

An Exploration on Translation Thoughts of Gao Juefu from the Perspective of Transknowletology

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Article History

Received: 14.04.2025

Accepted: 29.05.2025

Published: 16.06.2025

Abstract: As one of the renowned psychologists in China, Gao Juefu translated a large number of psychological works and made an important contribution to the initial development of Chinese psychological discipline. The paper explores Gao's translation thought as a psychologist from the perspective of the transknowletology studies and finds that: Gao chose the original works of psychology according to the local needs of the discipline development; he pursued the accuracy of psychology knowledge, especially that of the specialized terms. Besides, he was a meticulous translator in reproducing the psychology works, giving priority to the readers' satisfaction. Gao Juefu has successfully disseminated the new knowledge from foreign countries by means of preface before translation and commentary after translation, leaving a legacy of numerous high-quality translation works behind. The paper proposes that the study of psychological translator Gao Juefu can provide more arguments for the transknowletology studies as a new and popular theoretical model in China.

Keywords: Gao Juefu, Psychology Translation, Transknowletology, Knowledge Dissemination, Chinese Psychological Discipline.

Cite this article:

Leng, B., Zhang, Z., (2025). An Exploration on Translation Thoughts of Gao Juefu from the Perspective of Transknowletology. *ISAR Journal of Arts, Humanities and Social Sciences*, 3(6), 41-46.

Introduction

Gao Juefu was a renowned Chinese psychologist, educator, translator, and social activist. He dedicated 70 years of his life to the Chinese psychology study from 1923 to 1993, and the founding and development of various psychological branches in China are inseparable from his translations. Gao conducted in-depth research on Western modern psychological schools and theories, including education, child, personality, and social psychology. He was particularly skilled in translation and the study of the psychology history, establishing the psychology history system of China. Gao translated numerous influential Western psychological works, making outstanding contributions to the dissemination of Western psychology in China. He is often referred to as "the Chinese translator of Western psychology" and "the bridge-builder between Eastern and Western psychology" (Guo Benyu, 2009: 210). A comprehensive review of Gao Juefu's translation thoughts will better illuminate the notion that "translation is a cultural act and social practice of cross-linguistic knowledge processing, reconstruction, and dissemination" (Yang Feng, 2021a).

1. The Interpretation of Gao Juefu's Psychological Translation Thoughts

Translators play a crucial role in the process of knowledge dissemination and reproduction. First, translators are usually responsible for choosing new knowledge from other cultures and into the translation process. Second, translators engage in the reproduction of knowledge, increasing or decreasing the quality or quantity of knowledge due to various factors during this process. Third, the translator's work transforms regional knowledge into global knowledge. In this process, translators are not only selectors and processors of knowledge but also its disseminators. This article will examine the translation thoughts of the psychologist Gao Juefu from three perspectives: *selection, processing and dissemination of knowledge*.

1.1 Selection of Knowledge Guided by Chinese Psychology Discipline' Development

In the end of the spring of 1923, Gao Juefu concluded his five years of study at Hong Kong University and moved to Shanghai, marking the beginning of a highly productive period in his academic career. During this time, Gao worked at the Commercial Press's Translation Department, a bridge between

Eastern and Western intellectual traditions, and began his translation career. In 1929, he translated and published *The Growth of the Mind: An Introduction to Child Psychology* by the German psychologist Koffka. In his preface to the translation, Gao wrote, “I am not a follower of Gestalt psychology, but in an era marked by intellectual anarchy, I acknowledge that any branch of psychology deserves our attention.” At that time, the psychology discipline in China was still in its infancy, and the introduction of scientific psychological knowledge from the Western countries was essential for the discipline's development. While working at the Commercial Press, Gao Juefu was committed to introducing German psychology including Gestalt psychology. In 1928, when he met Guo Yicen (1894-1977), who had returned from studying at the University of Tübingen in Germany, Gao asked him to write an introduction to German psychology. However, Guo had a busy schedule and failed to do that. When he later came across two appendices in Gardner Murphy's *Historical Introduction to Modern Psychology* (1928), Gao was excited and immediately translated them into Chinese for publication (Guo Benyu & Wei Hongbo, 2012: 80). Gao Juefu chose to translate *The Growth of the Mind: An Introduction to Child Psychology* because, at that time, there were already numerous translations and introductions of behaviorist psychology in China, while there was little attention given to Gestalt psychology. This information lack of the Gestalt school in Chinese psychological circles was a gap that Gao Juefu sought to address through his translation.

Gao Juefu kept pace with the times. When translating the work *A Brief History of Soviet Psychology*(1951), Gao briefly discussed his views on transforming traditional psychology into a dialectical materialist psychology in the part of *Translator's Note* at the beginning of the translated text. He pointed out that there were two possible paths for establishing a dialectical materialist psychology: one was to explore independently and create a new system of scientific psychology based on Marxism-Leninism and the proletarian standpoint; the other was to study the Soviet Union and examine how Soviet psychologists had established psychology on the basis of dialectical materialism. He also emphasized that the Soviet experience was worth learning (Guo Benyu & Wei Hongbo, 2012: 168-169). This made it clear to readers that the value of the translation of *A Brief History of Soviet Psychology* lay in this context.

Gao Juefu devoted 70 years to the field of psychology, translating a vast number of Western psychological articles and works. With a broad academic perspective, he kept pace with the cutting edge of international psychology. In selecting foreign literature, he leveraged his expertise as a psychologist, focusing on the needs of the discipline. He chose significant works from major psychological schools, including behaviorism, social psychology, psychoanalysis, and Gestalt psychology. These works were of high quality and presented innovative ideas, making a tremendous contribution to the early development of Chinese psychology discipline.

1.2 Reproduction of Knowledge Based on “Truth”, “Goodness”, and “Beauty”

A translation scholar Yang Feng (2021b) pointed out that “translation is the global reproduction and dissemination of knowledge, where the scientific practice of knowledge and its social construction are constrained by the logic, ethics, contextuality, equality, and aesthetics, which serve as the standards

guiding translators' behavior. Like a ruler or compass, all translation practices must be conducted within these constraints. ‘Seeking truth in knowledge’, ‘conveying meaning with goodness’, and ‘writing with beauty’ represent the guiding principles for all translation production.” In the model of transknowledgeology, the principles of “truth”, “goodness”, and “beauty” are crucial and must be comprehensively understood in knowledge processing.

How should we understand “truth” of the transknowledgeology model? The basic meaning of “truth” is “consistent with objective facts, in contrast to ‘falsehood’ or ‘fallacy’.” As a principle of knowledge processing, the translator strives to convey the exact knowledge carried by the source language. The “truth” of knowledge means that it must be meaningful within the target language culture. It should be noted that due to the translator's own limitations, the society context, or the stage of development of the discipline, the knowledge translated by the translator is relatively true.

1.2.1 Seeking Truth in Knowledge: Pursuit of the “Truth(真)” of Disciplinary Knowledge

“Gao Juefu ranks among the top in both quantity and quality when it comes to the translator who have introduced major works from modern Western psychological schools” (Ma Wenju, 1987). His diligent career in translation also set a good example for future translators. In his translation work, he was meticulous and pragmatic, paying particular attention to the knowledge carriers—terminology. For new terms that did not exist in China, he would delve deeply into research and engage in repeated contemplation, with a particular focus on the “truth” of psychological concepts.

For example, in the context of Freudian psychology, the term “Id”, which is fundamental and critical, was translated by Gao as “伊底 (Yī dǐ)”. Later, most translators opted for the translation “本我(Běn Wǒ)”, in order to correspond with Freud's other two terms, “自我(Ego)” and “超我(Superego)”. However, Gao strongly disagreed with this. He believed that the term “Id” expressed a state that preceded the “Ego”, a state devoid of the “self”, which represents the most primitive, chaotic state, and the deepest realm of the unconscious. In Chinese, the idiom “伊于胡底” (Yī yú hú dǐ) expresses the idea of the deepest place of all existence, which aligns precisely with the true meaning of Freud's “Id” (Waini & Jin, 2009: 413). This example demonstrates Gao Juefu's rigorous approach to translation. He did not prioritize formal correspondence at the expense of a deeper understanding of the conceptual essence (Guo Benyu, 2009: 222). In this sense, Gao is a model translator of “seeking truth in knowledge”.

In response to the need to align important psychological texts with the current development of Chinese psychology, Gao Juefu re-translated four of his major works—Freud's *A General Introduction to Psychoanalysis* (Commercial Press, 1930/1985), Freud's *New Introductory Lectures on Psychoanalysis* (Commercial Press, 1935/1987), Boring's *A History of Experimental Psychology* (Commercial Press, 1935/1981), and Lewin's *Principles of Topological Psychology* (Zhengzhong Publishing House, 1944/2003). When re-translating these classics, Gao took into account that Chinese psychology had moved beyond its initial stages, and placed greater emphasis on the accuracy and objectivity of the terminology, with the goal of advancing the in-depth development of Chinese psychology. For instance, in his re-

translation of *New Introductory Lectures on Psychoanalysis*(1987), Gao carefully addressed the psychological terms as follows:

Example 1: We have recently investigated the manner in which anxiety comes about in certain phobias, which we class with anxiety-hysteria①, and we have chosen for investigation cases in which we have to deal with the typical repression of desires proceeding from the Oedipus complex②.

Translation in 1935: 有些惊悸病, 和焦急的歇斯利症①同类。我们近期已研究这些惊悸病中焦急引起的情形。因伊蒂普斯情综②而起的欲望被抑的例子 尤为我们研究的目标。

Translation in 1987: 有些恐怖症, 和焦虑的瘧病①同类。我们近来已研究某些恐怖症中焦虑引起的情形。由于恋母情结②而引起的欲望被压抑的例子尤为我 们研究的目标。(Wang Yanhong&Leng Bingbing, 2022)

Analysis: The term “hysteria” is found in Freud’s *New Introductory Lectures on Psychoanalysis*. In the 1935 edition, Gao Juefu used a phonetic translation, rendering it as “歇斯利症”(Xiē sī tè lì zhèng). However, in the 1987 edition, he translated it as “瘧症”(yì zhèng), moving away from the previous transliteration. The reason for this change lies in the etymology of “hysteria”, which comes from the Greek word for “neurotic disorders caused by the female reproductive organs.” Initially, it was thought to affect women only, but it was later discovered that men could also suffer from the disease. As a result, the term *hysteria* came to refer more broadly to extreme nervous disorders, prompting Gao to abandon the previous transliteration “歇斯利症”.

Another term, “Oedipus complex”, was translated differently in the two editions. In the 1935 edition, Gao transliterated “Oedipus complex” as “伊蒂普斯情综”(Yī dì pǔ sī qíng yì zōng), but in the 1987 edition, he translated it as “恋母情结”(liàn mǔ qíng jié), using a more interpretive approach. The reason for this change was that Gao Juefu was not fully aware of the origin of the term “Oedipus complex” and simply used a phonetic translation in 1935. However, the term originates from the ancient Greek play *Oedipus Rex* and refers to an abnormal attachment to one’s mother. Understanding this origin, Gao Juefu revised the translation in 1987 to “恋母情结”, which conveys the true meaning of the concept and helps Chinese readers better understand the psychological knowledge.

Example 2: But this pressure also changes within the same dream from one place to another; it is responsible for the gaps, the obscurities and the confusion which may upset the coherence of the most beautiful dreams.

Translation in 1935: 而此压力变化也可见于同梦之不同得部分; 而为梦的不连贯及纷杂难解的原因。

Translation in 1987: 而此压力在同一个梦里可由这一部分移至另一部分; 成为梦的残缺、含糊、混杂而破坏梦的连贯性的原因。

Analysis: In the 1935 edition of *New Introductory Lectures on Psychoanalysis*, the underlined portion was translated as “不连贯及纷杂难解的原因”. In the 1987 edition, it was retranslated as “残缺、含糊、混杂而破坏梦的连贯性的原因”. Compared to the 1935 version, the 1987 translation is more comprehensive and

accurately conveys Freud’s emphasis on the fragmented nature of dreams, which is crucial for a more in-depth and precise academic interpretation. The terms “incompleteness, ambiguity, and confusion (残缺、含糊和混杂)” are more accurate than “disjointedness and the confusing, difficult-to-understand nature of dreams (不连贯及纷杂难解)”. In the 1987, the Chinese psychology discipline had entered a stage of deepening its conceptual framework, so psychology translators sought to conduct meticulous research into Western psychological knowledge. Therefore, the re-translation significantly improved the precision and informational value of the text.

In 1944, Gao Juefu published his translation of *Principles of Topological Psychology* by Kurt Lewin through Zhengzhong Publishing House. As the new era began, Gao was exposed to more foreign psychological theories and recognized Lewin’s significant position in the history of social psychology. He felt it necessary to revise the earlier translation published by Zhengzhong Publishing House in 1944. Gao corrected errors and omissions in the new version, standardized the translation of technical terms/proper names, and adjusted the language expression in line with the popularization of the new official Chinese. This revision not only reflects the development of Western disciplines in China but also illustrates the exchange between Chinese and Western cultures and the social changes in China. Furthermore, it embodies the terminology translation norm of the first-generation Chinese psychologists.

Example 3. Principles of Topological Psychology

Translation in 1944: 形势心理学原理

Translation in 2003: 拓扑心理学原理

Analysis: The term *topological psychology* as a book title carries the rich ideas of the writer Kurt Lewin’s research on topology in psychology. The re-translation of this term reflects the changes in the dissemination of topological psychology across time, space, and culture in China. In Gao Juefu’s two editions, “topological psychology” was translated as “形势心理学”(xíngshì xīnlǐxué) and “拓扑心理学”(tuōpū xīnlǐxué). Gao explained that the term ‘topology’ was relatively unfamiliar at the time and translated as ‘形势’(xíngshì). Topology later became increasingly familiar, and the term ‘形势’ acquired new connotations(Gao Juefu, 2003:1). This change in meaning led Gao to reconsider the book title and initiate the re-translation.

The term “topology” comes from the Greek words τόπος (tópos), meaning “place” or “location,” and λόγος (lógos), with the meaning “study” or “discipline” (Huang Heqing, 2019:68), which together can be interpreted as “geography” or “topography,” originally used to record and describe the geographical conditions of a region. The initial Chinese translation “形势”(xíngshì) was derived from this meaning. The translation “形势几何学”(xíngshì jǐhéxué) is generally believed to have been coined by Jiang Zehan (1902-1994), the first Chinese scholar to publish papers on topology, who later taught a course named “形势几何学”(xíngshì jǐhéxué) in China. During the Republican period, the Mathematics Terminology Review Committee also translated “topology” as “形势几何学”(xíngshì jǐhéxué). However, as research deepened, Chinese scholars realized that “形势”(xíngshì) was inadequate to encompass the full scope of the discipline. In

1947, Chen Shengshen (1911-2004) published an article titled "What is Topology?", in which he formally replaced "形势"(xíngshì) with the transliteration "拓扑"(Tuòpū). Later, Jiang Zehan also agreed, stating that "it is impossible to find an appropriate term to fully describe this science, so it is better to use a transliteration, just as 'geometry' is transliterated as '几何'(jīhé), and 'topology' as '拓扑'(tuòpū)" (Jiang Zehan, 1980:24). Chen Shengshen later proposed "拓扑学"(tuòpūxué) in his report on the Mathematics Institute, referring to the previous translation of "形势几何学"(xíngshì jīhéxué) as "old translation." Thus, "拓扑学" became the official Chinese translation of "topology." The use change of this term was one of the main reasons for Gao Juefu's decision to re-translate the book *Principles of Topological Psychology*. Over half a century later, Gao revised his earlier translation, changing the interpretive "形势心理学"(xíngshì xīnlǐxué) to the phonetic "拓扑心理学"(tuòpū xīnlǐxué), significantly advancing the dissemination and development of Gestalt psychology in China.

1.2.2 Writing with Beauty (美): A Reader-Centered Approach

The pursuit of "beauty" is an essential goal of human collective activities. Chen Chuanxian and Zhang Yu (2023) emphasize that "whether translating in the fields of natural sciences or the humanities and social sciences, translations should aim for 'beauty in writing', providing readers with a pleasant reading experience to better achieve mutual understanding between civilizations." As Yu Ding (2023-6-27) states,

"The goal of aesthetic pursuit in science and technology is to satisfy the rational tool needs of the subject while also fulfilling expectations of value rationality, ultimately evolving into a form of productive labor that unites purposefulness and regularity." Similarly, we believe that the pursuit of "beauty in writing" in transknowletology model should balance the fulfillment of the translation's purpose with the realization of the translator's own values, ultimately developing into a social practice that harmonizes objective purpose and subjective values. Additionally, "beautiful writing" is reader-oriented.

The famous psychologist Chen Xiaochan (1908-1995) once evaluated Gao Juefu's translation style, stating, "Regarding Gao Juefu's translation style, he thoroughly understood the original text and, with his solid command of Chinese, achieved a synthesis that formed a colloquial style with a hint of classical Chinese. At first glance, the source text and his translation seem not to have a one-to-one correspondence, but after reading the entire work, the translation flows with great fluency. Gao Juefu's translation is accurate, concise, and vivid, earning admiration. The same English word are often be translated differently depending on their context. Generally, Gao avoids creating new terms, preferring to use established Chinese terminology or retaining original place and personal names. When translating Freud's humor and puns, he sought corresponding Chinese allusions to accurately interpret them" (Blowers G., 2000:206). This translation style ensures that the text flows smoothly and is easily accepted by readers, even when the content is highly specialized, without being dull or incomprehensible. As a psychological translator, Gao paid great attention to the reading experience of his audience, which was directly influenced by his editorial work at the Commercial Press.

In the early years of his translation work at the Commercial Press, Gao Juefu often sought guidance from the in-house editors Li Shicen and Zhou Yutong. On one occasion, he presented them with a translation of an article on behaviorism. Both editors were unable to understand his translation and questioned Gao if the translation was intended for his own reading or for others. This criticism provided Gao with significant education, prompting him to pay particular attention to reading habits in his translations, ensuring that he no longer translated the original text word for word (Guo Benyu & Wei Hongbo, 2012: 97). Gao Juefu's interactions with his colleagues at the editorial and translation department greatly contributed to the improvement of his translation skills.

In our view, the "truth" of the knowledge object and the "goodness" of the translator's subjectivity ensure the quality of the translation. The "beauty in writing" in transknowletology model serves as the ultimate goal. As the first generation of Chinese psychologists, Gao spent decades in translation work, with the goal of conveying accurate and objective psychological knowledge. Guided by the development of the discipline and the reader's experience his diligent efforts have left a significant legacy of high-quality translations in the field of psychology in China.

1.2.3 Establishing Meaning with Goodness (善): Adhering to the Translator's Ethics

The basic meaning of "goodness" is related to moral goodness, specifically referring to actions and character that align with ethical norms. "Goodness" can also be used as an adverb, meaning to do something with full effort and dedication. As a Chinese philosophical concept, *goodness* has profound implications and encompasses three levels: The first level represents "good" as self-sufficiency, where personal pleasure is the ultimate satisfaction; the second level expresses "goodness" as the sense of responsibility for the world, reflecting a noble commitment to society; the third level represents the highest state of "goodness", which is the pursuit of moral excellence and the cultivation of virtues that enhance one's personal morality and contribute to the community (Lian Tianjiao, 2023). Lian Tianjiao (2023) asserts that "public-mindedness" arises when an individual's virtuous actions inspire and assist others, leading to a sense of recognition within a group. "The highest goodness" refers to the state where the mind achieves the greatest freedom, uniting with the development of the external world and its processes. In the context of transknowletology theory, we believe the core concept of *goodness* can be understood as the translator's adherence to professional ethics and translation standards during the translation process, ultimately striving to achieve the highest level of moral excellence.

After the founding of the People's Republic of China, when revising *New Introductory Lectures on Psycho-Analysis*, Gao Juefu, in order to write a proper preface that would give readers a comprehensive and accurate understanding of Freud, dedicated himself to in-depth research on Freud's works. He compared and analyzed evaluations of Freud by various scholars, consistently applying Marxist dialectical and historical materialism to critique Freud's theories. He revised his manuscript three or four times, spending three months to complete it, but ultimately became ill due to overwork (Song Yueli, 2000: 49).

As a psychologist, Gao paid great attention to the translation methods of psychological terms during the translation process. He

was particularly concerned with the potential confusion caused by inconsistent translations of proper names, geographical names, and psychological terms, which could lead to misunderstandings among readers. At the time, the translation of prominent figures in the history of psychology, such as W.M. Wundt, the founder of psychology, had two different Chinese names: “冯特” (Fengte) and “冯德” (Fengde). Similarly, Kurt Lewin, who developed Gestalt psychology and had a profound impact on contemporary social psychology, was referred to by multiple translations, such as “勒温” (Lewen), “莱温” (Laiwen), “卢因” (Luyin), and “莱因” (Laiyin). Such inconsistencies were widespread and led to confusion in contemporary psychological theories and research, negatively affecting professional teaching and the learning experience of future generations. The standardization of discipline-specific terminology is a hallmark of a mature discipline. Gao Juefu made significant contributions in this area for Chinese psychology, and many of his translation practices are still in use today (Shen Heyong, 1996).

1.3 Dissemination of Knowledge

Each of Gao Juefu's translated works includes a preface in which he outlines the fundamental ideas of the original text and provides commentary or clarifications on the concepts or difficult points introduced. For example, in the prefaces to the first and revised editions of Freud's *A General Introduction to Psychoanalysis* and *New Introductory Lectures on Psycho-Analysis*, Gao offers insights into the work and provides a critical perspective on Freud's theories.

In the preface to *A General Introduction to Psychoanalysis* (1930), Gao wrote: “To be honest, my purpose in translating this book is a negative one. People in China are often shocked by Freud's name, and occasionally they overestimate his achievements. I will translate this book so that readers can understand what kind of eccentric person Freud really was.”(Guo Benyu, Wei Hongbo, 2012: 82)

In the preface to the revised edition of *A General Introduction to Psychoanalysis* (1985), Gao, from a Marxist viewpoint, analyzed and criticized Freud's theories, including his ideas on the unconscious, the theory of sexuality, the death drive, and his biological perspective on culture. In the revised preface to *New Introductory Lectures on Psycho-Analysis*, Gao thoughtfully applied historical materialism to analyze Freud's life and the development of his ideas. He pointed out that Freud's worldview incorporated both idealism and mechanical materialism, and he provided a profound critique of Freud's theories on war, his anti-Marxist views, and his psychology of women (Sun Mingzhi, 2000: 111). In the preface to *Educational Psychology* (published in October 1982), Gao wrote: “In order to grasp the development trends in foreign educational psychology, I chose to translate this book co-authored by Thorndike and Telford. The book's strengths lie in its rich content and innovative materials, but its limitations are clearly stated, such as ‘The book focuses more on educational issues arising from the American social context or general educational psychology issues, and does not discuss how to solve teaching reform or moral development problems based on psychological principles or the latest research findings.’” This illustrates that as a translator, Gao Juefu did not indiscriminately introduce Western psychological theories into China. Instead, in the preface to each translation, he clearly stated his objectives and provided an objective evaluation of the psychological theories

introduced. Gao often acknowledged their contributions while also pointing out their limitations, thereby guiding Chinese psychological researchers in their study and application of these theories. Each of Gao Juefu's translation works includes a preface in which he outlines the fundamental ideas of the original text and provides commentary or clarifications on the concepts or difficult points introduced. For example, in the prefaces to the first and revised editions of Freud's *A General Introduction to Psychoanalysis* and *New Introductory Lectures on Psycho-Analysis*, Gao offers insights into the work and provides a critical perspective on Freud's theories.

Additionally, Gao Juefu's translation works are accompanied by a series of writings before and after publication, forming a knowledge dissemination chain that better introduces and explains Western psychological knowledge to the Chinese psychological community. This reflects Gao's advantage as both a translator and a disciplinary expert in the field. In 1937, Gao published two articles, *Topological Psychology* and *Vector Psychology*, which marked the first introduction of Kurt Lewin's psychological ideas to Chinese scholars. In these articles, Gao comprehensively outlined the basic concepts and research methods of Lewin's topological psychology. In 1944, he began translating Lewin's *Principles of Topological Psychology* (Zhengzhong Publishing House, 1944) and, based on his existing knowledge of Lewin's psychological ideas, briefly introduced Lewin's psychological theory in the preface of the translation. In February 1947, the renowned Gestalt psychologist Kurt Lewin passed away. Gao wrote a series of articles surrounding Lewin's theories, particularly in the article *In Memory of Lewin* (published in *Educational Communications*, Volume 3, Issue 9), summarizing Lewin's contributions to the Chinese psychological community. Half a century later, after the Chinese psychological community gained a new understanding of Lewin's position in the field, Gao re-translated the work, publishing it under the title *Principles of Topological Psychology* in the Commercial Press (Guo Benyu, Wei Hongbo, 2012: 138). Whether it was Freudian psychoanalysis, behaviorism, Gestalt psychology, or social psychology, Gao Juefu's translation activities in introducing Western psychological knowledge to the Chinese psychological community were decisions made based on the developmental needs of the domestic psychology discipline. Many psychological theories, after being localized and evaluated, became an integral part of psychological research in China, preserved in the form of papers, collections, and textbooks, thus becoming a lifelong research focus for Gao as a renowned psychologist.

Through his method of “preface in translations” and “review of translations”, Gao deeply disseminated the Western psychological knowledge he introduced. In these accompanying articles, he directly expressed his thoughts and stated his psychological views, demonstrating the responsibility of a translator and the professional authority of a psychologist. These clear professional concepts were crucial for the nascent and still uncertain field of psychology in China. Throughout his 70 years of translation career, Gao excelled at organizing a large number of psychological translations and commentaries into collected works, integrating them into the knowledge system of Chinese psychology. As early as August 1931, Gao published his monograph *Introduction to Psychology*, providing a systematic and comprehensive introduction to the major Western psychological schools of thought at the time. Although his understanding of some psychological schools was not yet deep (Guo Benyu, Wei Hongbo,

2012: 92-93), in May 1934, Gao published his representative collection *Modern Psychology*, which included his earlier writings on behaviorism, McDougall's psychology, psychoanalysis, Gestalt psychology, and others. Since 1978, Gao was tasked with compiling the important textbook *History of Modern Western Psychology*. Even though Gao was aging, he suggested that a new textbook, *New Developments in Western Psychology*, should be written, as the previous work only covered Western psychology up to the 1950s, and the field had seen significant developments from the 1950s to the 1980s. These two books, edited by Gao, laid the foundation for the initial academic system of the history of Western psychology in China (Guo Benyu, Wei Hongbo, 2012: 216-217).

2. Summary

Gao Juefu is a representative figure of China's first-generation psychological translators. Throughout his 70-year translation career, he adhered to the translation principles of "seeking truth in knowledge", "establishing meaning through goodness", and "writing with beauty". He made significant contributions to the development of the discipline of psychology in China. During the early stages of the establishment of psychology as a discipline in China, he translated and introduced a large volume of Western psychological knowledge, covering various subfields such as educational psychology, child psychology, and psychoanalysis. His approach to selecting, processing and disseminating knowledge holds considerable value for the study of the history of disciplinary translation and provides numerous valuable materials for translation researchers.

Funding

This article is an interim result of the 2022 research project *Study on the Creation and Dissemination of Psychological Terminology by China's First-Generation Psychologists During the Republican Era*, funded by China National Committee for Terminology in Science and Technology. [grant number YB2022021]

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