

Studies on the Translation Strategies of Domestication and Foreignization in Publicity Translation

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Abstract

The corpus is selected from the China Global Television Network (CGTN) culture sections, as well as press conferences of two sessions, to speak on the site, analysis of how the use of propaganda platform to disseminate Chinese culture. The translation strategies of domestication and foreignization are being discussed in the history of the subject, both with flexible translation strategies. Domestication makes the text more in line with the language and cultural habits of the target language readers, while foreignization makes the text better express the cultural connotation of the source language, and a good balance between the two can better realize the dissemination and exchange of Chinese culture.

Keywords

Publicity translation; Domestication; Foreignization.

1. Introduction

As one of the ways of publicity, translation has been a means for the two languages to communicate in many ways. Publicity translation is an important way to publicize China's political, cultural, social and economic development. As a cultural exchange activity, it plays an important role in foreign exchanges with other countries.

In hundreds of countries and regions in the world, people in different regions have differences in living environment, growth background, social system, cultural factors and so on. These differences are the basis for realizing mutual understanding between different cultural communities. Language forms rich in Chinese cultural characteristics often can not find corresponding vocabulary expressions in foreign languages, which can be reflected in the Yin and Yang and five elements of Chinese culture. To explain such cultural characteristics clearly, we must think carefully. How to make foreign language readers have a deeper understanding of these characteristic cultures and connotations of China, how to make them accept Chinese values and understand China's social habits are the contents that translators need to consider. In this process, translators should strive to turn cultural barriers into cultural bridges to attract foreign readers to know, understand, accept and be interested in Chinese culture. This paper aims to illustrate how to reasonably use domestication and Foreignization Strategies in foreign publicity translation, so as to better present Chinese stories, spread Chinese voice and enhance China's international influence.

2. Publicity Translation and Chinese Cultural Communication

2.1. Publicity Translation

Present compelling China stories and build a flagship of foreign publicity. The annual "two sessions" are a window to convey Chinese people's livelihood, a window for foreign communication, and a window for foreign countries to understand China's national conditions and development status. "China's foreign policy and foreign relations" is an important part of the agenda of the two sessions. As China's State Councilor and foreign minister, the weight of

Wang Yi's say can be powerful. The Press conference for the National People's Congress led by Wang Yi is an important part of communication and exchange with Chinese and foreign media and represents China's views. Therefore, the interpretation of questions on the press conference raised by reporters plays a very important role in foreign publicity, It determines how foreign media report the situation in China.

In addition to such channels as the "two sessions" and the press conference of the Ministry of foreign affairs, TV broadcasting and network platforms are the most popular communication platforms in today's era. China International Television (CGTN) and China Daily are not only platforms for foreigners to understand Chinese stories, but also sought after and praised by Chinese foreign language learners. As a multi-language and multi-platform media stream, CGTN brings together international professional teams and has sub-bases all over the world. It can be called "Voice of China". CGTN was founded in communication and is the implementation and implementation of the "two guides" of the President Xi. It is good at using the world's mainstream new media websites, have their own platforms on microblog and wechat, to gain praise.

2.2. The Spread of Chinese Culture

In a flash of light, the Chinese culture will last for thousands of years, all the way, walking in a hurry. China's economy has changed from poverty to well-off, culture from feudalism to opening-up. It is because the political exploration, the improvement of international status and the enhancement of comprehensive national strength that the Chinese people can enjoy the victorious fruits of the joint struggle of the Communist Party of China and the people in the 21st century.

The spread of Chinese culture can be said to be "presenting compelling China stories", which omits a subject and does not say who is presenting the story. Everyone can be the subject of story telling and has the right to tell stories. To present the story well, we must have some preconditions, and the people who spread the story must have considerable authority. China has entered a new era. How can foreign people understand contemporary China? How to make Chinese people more confident? This requires not only the active understanding of foreign people and media, but also their own active display.

3. Domestication Strategy and Foreignization Strategy

In 1813, German translation scholar Schleielmach [1] summarized translation into two ways: one is that the translator guides the reader close to the author in translation. Second, the translator guides the author to approach the reader in translation. However, he did not define these two approaches. In 1995, Venuti [2] specifically defined Schleiermacher's statement in the invisible translator, calling the first one domestication and the second foreignization

There are three discussions on domestication and foreignization in the history of Chinese translation. The first is the dispute about the "literary quality" of Buddhist scripture translation. The second is from 1920s to 1930s in the modern period. Left wing scholars believe that meaning is suspected of using words to damage translation, while right-wing scholars believe that literal translation is as strange as foreigners wearing robes and coats [3]. Mr. Lu Xun also put forward his own views on domestication and foreignization. He believed that before translation, should the article retain the western style or localize it? This is a problem that translators need to consider before translating [4]. In the west, as a representative scholar of alienation, Venuti put forward the concept of "anti translation", that is, he advocated against smooth translation. Nida, the representative of naturalization, believes that natural equivalence should be achieved as far as possible. First of all, we must consider the cultural background and environment of the target language readers, and try our best to achieve the greatest degree of

equivalence between the target text and the source language text. At the same time, he proposed "functional isomorphism", a strategy that can achieve the same effect in different systems [5].

4. Application of Publicity Translation Under the Strategies of Domestication and Foreignization

Scholars who advocate foreignization believe that publicity translation should be close to Chinese language habits in expression, and guide foreigners to understand Chinese culture and Chinese situation. Scholars who advocate that domestication should be used more often believe that publicity translation should be carried out in a way that makes it easier for foreign readers to accept and understand as much as possible, rather than after consulting various materials to understand the Chinese cultural environment [6].

4.1. Domestication of Publicity Translation

As a means of external communication, publicity translation must consider that foreign readers or listeners are completely different from our Chinese readers in terms of their society, growth environment, accepted culture, education and economic development level, so the domestication translation strategy is very important in this case.

At the press conference of Premier Li Keqiang at the "two sessions" in May 2021[7], when talking about China's economy, he mentioned "大水漫灌"; "放水养鱼", which involves many words that highlight Chinese culture, such as "flood irrigation", "fish farming", "fish fishing in troubled waters", "accurate medicine under the pulse" and "fish can't live or grow".

In this passage, flood irrigation refers to too loose money flowing in the market. Therefore, interpreter Zhang Lu treated it as flood China's economy with liquidity, and "放水养鱼" refers to the need to invest in the development of a certain cause and create a favorable development environment. Therefore, we use releasing water to raise fish to describe a strategy we only use economically. "浑水摸鱼" refers to muddy the waters and fish for arbitrage. The slang "摸准脉下准药" is well understood by the Chinese people, but in the case of literal translation, foreigners can not understand the words "touch the pulse" and "apply the medicine" as thoroughly as the Chinese people, Therefore, in addition to retaining the meaning of "touching the pulse" and "applying medicine" to get rid of the current difficulties, write a precise prescription to get ourselves out of the current hardship.

Translator Zhang Lu used the domestication translation strategy to translate the connotation of these words that highlight Chinese culture, so that the foreign media had a more intuitive and thorough understanding of Premier Li's speech. Such translation makes it very easy for foreign media to produce ambiguous source language information. On the premise of retaining its connotation, it also makes foreign media more clear what Premier Li Keqiang really wants to convey.

The above is an example of political and economic subjects to analyze the role of domestication translation strategy. Both examples adopt the methods of interpretation and additional translation to translate Chinese vocabulary expression, which is close to the culture and language expression habits of foreign language audiences, so that foreign media can intuitively understand the meaning of the speaker's expression, and achieve better communication effect and purpose.

In the poverty alleviation story video entitled: Oil Paper Umbrella in a Small Village: How an Umbrella Can Save the "Lost Village"[8], the poverty alleviation cadre Cheng Jingying, tried her best to improve the Chenjia village. When she visited each household to see the implementation of worrying over food and clothing and have access to compulsory education, basic medical

services and safe housing, she always said "在家吗(Are you at home)?" as the topic leads to the sentence, and when the subtitle is translated, this sentence is translated as "How are you doing?". Most Chinese people are used to "Have you eaten?" "At home?" As the beginning of the conversation. In the video, Cheng Jingying has obviously entered the villagers' home, and the object of conversation is also the villagers at home. Therefore, she does not want to get an answer, but as the introduction of the topic. What we call "At home?" Similar to "How are you doing". Using this sentence to translate "At home" is more in line with the expression habits of foreign language readers and listeners.

In another video introducing oil paper umbrellas, the craftsman mentioned two kinds of umbrellas: one is craft umbrellas and the other is practical umbrellas. He explained that the difference between making these two umbrellas is that the former pays more attention to beauty and the latter pays more attention to the practicability of umbrellas. Therefore, the subtitles translate the craft umbrellas into decorative umbrellas and the practical umbrellas into umbrellas for daily use. Instead of translating craft into words such as technology or craft, nor practical into words such as practical or functional, translate the characteristics of these two umbrellas, so that foreign audiences can better understand the characteristics and concerns of Chinese umbrella making technology, so as to better and accurately spread the umbrella making culture of Chenjia village.

4.2. Foreignization of Publicity Translation

With the domestication strategy becoming the dominant influence of foreign publicity translation, some scholars believe that blindly catering to the thoughts and cultures of foreign readers or listeners is easy to ignore the cultural connotation of domestic characteristics, which hinders the cultural dissemination and the publicity of Chinese culture[9].

Example :

ST: 双循环

TT: dual circulation

This word is one of the hot words this year. It refers to the mutual promotion of domestic and international double cycles, so that the domestic market and the international market can resonate and develop at the same frequency. The translation of this word does not choose to specifically explain the "double" of "double cycle", which avoids the lengthy translation and is conducive to the equivalence of text form.

It is also the popular science and culture video showing the umbrella making technology of Chenjia village in CGTN mentioned earlier. It is mentioned that the umbrella with local characteristics uses Moso bamboo as the raw material. Here, "毛竹" is translated as Moso bamboo. Moso bamboo, also known as Mengzong bamboo, which sounds similar to Moso in Chinese. As an important cash crop in China, its excellent characteristics make Moso bamboo suitable for construction, weaving crafts and other purposes. Foreignization strategy retains the cultural characteristics of Moso Bamboo itself, which can help attract foreigners to understand the Chinese culture behind it.

Example :

ST: 新基建

TT: New infrastructure

"New infrastructure" includes information infrastructure, integration infrastructure and innovation infrastructure. The new era has given new significance to infrastructure. Today's China has entered a new era of socialism with Chinese characteristics. The connotation of new infrastructure is that China is striving to innovate and continuously improve science and technology.

The neologism "Shenzhen miracle", also derived from the 2020 neologism, is translated into English as "Shenzhen miracle". In the 40 years since the establishment of the special economic zone, Shenzhen has created a speed that shocked the world, created many miracles such as world industrialization, urbanization, modernization and legalization, and become the brightest pearl among the more than 4000 special economic zones in the world. The foreignization translation strategy impressed target readers by the rapid development of Shenzhen, and uses the equivalence of "miracle" and "奇迹" to express the wisdom and advantages of China's policy.

Another example is Wang Yi's press conference at the two sessions in 2020, which mentioned the 1992 consensus, which was translated as 1992 consensus. The 1992 consensus is a consensus reached between the Association for Relations Across the Taiwan Strait (ARATS) and the Taiwanese Strait Exchange Foundation (SEF) on the one China principle in 1992, which is of epoch-making significance. Therefore, it is not necessary to adopt the domesticated translation strategy to explain it in detail, and the literal translation method can also represent Chinese characteristics.

In response to a question on the relations between China, Japan and the ROK, he said that China is willing to open a "快捷通道" to facilitate personnel exchanges and a "绿色通道" to promote the circulation of goods with the ROK and more countries. Here are two words about channels, "快捷通道" is translated into "fast tracks" and "绿色通道" is translated into "green corridors", which are also Chinese expressions of channels, but in English, the translator treats the former as "tracks" and the latter as "corridors". "快捷通道" is for people to walk, so it is appropriate to use "track", while "绿色通道" means supply, transportation and circulation, so "corridor" is more appropriate. "Fast" and "green" follow the translation strategy of foreignization, and are literally translated into "fast" and "green". Therefore, it can be analyzed that these two phrases adopt the translation strategy of Foreignization and domestication.

Wang Yi mentioned the "健康包" when answering a reporter from China News Agency about the work done by the Ministry of foreign affairs and embassies and consulates abroad to solve the difficulties encountered by overseas Chinese compatriots. The translation of "健康包" here is translated as "health kits". Health kits are epidemic prevention materials prepared by the consulate for overseas students during the COVID-19 epidemic. The "kit" has the meaning of toolbox and equipment. The health kits here have Chinese characteristics and are rich in the care and care of overseas students by the Chinese consulate on behalf of the Chinese government. It is more appropriate.

According to the news about Chang'e 5 published by chinadaily on December 2, "嫦娥五号" was translated into "Chang'e 5 lunar probe", Chang'e was directly transliterated into Chang'e which is a fairy who lives on the moon in ancient Chinese mythology. It gives the most beautiful and romantic interpretation of the "flying dream" of the ancient Chinese, "Chang'e running to the moon" has become the synonym of "Chinese flying to the sky". "The lunar probe" was added to supplement the information of the lunar probe. Under the guidance of foreignization translation strategy, the method of additional translation was used, so that the translation retained the naming of Chinese cultural characteristics to help foreign language readers understand what they really express.

Based on the above analysis, domestication translation strategy is beneficial to conform to the language environment and expression habits of foreign audiences, and alienation is conducive to retaining Chinese expression characteristics and cultural output. Professor Huang Yanchun believes that the combination of foreignization and domestication is often used in publicity translation [10].

5. Conclusion

With the continuous improvement of China's overall integration level, foreign publicity workers bear the important responsibility of foreign publicity in the process of translation. Translators, especially publicity translators, should not only have solid bilingual abilities, but also have a deep understanding of Chinese culture, Chinese policies and Chinese stories, and be able to choose appropriate translation strategies in the face of different text types and text contents.

Dissimilation preserves Chinese cultural characteristics and is beneficial to the dissemination of Chinese culture; Domestication is conducive to the foreign language audience's understanding and feeling of Chinese culture, better shorten the distance between countries and get rid of cultural barriers. Domestication uses free translation and augmented translation, while foreignization uses literal translation and translation. It is very necessary to achieve the harmonious unity of foreignization and domestication. Context, cultural communication and cultural differences are inevitable problems to be considered in translation. Only by flexibly grasping the above factors can we achieve beauty and harmony!

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