of Toronto Press, 2008, 262-279. Louise Tythacott, "British Travels in China During the Opium Wars (1839-1860): Shifting Images and Perceptions," *Britain and the Narration of Travel in the Nineteenth Century: Texts, Images, Objects*, edited by Kate Hill, Farnham: Ashgate, 2016, 191-208.

words are deployed to discipline dogs and servants" (Cohen 36). Clearly, human identity is often asserted through linguistic domination over other humans and the non-human world. To stigmatize non-humans is thus to abuse and disgrace them linguistically, branding them negatively to vindicate humanity's appropriation and exploitation. This is "linguistic stigmatization," more precisely known as "linguistic ecological stigma." Therefore, sustainable translation informed by Daoist *zipu*-based *xin* should actively reject any translation imbued with this stigma.

Free interpretation and excessive explanation would usually result in a disobedience to Daoist *zipu*-based *Xin*. Although sustainable translation encourages diversity and inclusiveness, Daoist principles begin to articulate the harm of mistranslation and misinterpretation. It is observed that none of the seventeen most popular and influential renditions of *Daodejing*, including Waley's and Mitchell's, adopt literal translation, but in pursuance of clarity they all resort to paraphrases and explanations.[1] However, not all explanations and interpretations contribute to understanding and clarity: those based solely on personal epiphany and insight, rather than historical context, would cause unfaithfulness to and the unsustainability of the ST's ecology. It is claimed, albeit without sufficient proof, that Mitchell's non-scholarly translation is remiss of historical context, tending to freely embed "interesting and inspirational lines" which echo nothing in the ST, while Waley's version is most scholarly among those under consideration, entrenching the most clarifying expansions (LaFargue and Pas 284+287). Though Mitchell's and Waley's translations include explanations and interpretations, the fundamental difference lies in their foundation: the former is simply based on the translator's lack of knowledge of ancient Chinese, and his "own intuitive feeling for truths [he] think[s] the text hints at," whereas the latter is primarily grounded in Waley's "extensive historical research and familiarity with ancient Chinese literature and thought" (LaFargue and Pas 284+287). Clearly, Waley's scholarly, explanatory strategies are more sustainable and more faithful to the ST's ecology than Mitchell's free interpretation. Thus, Daoist sustainable translation requires the compliance of translatorial explanations and interpretations with the Daoist *Zipu*-based *Xin* principle to avoid affectation and mistranslation. so that the TT can be true and faithful to the Dao and ecology of the ST, which otherwise would not be sustained in target contexts.

One objective of the Daoist sustainable translation framework is to deny what this article calls "translation violence," a notion only nebulously (if at all)

---

1   See Michael LaFargue and Julian Pas, "On Translating the Tao-te-ching," *Lao-tzu and the Tao-te-ching*, edited by Livia Kohn and Michael LaFargue, New York: State University of New York Press, 1998, 286.

foregrounded in Translation Studies. Mona Baker's editorial "Translating violence" posits translation as an important medium of exposing and addressing political, social, and military violence and conflicts across the globe.[1] However, Baker emphasizes violence more exposed by translation than enacted by translation. Similarly, Luo Xuanmin, in discussing Lu Xun's translation view within a global context, conceptualizes translation as a kind of "positive violence"—a transformative force that disrupts tradition and contributes to China's modernization.[2] While both scholars recognize the connection between translation and violence, neither offers a clear, comprehensive definition of "translation violence," nor do they fully interrogate its negative implications despite accentuating the positive. "Translation violence" is thus defined here as an unsustainable translation practice that engenders virulence and violence against the ecological integrity of both the source and the target cultures. It is a practical manifestation of ethnocentrism and cultural hegemony during the process of inter-linguistic, inter-cultural, and inter-ecological communication.

While the TT's diversity can lengthen and deepen the ST's sustainability, the sustainable SL ecology inherently resists any form of translation violence, such as mistranslation, over-liberal interpretation, distortion, or affectation. These unsustainable forms often driven by ethnocentric attitudes tend to obscure or overwrite the true SL ecology. In translation theory, domestication and foreignization are the two predominant strategies. While domestication often dominates the early stages of cross-cultural translation, foreignization tends to gain prominence over time. Investigating Western translators' rendering of core Confucian notions, Tao Youlan concludes that "when a new cultural concept is translated into a foreign language, it usually goes through the process from domestication to foreignization" (Tao 61). Domestication is more frequently associated with translation violence because it tends to erase the distinctiveness of peripheral languages, cultures, and ecologies. It is clearly susceptible to racism, ethnocentrism, and forms of cultural chauvinism and hegemony. To counteract this susceptibility, foreignization is advocated as an ethically-sound and ecologically-sensitive alternative. As Lawrence Venuti argues, foreignization serves as a conscious effort to resist the ethnocentric impulses entrenched in dominant translation practices—particularly those of English-speaking nations, and it becomes a strategic cultural act, pushing back against global inequalities in cultural exchange and advocating for more democratic,

1   See Mona Baker, "Translating Violence," *Transversal / EIPCP Multilingual Webjournal*, Oct. 2007, 10 Sept. 2018, Available at: https://translate.eipcp.net/transversal/1107/editorial/de-en-fr.html. Accessed 13 June 2017.
2   See Luo Xuanmin, "Translation as Violence: On Lu Xun's Idea of *Yi Jie*," *Amerasia Journal* 3 (2007): 41-52.

pluralistic interactions.[1] In Venuti's view, translating foreign texts into English often results in a loss of their original cultural texture, a tendency rooted in the Anglo-American preference for fluent, domesticated translations.[2]

This view is echoed by Jeremy Munday, who notes the marginal status of translation within the English-speaking world, where it is often considered "a derivative and second-rate activity," and the "prevailing" approach is "naturalizing" the foreign (Munday 5), thus aligning with Venuti's critique of domestication as a form of cultural erasure. A particularly-harmful consequence of this practice is the appropriation of SL cultural and ecological concepts by means of familiar Western terminology. This form of translation violence—where the "other" is assimilated into dominant epistemologies—is well articulated by Raymond Dawson, an English translator of Chinese classics. Dawson acknowledges the unavoidable reliance on Western concepts when translating from a culturally-distinct language like Chinese, recognizing that even the most well-intentioned translation is often no more than an approximation.[3]

Although approximation may be a necessary compromise, the violence and damage it causes persist, leading to the inaccurate conveyance and unsustainable preservation of the SL ecology within TL contexts. Thus, ethnocentric mistranslation and appropriation of peripheral cultures and literatures by means of domestication should be circumvented to sustain a harmonious interaction between SL and TL ecologies. From the perspective of sustainability, this requires translators to act as active, conscientious agents with a strong ecological awareness of equality, employing benign translation strategies to responsibly avoid forms of translation violence, such as deliberately distorting and misinterpreting the ST's ecological wisdoms. In this sense, sustainable translation is antagonistic to translation violence, fundamentally aiming to dismantle ethnocentrism.

Daoist sustainable translation is ultimately a non-desire translation. Daoist "non-desire" does not demand the complete relinquishing of all desires, but rather the discarding of egoistic desires that conflict with "Dao." This is done to embrace a contented mind that exempts one from disgrace and hazard.[4] In sustainable

---

1   See Lawrence Venuti, *The Translator's Invisibility: A History of Translation*, London: Routledge, 1995, 20.

2   See Lawrence Venuti, *The Translator's Invisibility: A History of Translation*, London: Routledge, 1995, 21.

3   See Raymond Dawson, *The Analects*, Oxford: Oxford University Press, 1993, xxvii.

4   For details about "non-desire," see Xu Jingcheng, "Daoist Spiritual Ecology of Self-Actualization in the 'Anthropocene'," *Ecocriticism, Ecology, and the Cultures of Antiquity*, edited by Christopher Schliephake, Lanham: Lexington Books, 2017, 289-294.

translation, any desire that inclines the translator to commit translation violence and violate the Dao of environmental norms, or that does not comply with the ST's ecology, should be discarded. This emphasis on ethical restraint parallels the assertion that storytelling plays a crucial role "in the making of environmental publics and in the shaping of environmental policy" (Nixon, "The Great Acceleration and the Great Divergence: Vulnerability in the Anthropocene"). Just as narratives are central to forming environmental consciousness and policy, translated texts serve a similar function by mediating the ecological visions of the SL to broader audiences. Therefore, translators should mobilize their non-desire-driven environmental sensibilities and responsibilities to comply with the normative landscapes of both source and target cultures. This will enable textual ecologies to be translated and disseminated sustainably. Texts made available by sustainable translation practice might then emerge as part of wider discourses of sustainability and the wider sphere of ecological stories that Nixon envisages. Only through following carefully considered guidelines can translators contribute responsibly to addressing the multifaceted challenge levied at absolute anthropocentric discourses and ecological crises.

Conclusion

In the age of Anthropocene, humanity's spiritual ecological crises are more serious and more urgent than its physical ones. It is for this reason that sustainability discourses and Translation Studies should be closely integrated within the Environmental Humanities, so as to offer crucial insights for transforming humanity's strong anthropocentrism. As analysed, the notions "translatable sustainability" and "sustainable translation" can offer a new conceptualization of translation as a sustainable practice capable of transmitting and cross-pollinating ecological ideas between different cultures. The endeavour to establish a Daoist framework for sustainable translation has been made, drawing upon the eco-ethical concepts of *Daodejing*, such as *buzheng* (non-competitiveness) and *zipu*-based *xin* (self-simplicity-based faithfulness), which are hoped to prove conducive to refining translatorial mindsets, practices, and ethics for greater sustainability. The sustainability of *Daodejing*, as argued, is attributable to its inherent sustainable ecological visions that uniquely enchant Western readers, and also to its diverse translations that continually revitalize the source text. Hopefully, the new concerns discussed are conducive to informing translators' responses to the Anthropocene's deteriorate environmental dilemma.

Works Cited

Astley, Neil, ed. *Earth Shattering: Ecopoems*. Northumberland: Bloodaxe Books, 2007.

Baker, Mona. "Translating Violence." *Transversal / EIPCP Multilingual Webjournal*. Oct. 2007. 10 Sep. 2018. Available at: https://translate.eipcp.net/transversal/1107/editorial/de-en-fr.html. Accessed 13 June 2017.

Bassnett, Susan. *Translation Studies*, 3rd edition. London: Routledge, 2002.

Bassnett, Susan and André Lefevere. "General Editors' Preface." *The Translator's Invisibility: A History of Translation*. London: Routledge, 1995. vii-viii.

Brooks, Ernest Bruce. "Arthur Waley." *Warring States Project*. 1 July 2004. 29 Aug. 2018. Available at: http://www.umass.edu/wsp/resources/profiles/waley.html. Accessed 13 June 2017.

陈鼓应：《老子今注今译》。北京：商务印书馆，2006 年。

[Chen Guying. *Laozi: A New Annotation*. Beijing: The Commercial Press, 2006.]

Chesterman, Andrew. "Proposal for a Hieronymic Oath." *The Translator* 2 (2001): 139-154.

Cheung, Martha PY. *An Anthology of Chinese Discourse on Translation Volume 1: From Earliest Times to the Buddhist Project*. London: Routledge, 2014.

Cohen, Jeffrey J. "Posthuman Environs." *Environmental Humanities: Voices from the Anthropocene*, edited by Serpil Oppermann and Serenella Iovino. London: Rowman and Littlefield International, 2016. 25-44.

Cronin, Michael. *Eco-Translation: Translation and Ecology in the Age of the Anthropocene*. London: Routledge, 2017.

—. *Translation and Globalization*. London: Routledge, 2003.

Crutzen, Paul. "Geology of Mankind." *Nature* 6867 (2002): 23.

Dawson, Raymond. *The Analects*. Oxford: Oxford UP, 1993.

胡庚申：《生态翻译学：建构与诠释》。北京：商务印书馆，2013 年。

[Hu Gengshen. *Eco-Translatology: Construction & Interpretation*. Beijing: The Commercial Press, 2013.]

Huang Yunte. "Marco Polo: Meditations on Intangible Economy and Vernacular Imagination." *Marco Polo and the Encounter of East and West*, edited by Suzanne Conklin Akbari and Amilcare A. Iannucci. Toronto: U of Toronto P, 2008. 262-279.

Kohn, Livia and Michael LaFargue. "Editors' Introduction." *Lao-tzu and the Tao-te-ching*, edited by Livia Kohn and Michael LaFargue. New York: State U of New York P, 1998. 1-19.

LaFargue, Michael and Julian Pas. "On Translating the Tao-te-ching." *Lao-tzu and the Tao-te-ching*, edited by Livia Kohn and Michael LaFargue. New York: State U of New York P, 1998. 277-301.

Landström, Björn. *Columbus: The Story of Don Cristóbal Colón, Admiral of the Ocean*. New York City: Macmillan, 1967.

Le Guin, Ursula K. *Lao Tzu: Tao Te Ching*. Boston: Shambhala Publications Inc., 1998.

Legge, James. *The Sacred Books of China: The Texts of Taoism*. New York: J. B. Alden, 1891.

Luo Xuanmin. "Translation as Violence: On Lu Xun's Idea of *Yi Jie*." *Amerasia Journal* 3 (2007): 41-52.

Mair, Victor. *Tao Te Ching: The Classic Book of Integrity and the Way*. New York: Bantam, 1990.

Mebratu, Desta. "Sustainability and Sustainable Development: Historical and Conceptual Review." *Environ Impact Assessment Review* 6 (1998): 493-520.

Mitchell, Stephen. *Tao Te Ching: A New English Version with Foreword and Notes*. New York: Happer Perennial, 1988.

Munday, Jeremy. *Introducing Translation Studies*, 4th edition. London: Routledge, 2016.

Nixon, Rob. "The Great Acceleration and the Great Divergence: Vulnerability in the Anthropocene." *Profession*. 19 Mar. 2014. 29 Aug. 2018. Available at: https://profession.mla.org/the-great-acceleration-and-the-great-divergence-vulnerability-in-the-anthropocene/. Accessed 13 June 2017.

Oppermann, Serpil and Serenella Iovino. "Introduction: The Environmental Humanities and the Challenges of the Anthropocene." *Environmental Humanities: Voices from the Anthropocene*, edited by Serpil Oppermann and Serenella Iovino. London: Rowman & Littlefield International, 2016. 1-21.

Pohl, Karl-Heinz. "Play-thing of the Times: Critical Review of the Reception of Daoism in the West." *Journal of Chinese Philosophy* 4 (2003): 469-486.

Reno, Seth T. "Introduction." *The Anthropocene Approaches and Contexts for Literature and the Humanities*, edited by Seth T. Reno. New York: Routledge, 2022. 1-10.

Robinson, Douglas. *The Dao of Translation: An East-West Dialogue*. London: Routledge, 2015.

Ryden, Edmund, trans. *Daodejing*. Oxford: Oxford UP, 2008.

Schliephake, Christopher. "The Sustainability of Texts: Transcultural Ecology and Classical Reception." *Ecocriticism, Ecology, and the Cultures of Antiquity*, edited by Christopher Schliephake. Lanham: Lexington Books, 2017. 259-277.

—. "A Transcultural Poetics." *Standards for Disciples: An Anthropocenic Ecopoetic Translation*, edited and translated by Xu Jingcheng. Beijing: Intellectual Property Publishing House, 2020. XII-XX.

Scott, Clive. "Translating the Nineteenth Century: A Poetics of Eco-Translation." *Dix-Neuf* 3 (2015): 285-302.

Silko, Leslie Marmon. "Storyteller." *Earth Shattering: Ecopoems*, edited by Neil Astley. Northumberland: Bloodaxe Books, 2007. 183-185.

Speth, James Gustave. *Angels by the River: A Memoir*. Vermont: Chelsea Green Publishing, 2014.

Štefčík, Jozef. *Multidisciplinary Insights into Translation Studies: Paradigm Shifts in the Information Revolution*. Cham: Springer, 2025.

邰谧侠：《〈老子〉译本总目：全球老学要览》。天津：南开大学出版社，2022 年。

[Tadd, Misha. *The Complete Bibliography of Laozi Translations: A Global Laozegetics Reference*. Tianjin: Nankai UP, 2022.]

——："《老子》的全球化和新老学的成立"，《中国哲学史》2（2008）：122-129。

[—. "The Globalization of *The Laozi* and the Establishment of New Laozegetics." *History of Chinese Philosophy* 2 (2018): 122-129.]

Tao Youlan. "From Monologue to Dialogue: Western Translators' Perspectives on Translating Key Cultural Concepts in *The Analects*." *Translation Review* 1 (2018): 46-66.

Tythacott, Louise. "British Travels in China During the Opium Wars (1839-1860): Shifting Images and Perceptions." *Britain and the Narration of Travel in the Nineteenth Century: Texts, Images, Objects*, edited by Kate Hill. Farnham: Ashgate, 2016. 191-208.

Venuti, Lawrence. *The Translator's Invisibility: A History of Translation*. London: Routledge, 1995.

Waley, Arthur. *The Way and its Power: A Study of the Tao Te Ching and its Place in Chinese Thought*. London: George Allen & Unwin Ltd., 1934.

WCED. *Our Common Future: The World Commission on Environment and Development*. London: Oxford UP, 1987.

Woodstein, B. J. *Translation Theory for Literary Translators*. London: Anthem Press, 2024.

辛红娟、高圣兵："追寻老子的踪迹——《道德经》英语译本的历时描述"，《南京农业大学学报（社会科学版）》1（2008）：79-84。

[Xin Hongjuan and Gao Shengbing. "Diachronic Description of *Tao Te Ching* in the English World." *Journal of Nanjing Agricultural University (Social Sciences Edition)* 1 (2008): 79-84.]

许建忠：《翻译生态学》。北京：中国三峡出版社，2009 年。

[Xu Jianzhong. *Translation Ecology*. Beijing: China Three Gorges Publishing House, 2009.]

Xu Jingcheng. *Early Daoism, Ecocriticism and the Anthropocene: The Case of Edward Thomas*. 2018. Bangor University, PhD dissertation.

—. "Daoist Spiritual Ecology of Self-Actualization in the 'Anthropocene'." *Ecocriticism, Ecology, and the Cultures of Antiquity*, edited by Christopher Schliephake. Lanham: Lexington Books, 2017. 279-298.

徐黎："《道德经》英译译释模式的历时探索"，《外语导刊》5（2024）：148-156。

[Xu Li. "Diachronic Study on Modes for English Trans-hermeneutics of the *Tao Te Ching*." *Foreign Languages Bimonthly* 5 (2024): 148-156.]