

The Domestication and Foreignization of Socialist Culture with Chinese Characteristics in the Process of Translating

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Abstract: With the globalization of the world economy and the continuous development of political multi-polarization, translators are playing an irreplaceable role. As an advocate and builder of a community with a shared future for mankind, China's communication with other political entities on the international stage is particularly important. General Secretary Xi Jinping advocated that contemporary young people should learn Chinese stories and tell Chinese stories well. Telling Chinese stories well is a huge responsibility and challenge for translators. This study bases on domestication and foreignization theory, analyses socialist texts with Chinese characteristics, and summarises translation strategies for telling the Chinese story through examples. Then the author concludes that when telling Chinese stories to the outside world, on the basis of understanding the cultural background and traditional customs of other countries, it should let the outside world understand the beauty of Chinese stories and idioms. At the same time, retain the expression of characteristic Chinese culture, so that people can feel the charm of foreign culture. Moreover, mastering the strategy of domestication and foreignization in translation is of great importance to promoting the development of socialist culture with Chinese characteristics on the world stage and the development of a community with a shared future for mankind.

Keywords: domestication and foreignization, cross-cultural competence, translation strategies

1. Introduction

With the current economic globalization and political multi-polarization developing in depth, the world is undergoing profound changes unseen in a century. The international landscape and global governance are evolving at an accelerated pace. Some countries are experiencing de-globalization, and some negative issues against China are constantly escalating. Cultural dissemination with the world and foreign exchange are facing a grim situation. Based on the fact that China is an important member of the international stage and faces challenges in international society, it has become an important and urgent task to study effective ways of foreign exchanges and how to tell Chinese stories vividly and efficiently.

The translation strategy of domestication and foreignization has a long history and an important position in cultural exchanges. Domestication is the main reference for the reader's cultural background. When using this strategy, the readers can read the text more naturally and smoothly. As for foreignization, readers can feel the differences between cultures and understand the charm of the source language. The two translation practices could be used in combination in the foreign

exchange of socialist culture with Chinese characteristics. With the maturity of the translation strategy of domestication and foreignization and the increasing interaction between China and other countries, more attention should be paid to the problem of domestication and foreignization in the translation of socialist culture with Chinese characteristics in the process of foreign exchange [1].

Next, this paper will be divided into four aspects, focusing on the examples of domestication, foreignization, the combination of both, and the analysis of different use on various occasions.

2. Literature Review

The culture of socialism with Chinese characteristics originates from the achievements of the Chinese nation's five thousand years of civilization and is rooted in the great practice. Telling Chinese stories and socialist culture with Chinese characteristics well can better convey China's image to the international stage, let everyone better understand a real and vivid China, and promote friendly exchanges between China and other countries. Only by using effective translation strategies, and correctly telling the Chinese story and socialist culture with Chinese characteristics to the world to avoid misunderstanding and prejudice against China by the international community.

Domestication and foreignization are a pair of dialectically unified translation strategies. Combining the two can better tell Chinese stories to the world. Chinese and foreign scholars generally believe that the translation strategy of domestication and foreignization originated from Venuti's "The Invisibility of the Translator", which is based on the two translation methods mentioned in Schleiermacher's "On the Methods of Translation" in 1813. Schleiermacher proposed that there are only two translation methods for translation: one is the translator keeps the author as quiet as possible and the reader is close to the author; the other is the translator keeps the reader as quiet as possible, and the author is close to the reader." Some domestic viewpoints believe that Chinese can find the origin of domestication and foreignization in China's traditional translation theory. For example, Xuan Zang's "five non-translations" belong to the category of "foreignization" translation, because he advocates direct transliteration of foreign words under certain circumstances [2]. Lu Xun clearly put forward the methods of "domestication" and "foreign style", and his interpretation of "foreign style" - "exoticism" is basically equivalent to the "foreignization" which is talking about now [2]. Two domestic and foreign views towards these strategies are different because of the background of the era, the purpose, and the theoretical connotation. Nevertheless, they all belong to the predecessor of the domestication and foreignization translation strategy, which proves that the translation strategy has an early origin and strong practicability.

As a specific translation strategy and translation method, domestication and foreignization complement each other's strengths. The domestication strategy means that the translator takes the language and culture of the target language as its destination, moves closer to the readers of the target language, selects a translation that conforms to the language and cultural norms of the target language to convey the content of the source language text, eliminates the cultural factors of the source language, and highlights the cultural values of the target language. Make the readers of the translation feel like they are reading the original text in the target language when they read the translated works. Its purpose is to make readers understand the meaning of the text vividly and easily as if they are reading local works. While foreignization strategy means that the translator tries to preserve the cultural attributes of the source language, so that readers can feel the cultural attributes of the source language, and readers can experience the unique charm of a foreign language and culture on the basis of certain cross-cultural competence.

3. Case Analysis of Translation

3.1. Domestication of Socialist Cultural Translation with Chinese Characteristics

The use of the target language can bring the reader closer to the translated sample. Nida believes that translation is one process of communication between different cultures depends on what people get when they listen, speak, and read the translation.

The judgement of the utility of a translation should not be limited to the corresponding lexical meaning, grammatical category, and rhetorical hand. In contrast to paragraphs, it is important to examine the degree to which the recipient correctly understands and appreciates the translated text smooth and self-contained. Proper translation allows the reader to better understand the original text, avoid cultural conflicts, remove cultural barriers, and ultimately reach the point to the purpose of cultural exchange.

For example, the phrase “大水漫灌”， which is an irrigation method used in agricultural production [1]. This method is the operation mode of watering water directly into the ground and letting the water flow on the ground to irrigate in a diffuse way. It is not high in the utilization rate of water resources, which not only wastes water, but also easily causes secondary salinization of the soil in the case of drought [3]. And when using this phrase in the context of economics, it is used to describe liquidity in the economy. In the practice, it is translated into “flood China’s economy with liquidity”. From this translation, readers could understand what the phrase actually means at the economic level and can let the readers know the meaning that the writer want them to know.

Another example is the phrase “轻车走熟路” [2], which is translated into “to blaze a trail with hard efforts” by Zhang Lu. In this translation, the readers can get the meaning that if people want to accomplish something, they need to put some efforts. Instead of the translation “big cars are hard to get by”, which will let the readers think of a road where big cars are driving.

3.2. Foreignization of Socialist Cultural Translation with Chinese Characteristics

Venuti, a representative of foreignization theory, believes that the purpose of translation is not to eliminate the difference between language and culture in translation, but to reflect this language and culture in translation of differences. The development and enrichment of another language must absorb foreign words, absorb foreign nutrients. And the alienation of translation can undoubtedly play this effect.

For example, the phrase “但也要避免起重脚，扬起尘土迷了后人的路” which means when people develop something, they must do the things step by step and move forward steadily [2]. When running on a dirt road, if the one starts too hard, the dirt that he/she has lifted will block the view of the people behind, slow down their progress and even trip them. It is translated into “We will not kick up dirt and leave a trail of dust that will block the sight of those who follow”, which can actually give the foreigners an access to know Chinese culture and broaden the horizons of readers and let them feel the cultural differences and cultural diversity. When foreigners read this translation, they can know the idiom “循序渐进”, which means gradually advance or improve according to certain steps or procedures and which usually used in study, work or dealing with things. This translation can show Chinese wisdom that something is not achieved if you want to be fast.

Another example is the phrase “谋事在人，成事在天”， which means people have done their best and whether they can achieve their goal depend on the luck of time. It tells that when doing things, people must learn to treat them correctly and handle the relationship between people and things, process and results. It is important to know that the result comes from itself, and only with optimistic efforts can everything be achieved. When using the foreignization to translate the phrase,

it is translated into “Man proposes, heaven disposes.” Which means, people have given their very best to the project and at this point, it’s up to fate whether things work out for them. Man proposes, heaven disposes. When the foreigners read this, they can get the meaning that if people want to achieve something, he/she need to try their best and then be peaceful for the results.

3.3. Combination of Domestication and Foreignization in the Translation of Socialist Culture with Chinese Characteristics

In specific translation practice, sometimes, the strategy of domestication and foreignization could not be separated, and the combination of these two strategies in the process of spreading socialist culture with Chinese characteristics could better tell the Chinese story.

For example, the phrase “摸准脉、下准药” which is translated into “ensure that measures taken are well-focused, the prescription is precise and the medicines for getting out of the hardship effective”. The original meaning of this Chinese phrase is derived from pulse control, which is unique to traditional Chinese medicine while the right words are found in both Chinese and Western cultures. Zhang Lu thinks that "feel the pulse" should be targeted, which uses the domestication while the other uses the foreignization [4].

Another example is the phrase “运煤到纽卡斯尔”, which means someone doesn’t need to do this but he did it anyway [5]. In Chinese, it is called superfluous, also call it “多此一举”. So, when translating this phrase, the translator translates it into “Carry coals to Newcastle”. When the readers read this, they can get something familiar and unfamiliar.

3.4. Application of Socialist Cultural Translation with Chinese Characteristics in Different Occasions

The translation of socialist culture with Chinese characteristics has different forms of expression on different occasions, which are specifically divided into written form and oral expression and action behavior [6]. Translation practices presented in written form, including books, newspapers, mainstream websites, TV and movie subtitles. Translation practices presented in the form of oral expression and action behavior, including interviews, reports, film music [7]. For different occasions and different forms of translation practice, different translation strategies should be adopted [8].

In the translation presented in written form, translators can use the method of annotating next to or below the translation to help the reader better understand the meaning of the original text. In the practice of translation presented in the form of oral and action, translators should pay attention to the effectiveness of communication and the understanding of the audience [9]. Chinese traditional culture, characteristic poems, sayings, and folk tales are a new and mysterious field for members of other countries on the international stage, and translators are required to translate flexibly and skillfully according to the specific situation, so as to better tell the world about Chinese culture [10].

4. Conclusion

In summary, the above examples present show that domestication and foreignization translation strategy could be adopted and should be based on the basis of relevant theoretical support when translating socialist culture with Chinese characteristics and want to tell Chinese stories well to more people. Meanwhile, the exact translation strategy to be used should be determined by the translator according to the specific context and occasion, the specific presentation method can be flexibly selected. By mastering a variety of translation methods and using them many times in practice can the translator’s complete translation practice and speak Chinese socialist culture well.

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