

The Exploration of Translation Strategies from the Perspective of Intercultural Communication

Zhichao Huang^{1,a,*}

¹Faculty of Humanities, The Education University of Hong Kong, Hong Kong, 999077, China
a. 15000340112@xs.hnit.edu.cn

**corresponding author*

Abstract: Various social and cultural factors have influenced language as a communicative and cultural carrier of human society. As a form of communication between diverse languages and cultures, translation is a process of transforming language symbols and cultural transplantation and abutment. To facilitate cultural exchanges between China and other countries while serving cross-cultural communication, it is of great significance for translators to deeply comprehend the discrepancies of artistic images between the source language and the target language, choose appropriate translation strategies, and correctly deal with various problems triggered by cultural ideas and other cultural factors. All in all, this paper has indicated that the role of translation in realizing the transformation of information should be given full play to the promotion of human communication, and cultural diversity is supposed to be respected sufficiently in the process of intercultural translation, which is contributive to the language education and the translation field.

Keywords: Intercultural Communication, Cultural Images, Translation Strategies, Cultural Differences, Cultural Factors

1. Introduction

Translation in the context of globalization is the transformation of language symbols in form, but the interaction and transplantation of different national cultures in content. Translation activities are restricted by language forms and cultural factors, which inevitably affect the effective communication and dissemination of cultural information in translation [1]. The study of translation is indeed a comparative study between the two cultures. Besides having a good knowledge of foreign cultures, translators must also get acquainted with their native cultures. In addition to familiarizing English and Chinese cultures, it is also necessary for translators to compare the two cultures so that translation can truly achieve language equivalence in their respective cultures. Additionally, the comparative study of various languages and cultures shows that comprehending and mastering the similarities and differences between them has become the primary task and basic approach of translation studies. Therefore, this paper will summarize and review the cultural differences in translation and their causes, the cultural factors embodied in the religious traditions and values, the historical situation of culture, the translator's translation intention, the culture of the target language, the purpose and type of the source text, and translation strategies in intercultural communication, which will lay a solid foundation for exploring the direction of future research of intercultural translation, wishing to offer some practical enlightenment to language educators and learners [2].

2. The Theoretical Significance of Translation and Cultural Communication Studies

Since the reform and opening in 1978 in China, cultural exchanges between China and foreign countries have rapidly developed unprecedentedly. Meanwhile, the role and status of translation are becoming more prominent. As Professor Xu Yuanchong argued, promoting advanced cultures in foreign and domestic countries cannot be separated from translation [3]. Therefore, in the new century of globalization, it has become a heated topic about how to train translators in the new era and guide practice with scientific translation theory in the translation industry. With a long history and excellent accumulation both in view and in practice in China, translators in history have summed up their excellent practices and put forward translation ideas of profound guiding significance, which have laid the foundation of traditional translation theory in China. Besides, Professor Xu pointed out that based on the quintessence of the conventional approach, Chinese translation school drew lessons from the latest achievements of philosophy, fuzzy mathematics, and natural science, bringing up the practice theory, contradiction theory, superconducting theory, and cloning theory of literary translation, which can be regarded as the most advanced literary translation theory in the world [3]. In addition, the popularization of translation activities and cultural communication keeps pace with the times; as a result, the study of translation theory cannot be linked with the study of cultural communication theory. Indeed, the analysis and understanding of the relationship between translation and language, translation and culture, translation and communication contribute a lot to comprehending translation's nature, function, effect, and status. Hence, it is necessary to become an essential part of translation ontology [3].

2.1. The Overview of Intercultural Communication, Translation and Cultural Image

Intercultural communication is the collision and blending among various cultures, which refers explicitly to the effective interaction between people from different cultural backgrounds in a particular social and cultural context. As a unique activity of human society, translation serves as an intermediary link for human beings to exchange ideas and spread culture with the help of symbols. In the context of information globalization, translation has become a profession of mass culture. Moreover, the essence of translation can be found in symbol transformation, signal coding, and decoding, which reflects the existence of human symbols. The ontological feature of language translation lies in cross-cultural communication, which is determined by the internal relationship between language and culture. Translation boasts the dual nature of culture and communication [4].

As a kind of artistic image created by the unique emotional activities of the creative subject, image is used to place subjective feelings, which is also the unity of the mind and affection of aesthetes. Readers sense the beauty of the image through diverse works and obtain the infection and enjoyment of beauty. Generally speaking, cultural image is the crystallization of history and culture belonging to each country, embodying the wisdom of each nation and constituting a crucial part of its language and culture. In addition, a considerable number of cultural images are also closely related to national legends, beliefs, and early totem worship. In the long process of historical inheritance, these artistic images appear in various languages and literary works, gradually forming a cultural symbol with relatively fixed and unique cultural connotations. Some cultural images also have rich and far-reaching associations, as a consequence of which each nation can understand its artistic images and quickly reach the resonance of ideas [5].

2.2. The Function and Essence of Language Translation

From a macro perspective, the purpose and function of translation is to enable both sides of communication in different languages to grasp mutual thoughts, intentions, opinions, and emotions. Then, from a micro perspective, for example, there are some language barriers between A and B, and

translation is needed as an intermediary because translation plays a role in communication. From a macro perspective, for instance, a Chinese novel must be translated into English to be understood and appreciated by most English readers. Then, it can be widely spread in the English-speaking world. Thus, translation plays the function of bridge and even relay.

From the semiotic point of view, people create and use symbols for communication and dissemination. The process of interpersonal communication is symbolic interaction. Besides, there is no communication without an extended system. Apart from this, the reason why human beings are different from animals is that human beings have the ability of symbolization; that is, they can be conceptualized with linguistic symbols. Abundant research has proved that language is the most essential symbol system in human society, which, in the meantime, is the most crucial tool for people to exchange information. Interpersonal communication is the procedure of encoding and decoding transmission or meaning alternately. For example, Chinese and American representatives hold negotiations, and an interpreter is needed to transfer the language. The speech of the Chinese side is to encode the opinions into Chinese, and then the translators convert Chinese into understood beliefs, which are subsequently encoded into English. Afterward, the US representative decodes it into the views to be expressed by the Chinese side.

Similarly, the speech of the US representative also goes through the transformation of the opinions from English to Chinese. In the following stage, the Chinese representatives decode the translated Chinese into the views conveyed by the United States. In addition, it can be seen from the fact that translation must switch one language symbol into another, which, that is to say, is a "symbol converter" or "language converter," reflecting not only the relationship between meaning and language but also the one amongst different symbols. In a word, language translation is a unique language activity that takes place in the process of interlingual communication, the quality of which gives full expression to intermediary transformation and the interaction between symbols and meanings [3].

3. Cultural Differences in Translation and Their Causes

As a kind of interlingual communication, translation is not only a process of language transformation but also a process of cultural transplantation. As the main character of this process, the translator should be proficient in both the source and target languages and the culture reflected by these two languages. Mainly, cultural overlap exists in any two societies, and all cultures have their characteristics apart from the similarities. Moreover, English and Chinese are two completely different languages, and their cultural differences constitute an obstacle to communication. In cross-cultural translation, translators often encounter things or ideas that their own languages cannot understand or explain. Nevertheless, this is a kind of phenomenon of the common occurrence in cross-cultural confusion existing in translation practice [6].

More specifically, the differences mainly manifest in four aspects: cultural connotations, various language structures, diverse cultural values, and different thinking patterns. From the perspective of semiotics, language is a kind of conscious sign, which consists of language symbols, world outlook, ways of thinking, and other language information symbols in the form of national ideas that produce this culture. Having a good knowledge of the cultural connotations of these "symbols" will be better conducive to comprehending the cultures of different countries and avoiding misunderstandings and conflicts caused by cultural differences in the translation process. Additionally, in terms of language structure, a tremendous amount of cultural information and background is embedded in numerous idiom allusions, proverbs, and allegorical sayings with strong ethnic and regional characteristics. Based on cultural cognition, there is no equivalence between English and Chinese vocabulary systems.

The values formed in the process of social development are dramatically different because of the

social system, social environment, and traditional culture. Their traditional cultures greatly influence the importance of Easterners and Westerners. Hence, translation activity serves as a kind of culture and communication between two cultures with different social backgrounds and cultural traditions, which is the interflow and interaction under different cultural backgrounds, premises, and norms. In addition, the reason why the harmonious relationship among the nations in the world is blocked is not only because of the complexity and the diversity of language forms but also associated with the differences in thinking patterns. Due to the different history, ecology, religion, and folk customs of different nationalities, various ethnic groups may have dissimilar thinking angles for the same thinking object, as a result of which they will apply other forms of expression in language [7].

3.1. Problems of Translation Triggered by Cultural Differences

With unique national characteristics, culture is the distinctive creation of different nationalities in the unique historical and geographical environment. Therefore, how to treat and deal with foreign cultures in translation has become essential in theory and practice. Translation work resembles diplomatic work, which should be adept in "reserving differences and seeking common ground" and becomes a fundamental principle in cultural translation. Adopting the principle of "people do as the Romans do" in cultural translation does not help achieve the goal of mutual communication and understanding, which, in many cases, has a counterproductive effect. To illustrate an example that people are familiar with, the traditional concept of "dragon" in China is very different from that in the West, and the view of "dog" in the West also differs significantly from that in China. Therefore, in Chinese-English translation, should the places where "dragon" appears (e.g., dragon boat, dragon lantern, and dragon dance) to be changed to the image of Westerners "feeling happy", to achieve an equivalent function that does not cause embarrassment? Equally, in English-Chinese translation, it is not necessary to convert all the places where "dogs" appear into other kinds of animals that Chinese people generate favoritism. In cultural exchange, people have a more accurate and profound understanding of foreign cultures with the help of the principle of "reserving differences".

On the other hand, it is challenging to seek common ground in cultural translation and "preserve differences". Actually, there are several reasons for the above difficulties: theoretical factors, the technical problems dealt with in the translation process, and the influence exerted on the translator by the reader's biased response to the target text. Ordinary readers are proponents and users of the "idioms" of a specific language and culture in their own society, and they get accustomed to accepting cultural information and expressions in their native language according to established norms. What they ask for in the translation is nothing more than the feeling they get when reading works in their native language. This kind of response and request of readers is both simple and complex, which is not only a matter of common sense but also contains a profound meaning of theory [8].

3.2. The Duality of Culture and Communication

With the prosperity of translation and the extensive absorption of foreign cultures, many loanwords have poured into Chinese language and culture. According to incomplete statistics, over 10,000 loanwords have been borrowed in Chinese history. With the tide of Western learning spreading to the East, cross-cultural interlingual communication has been diversified and multi-layered, and the contact between Chinese and foreign languages (especially English) has become unprecedentedly connected since modern times, which has demonstrated an irresistible trend of nationalization that loanwords rolled in and poured into Chinese culture.

Culture and communication are well integrated. In other words, culture and communication are the conditions for each other, indicating that culture is the content of communication while communication is the form of culture. On the one hand, culture has the characteristics of spreading,

without which culture will lose its life. Even if it has been brilliant, it can only become a kind of history and civilization, such as the Mayan civilization; on the other hand, communication must be the spread of culture. Without culture, communication will lose its roots and the need for existence. Therefore, culture and communication, like matter and movement, form a dialectical and unified relationship and cannot be separated. As an intermediary of cross-cultural communication, translation has the dual nature of culture and communication. Hence, translation is a dialogue between different cultures, essentially cultural communication.

On the other hand, translation is increasingly becoming a popular profession. According to massive data, 109 translation companies, including translation centers or translation agencies, are registered in Beijing, and 79 have been reported since 1998, with the number of translation companies increasing by two and a half times in two years. According to industry insiders, there are about 500 to 600 large and small families, showing that a massive team of translators has dramatically surged. Furthermore, economic, trade, and cultural exchanges between China and foreign countries will become more and more frequent after China accedes to the World Trade Organization, as a consequence of which translation activities will become significantly extensive and familiar, and the number of translators is bound to double. Therefore, comprehending the nature of translation, the relationship between translation and culture, and the link between translation and communication are crucial to consolidating the foundation of translation theory but also of great practical significance to improve the quality of translators [3].

4. The Influencing Factors of the Choice of Translation Strategies

In addition, abundant research has proved that it is far from enough to solely cope with some operational skills in the process of translation when translation studies are placed in a broader context of cultural studies. Every translator has a deep cultural brand in their mind and is inevitably restricted or influenced by cultural factors in the translation process. Besides, the research on cultural factors that affect and confine the choices made by translators in the translation process is of great significance for revealing the laws of translation activities and enriching the study of translation theory. The cultural factors that influence and limit the choices of translation strategies are mainly manifested in the following aspects: the religious traditions and values, the historical situation of culture, the translator's translation intention, the culture of the target language, and the purpose and type of the source text [9].

4.1. The religious traditions and values

Significant differences exist in religious ceremonies, historical backgrounds, and ideological values among different countries and societies. Therefore, translators need to maintain a high degree of cultural awareness in translation, flexibly deal with the contradictions between language and culture at different national and national levels, and use them to guide us in choosing the form of the target language [10]. The Chinese believe that in Buddhism, Buddha dominates everything, while Europeans and Americans hold that in Christianity, God created the world. In China, there are idioms such as "borrow flowers to offer Buddha" and "wishful thinking". There are also idioms such as "God bless you" and "God be with you" in English. Since there are some differences in religious traditions between China and the West, much special attention should be paid to translation; otherwise, inappropriate behavior will occur. As in English, "end of the world" can easily be translated as "Armageddon." However, in Christian doctrine, "end of the world" means "judgment day". Therefore, to accurately translate its meaning, the knowledge of religion and culture must be well acquired. Besides, translation must consider the values of different nationalities so that it can be easily understood and accepted. For example, in the eyes of the British and American people, the horse

symbolizes industry. Accordingly, there is a statement called "as strong as a horse" in English. On the contrary, the Chinese farming tradition makes the Chinese people fond of praising cattle. Therefore, according to Chinese values, the English word "as strong as a horse" is translated as "powerful like a cow," which feels more reasonable [11].

4.2. The Historical Situation of Culture

The influence of historical and cultural factors on translation exists objectively. According to Evan-zohar's polysystem theory, he proposes associating translation with the situation of national culture, specifically with the international status of national culture. He sums up the certainty of translators choosing a particular translation strategy. Standing at the height of history, Evan-zohar pointed out that in a specific historical period, cultural exchanges on this basis must not be equal due to the inequality of the international status of different national cultures. Moreover, Venuti believed that English translation has been dominated by "fluent translation", domestication translation, since the 17th century, whose dominant position continues until now. Meanwhile, Venuti regards this domesticated translation as "cultural imperialism". Specifically, the situation in Hong Kong is a typical example. As a part of China, the culture of Hong Kong is derived initially from Chinese culture. However, since it was unfortunately reduced to a British colony, Hong Kong culture has been forced to be subordinate to Britain, and foreignization translation plays a leading role in the translation activities of the British solid culture against the weak one of Hong Kong. It is widely admitted that history is moving forward, and the rise and fall of culture is the law of nature. Under the restriction of civilization, it is natural for domestication and foreignization to be utilized alternately in translation activities, even at the same time [12].

4.3. The Translator's Translation Intention

The translator intends to translate a specific work that plays a vital role in the choice of translation. Every translator is driven by a purpose and motivation when translating a work that consciously or unconsciously meets the readers' expectations. For example, Nida pointed out that there should be different translations of *the Bible* to satisfy readers of other classes, ages, educations, and cultural backgrounds [9]. Besides, suppose the translator aims to introduce the culture of the source language to the readers of the target language culture. In that case, the readers can better understand the connotation of the source language culture, following the method of alienation and retaining the characteristics of the source language culture as much as possible when dealing with cultural factors. However, suppose the translator only intends to please the general readers of the language culture to satisfy their leisure and recreation psychology. In that case, the heterogeneous cultural factors in the source language culture will not be taken seriously, which will be naturalized by the translator into the linguistic expression of the target language culture. For instance, in *Gone with the Wind*, translated by Mr. Fu Donghua, the names of people and places sound very similar to those of Chinese people and places, which are entirely domesticated. In the meantime, some translators translate only for self-entertainment and give full play to their creative desires based on the mold of the original work, such as Mr. Lin Shu. In a word, if the purpose is different, the means adopted will be other, and the effect will be different too [9].

4.4. The Culture of the Target Language

Through contact with the two very different cultures, the situation cannot be ruled out that they have a lot of agreement regarding values, which are determined by the commonality of human beings. For example, many ethnic groups advocate values such as sacrificing themselves to save others, loyalty and reliability, and attaching importance to friends. However, there are still differences in values.

Translators go when values conflict or do not agree with each other among different nationalities mainly through a process of comparison and selection, from which the influence and restriction of the target language culture on the translator can be easily observed. Huxley mentioned Hamlet in his *Theory of Heavenly Performance*, a character in Shakespeare's plays with great popularity in England. However, when Western culture had not yet been introduced into China at that time, Yan Fu, a translator, was afraid that his fellow citizens would not understand it, so he adopted the method of additional translation. At this moment, Yan Fu describes Hamlet as a "filial son," which cannot but be said to be the result of being influenced by traditional Chinese thought. When it is read now, it makes people feel irrelevant because the "filial son" in the eyes of the Chinese is quite different from the child who loves one's parent in the eyes of the Westerners. Therefore, it is not feasible for the translator to simply integrate the source language culture into the target language culture in the translation process. Instead, the translation will have to accept the corresponding transformation of the target language culture to adapt to the reading vision of the target language readers [12].

4.5. The Purpose and Type of the Source Text

Some historical works, philosophies, political theories, and folktales aim to introduce the source language culture and spread the source language culture, which has indicated that it is crucial to treasure and retain the cultural connotation and generally follow the principle of alienation. For popular reading materials such as popular science articles, popular literature, advertisements, news, and so on, there is no need to put too much emphasis on cultural color. In general, it should be easy to understand and follow the principle of the destination of the target language culture. Take an advertisement in Chinese, for example: "Great Wall electric fan, electric fan Great Wall." If it is literally translated as "The Great Wall Fan, the Fan of the Great Wall", few readers can understand its meaning. In Chinese culture, the Great Wall is a powerful and unstoppable symbol, but there is no corresponding association in the minds of English readers. Therefore, it is not appropriate to firmly retain the Chinese culture here. Still, the metaphors are supposed to be translated to convey the basic message that "the Great Wall electric fan is the best electric fan". Accordingly, it is necessary to retranslate it into "A fan is no comparison to the Great Wall, but the Great Wall Fan will show you that it is just as cool." Only in this way can a translated text be smooth and vivid [9].

5. Translation Strategies in Intercultural Communication

Firstly, to realize smooth communication and interaction among different countries, peoples, and cultures, the original text's literal meaning and cultural connotation are supposed to be perfectly manifested in the translation process, which requires translators to foster cross-cultural awareness [13]. Hence, it is necessary for translators not only to be proficient in source and target languages but also to have great acquaintance with the cultures behind many languages. Furthermore, translators need to constantly compare the two cultures and know how to deal with cultural differences and barriers in each specific situation under the guidance of the correct concept of translation. Susan Bassnett, a British translation theorist, once compared language to the heart of a cultural organism. In light of this, language translation is the transformation of meaning and the mutual communication and transplantation of two different cultures.

When it comes to the handling of cultural factors, translators must keep two points in mind: one is how to understand the meaning of the original work correctly, and the other is how to make the readers of the translation correctly comprehend the actual meaning of the translated text in their cultural framework. As cultural communicators, translators should try their best to enhance the understandability of various cultures in the eyes of readers, shorten the distance between the two languages and cultures as far as possible, and remove the obstacles caused by a lack of understanding.

More importantly, it is also necessary for translators to place considerable stress on the otherness and commonness of diverse languages and cultures in the process of translation. Taking the Chinese slang "Speak of the devil, and he appears" for example, it is not difficult to find striking similarities and differences between Chinese and English in this idiom. The Chinese character called Cao Cao is known as a "traitor" in Chinese culture, but the word "devil" is used in English [6].

Secondly, in terms of domestication and foreignization translation, a famous translator named Tytler has proposed three principles of translation: The translation needs to reproduce the ideas of the original completely; the style of the translation should be consistent with that of the original; the translation is supposed to be as smooth as the original. The combination of foreignization and domestication instead of choosing one of them contributes to achieving these three goals mentioned above. Domestication and foreignization are contradictory unity in translation, which complement each other and benefit by associating. Whether it is foreignization translation or domestication translation, translators should pay attention to etiquette rather than go to extremes because excessive alienation will make the translation obscure. In contrast, excessive domestication will obliterate the national language characteristics of the original text. Therefore, translators are supposed to cautiously select domestication or foreignization translation according to many factors, including text type and translation purpose, to balance them with dynamic reader response in cross-cultural communication, thus optimizing communicative equivalence [14].

Thirdly, being a cultural person in the real sense should be rooted in translators' minds. Language, as the carrier of culture, often carries specific cultural implications, which cannot be mastered without understanding the social culture in the language. Translators must accumulate a wide range of cultures deriving from the source language, composed of politics, history, customs, emotional life, philosophical ideas, scientific and technological achievements, etc. When encountering thorny cultural problems in translation, translators should rise to them with complete confidence and solve them meticulously instead of escaping. For example, while translating *The Forsyte Saga*, Mr. Zhou Xuliang purchased guidebooks for London, Paris, and Europe to clarify the geography of London. Besides, he carefully studied the instructions for the city's evolution and learned the origin of some road names. Meanwhile, a deep comprehension of native cultures is an essential prerequisite for intercultural communication. It is by comparing with foreign cultures that makes an authentic equivalent interpretation [15].

As for cross-cultural teaching of translation in the classroom, work-oriented translation teaching was difficult to improve learners' cross-cultural awareness in the past. However, when the process approach is integrated into translation teaching, students' enthusiasm and initiative to focus on the translation process will greatly enhanced. Process-oriented translation teaching requires teachers to impart relevant translation strategies and expand students' translation knowledge when assigning translation tasks, and then mainly guide students to concentrate on the discrepancies in language symbols and cultural connotations between the source and target text. After the translation assignment, the teacher's main task is to cooperate with the students to explore the translation style of a particular culture or phenomenon. During the process, the teacher mainly plays the role of elicitor to inspire students to ponder deeply and make decisions. In the above two methods, it can be seen that translation is not only the correspondence between the two languages but also the reflection on the cultural connotation behind the whole translation. Equipped with the cognition of cultural differences, students are language converters and cultural disseminators in future translation practice.

Consequently, it is necessary for students to consciously experience knowledge, apply strategies correctly, and better develop the ability of intercultural cognition. Teachers need to improve their past teaching methods, pay more attention to the cultivation of translation strategies and cultural awareness, and correctly lead students to translate independently and identify their own translation errors. This process-oriented translation teaching method is instrumental in developing and boosting

students' cross-cultural awareness. Under this teaching method, students' cooperative ability, autonomous learning ability, and the construction ability of cross-cultural understanding will be further strengthened [13].

6. Conclusion

To sum up, this paper mainly analyzes the cultural differences in translation and their causes, the specific cultural factors influencing the choice of translation strategies. From the perspective of improving cross-cultural awareness in translation, foreignization, domestication in translation, and intercultural translation teaching, the following conclusions and explorations can be drawn: translation involves two cultures rather than two languages. Culture is both the soil for the survival of speech and the object reflected by language, as a result of which we must talk about translation with cultural elements [16]. The essence of translation is cross-cultural communication, which transmits all kinds of information, including social and cultural aspects. The cultural differences between languages make the translation itself more meaningful. The propagation and transplantation of culture is an essential task for the translator.

Furthermore, the quality of the translation should also be judged by the adequacy of the information it spreads [17]. As a successful translator, bicultural ability is often more critical than bilingual ability. More specifically, translators should excel in Chinese and English and have an in-depth understanding of the two cultures with an excellent awareness of cross-cultural communication. In the translation practice, it is of particular significance to thoroughly comprehend the semantic and cultural information carried by the artistic images of the source language, grasp the writing and expression intentions of the source language authors, respect and adapt to the target language culture, and try to eliminate the communication obstacles caused by the lack of understanding or even misunderstandings, which are conducive to achieving the equal effect in information and function between the target language and the source language, promoting intercultural communication and establishing a bridge between the source language author and the target language reader. However, this article is not comprehensive enough to analyze cultural differences in translation, and there are some limitations in the lack of further analysis of translation strategies on specific texts. Therefore, the author of this paper will integrate with the actual investigation and relevant texts as well as particular materials in the future to further research concrete translation approaches to cultural images in Chinese and English [5].

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