

Research on Translation in Publicity in Cross-cultural Communication-Take Journey to The West as an Example

Ruijun Chen^{1,*}

¹Department of MTI, Guangxi University of Science and Technology, Liuzhou, CO 545006, China

* Corresponding author: Chen Ruijun (Email: 1019175704@qq.com)

Abstract: Journey to the West is one of the four great classical novels in China. It has a fascinating plot and a magic form to represent the struggle between hearts, which has high literary and artistic value. As an excellent traditional cultural masterpiece, Journey to the West can respond to the Sixth Plenary session of the 19th Central Committee to enhance people's cultural confidence, for the new era to create a new situation for the cause of the Party and the country to provide strong spiritual strength. Especially in the context of Chinese culture going out, this masterpiece is of great significance to the external communication of Chinese traditional culture. Based on the names and appellations in different versions of Journey to the West and the translation of poems, this paper analyzes the foreignization and domestication strategies used in different versions of Journey to the West from the perspective of domestication and foreignization, and explores what the translator wants to achieve by using this translation strategy, so as to promote the spread of Journey to the West abroad.

Keywords: Journey to the West, External communication, Alienation and domestication, Spiritual strength.

1. Introduction

With the development of China's economy and the improvement of its comprehensive national strength, China is playing an increasingly important role on the world stage. Since the beginning of the 21st century, China's diplomacy has formed a four-pronged layout, increasingly focusing on good diplomatic relations with major countries, neighboring countries and developing countries. The key to good diplomatic relations between countries is mutual trust as well as shared interests and goals. Just like between people, to trust each other requires understanding each other and having a good understanding of their "otherness". This relates to a very important concept in this paper, namely to build a good national and national image in the target language country. However, the language barrier between countries has hindered the improvement of mutual understanding and trust between the two countries. Solve the problem of the language of the mutual trust between the two countries is the main purpose of this article, through the study of Chinese traditional culture building of the characters in the English translation of the journey to the west, analyses the two different kinds of foreignization and domestication translation strategy, the image of the characters in the book in the target language readers would be any different point of view, so as to promote the spread of Chinese traditional culture on the world stage and development. Imagology has become another important development direction in the field of translation studies [1]. Contemporary imagology has got rid of the cage of nationalism from the perspective of traditional essentialism, and instead of "looking for the so-called inherent characteristics of the nation as its own task", it focuses on "cultural or national fixed impressions" formed in a specific society for a long time and reflected in various national literatures [2]. As the change of the role of China in the international stage, China's translation in the process of cultural development of the Chinese nation has also changed

the role of the industry, already from the traditional translation of foreign culture, science and technology, economy and so on books into the exporting of Chinese culture, speak good Chinese story, let the people of the world to China have a deeper understanding in an all-round way. To build a new and rising image of the Chinese nation has become an important task for translation practitioners and researchers.

2. Foreignization and Domestication

2.1. Foreignization

Domestication and foreignization, a translation term, was put forward by Lawrence Venuti, a famous American translation theorist, in *Invisibility of the Translator* in 1995.

Alienation is "the translator does not disturb the author as much as possible, so that the reader can get close to the author". In other words, when translating a text, try to retain the expression mode, style and other characteristics of the original text. Under this translation strategy, readers are required to get close to the original text and convey the content and culture behind the original text through the expression of the original text. The foreignization in translation strategy can retain the characteristics OF the original text to the greatest extent, reflect the differences of national culture, preserve and reflect the characteristics of foreign nationalities and language styles, and preserve the exotic taste for the target readers. However, while retaining the characteristics of the original text, this translation strategy will cause reading obstacles to the target language readers. Therefore, the stable cultural phenomenon and the conventional rules of the original text become obscure parts from the perspective of the target language readers.

Generally speaking, we believe that foreignization is an extension of the principle of literal translation. It is undeniable that there are great similarities between the two, but they cannot be completely equivalent or confused. Literal translation only focuses on the problems of language, while

foreignization involves the text style, background culture and the concept of artistic aesthetics of the whole text. In the translation process of the whole text, foreignization translation strategy is adopted, which can include literal translation technique and free translation technique. Therefore, literal translation and foreignization are two definitions of translation, which should not be confused.

2.2. Domestication

Domestication is to localize the source language, get close to the target language and the target language readers, and use the language and expression methods that the target language readers can understand to convey the meaning similar or similar to the original text. The domestication translation strategy requires the translator to convey the original information in the way that the target language readers are accustomed to, so that the translation becomes easy to understand. Domestication translation can help readers understand the translation better and enhance the readability and appreciation of the translation. Under this translation strategy, target language readers are more likely to have a deviation in their understanding of the original information. They cannot feel the authentic original information, but they are closer to their own culture, which is easy to understand and read. Rainer Emig, who focuses on translation and the shaping of national identity, once pointed out that "cultural history studies show that cultural change and progress are usually caused and brought about by translation, while in practical studies, translation is often regarded as an individual behavior in a certain social and political context. While ignoring the fact that translation is an indispensable driving force for historical development "(Emig 2001:203) [3].

2.3. The Relationship

In any society, In the academic circle, many scholars believe that foreignization and domestication are two completely different translation strategies, one is close to the source language, the other is close to the target language, so the two should not be used in confusion. If one of them is used in the same text, the other should not be used. However, in actual translation, it is impossible to use only one translation strategy. Just like literal translation and free translation, it is impossible to use only one translation strategy in a complete text in order to achieve the best translation effect and convey the original information as much as possible. Translation requires us to be faithful to the original text as much as possible, so that the target language readers can cross the language barrier and get close to the original author. Therefore, it is necessary to adopt foreignization translation strategy to retain the characteristics of the original text. At the same time, translation also requires us to consider the intelligibility of the target language and maintain the readability and fluency of the translated text, so it is inevitable to adopt the method of domestication. It is unrealistic to choose one strategy to the exclusion of the other. Planning and foreignization translation strategies have their own merits, but also some problems that cannot be solved, so it is impossible to achieve the goal of final translation.

In translation, we are always faced with the choice between foreignization and domestication. However, in translation practice, there is a division of translation text types. Domestication is not recommended for texts requiring high accuracy. The translation of literary texts should also follow the principle of timeliness and appropriateness. Find the

appropriate "degree" in the translation strategy of foreignization and domestication, stay close to the original when it should be close to the original, convey the authentic culture of the original, and stay close to the readers when it should be close to the readers to increase the readability and comprehensibility of the article. Achieve the dynamic balance of the whole translation, in both sides of the balance to a balance point. There is no good or bad translation strategy, but the quality of the translation is high or low. An excellent translator should find the most suitable method for the text processing in the translation strategy. Therefore, domestication and foreignization should complement each other and have a complementary dialectical unity relationship in the actual translation process.

3. Character Construction in The English Version of Journey to the West

3.1. Translation Studies from the Perspective of Imagology

Imagology is a subject that mainly studies the "other image" and "self-image" related to national and national images in literary works and other writings. "The sum of the views of the other in the process of literalization and socialization" is the "image of the other" (Barrou 2001b:154)[4]. Image and learning is not just concern about the "other image" process, also pay attention to the history and culture of its social background, including politics, economy, culture and so on several aspects, and the "he" this image in other countries' attention after the effect and influence of the function orientation of such studies and translation have similarities. The combination of translation studies and imagology has laid a theoretical foundation for the construction of self-identity and self-image of translation in national social culture. Translation, especially literary translation, is the national cultural identity in the image building and build a good path, through the image of the characters in literary works to build the foreign literature generated image, and to him who gain a better understanding of their ethnic culture and the cultural background, the cultural factors in translation works better to other countries, speak good Chinese story. This seems to have become the consensus of translation researchers under the target language orientation.

It can be said that the perspective of imagology opens a new door for translation, enabling translation researchers to explore the historical, cultural and social background behind literary works while translating them, and broadening our study on the role of translation in the transmission of human culture."What is known in one country is known in another, and vice versa." (Zhang Jian, 2008:26)[5].

At the same time, this paper combines the translation strategies of foreignization and domestication to show the difference between the image of the character constructed under different translation strategies and the care of his image and self-image in the target language country, and how different effects can be produced. Image study Angle of view to translation focus on character building, rather than as an aid in the perspective of secondary characters, also will be the focus of translation in the target language country's response to translation, and translation in the target language countries cause the attention, and translation to the target language

countries to provide their own culture and the social and historical background. By studying the characters of "Journey to the West" building, analysis of the spread of the English translation to the target language country to build the image of the "he" in China, the effects of analysis under the different translation strategies, through the translation of the target language readers the difference to our country of the other image, at the same time that he is the image and how can bring their self-image.

3.2. Domestication-oriented Character Image Construction

Translation studies can not only describe how the body of the different social and cultural context through translation to create, change, and strengthen the foreign national and cultural image of various ethnic and cultural metaphor, but also through exploring his image and self-image, the interaction between the various translation subject construction of their own identity problem (Flynn, Leerssen&van Doorslaer 2015:8) [6]. Here we mainly analyze the translation of T. Richard, an English missionary. He was an influential figure in the late Qing Dynasty and participated in the Reform Movement of 1898. The missionary came to China for 45 years. During this period, he translated many western works and made important contributions to the spread of Western Learning to the East. At the same time, he deeply studied Chinese Buddhism and translated many Buddhist sutras, such as the Three Sutras of Dharma and China, The Heart Sutra and the Theory of Mahayana Qizhi. The English translation of Journey to the West under the domestication strategy of our study was written by him. Although it was only translated, it also had a significant impact on the dissemination of traditional culture and the external communication of China's image at that time. Here, we want to analyze his connection of Guanyin with God and the Holy Spirit. By looking for a similar image of Guanyin in the target language country to promote the understanding of the image of Guanyin in the target language country, so that it can promote the construction of other image of our country. Such as:

(1) original text: the power of God. Wei Wei is so. If there were a woman. Set the desire male. Worship offerings. Avalokitesvara. And you will be blessed. A man of wisdom. (Fukagawa Observation 1905-5-6)

(2) Translation: The wondrous power of God Is awe-inspiring, like this: -- Should a woman desire a son, And reverently worship Holy Kwanyin, She will obtain a blessing -- An intelligent son. (Richard 1910:239)

Li Timothy translated "Guanyin" as "Holy Kwanyin", giving the image of Guanyin a shadow familiar to Westerners. (singing) The singing of Guanyin is mentioned in the text as being from the singing power of God. In Christianity, the Holy Spirit, the Father, and the Son are all fully God and are images of God's rights and glory. In the translation, Timothy Lee also mentions that Kwan-yin is a god of listening. Holy is specially added before Kwanyin, and a footnote is used to remind the target language readers that the prayer of Kwanyin (pronounced Avalokitesvara in Hindi and Kwanon in Japanese) can immediately make this god appear on land or sea. The listening God will be anywhere, hear the annoying prayer, and then appear in front of you and use her divine power to help the prayer through the difficult time. In Journey to the West, Sun Wukong turns to Guanyin for help when he meets a problem he cannot solve. Then Guanyin will appear

in front of him and solve the problem for him. The translation technique of domestication is used here to find a referable image of the Holy Spirit for the image of Guanyin, which is completely unfamiliar to the readers of the target language. The translation strategy of domestication is closer to the target language readers so that they can communicate with the original author across the differences of language and cultural background.

4. The Influence of Image Construction On the External Communication of the Translation

4.1. The Role of Similar Characters

The missionaries who came to China were very active in the late Qing Dynasty and left a large number of valuable translated works. Timothy Lee's interpretation of Guanyin in Journey to the West undoubtedly brings a new possibility for westerners to understand Chinese novels, which is certainly a way to renew the vitality of the text. However, if we fail to carefully examine the translator's cultural identity and the internal relations between the two texts, we will not be able to fully and fairly understand and show this new possibility.

Timothy Lee constructed an "image of the Holy Spirit" in the English version of Journey to the West. Resonate with Westerners through images they know well. Able to understand the characters and plot of the book. Thus, the image of the other in the translation that meets the requirements of the target language readers can be constructed. For our current translators, the most important work is to build the true character image in the English translation of traditional Chinese culture. So that the target language countries reading the translation can produce a good image of the other. Establishing such other image is not only beneficial to the external communication of Chinese culture, but also plays an important role for the outside world to understand China's history and social cultural background.

4.2. Cultural Diversity and Similarities of Culture

The various cultures around the world have the characteristics of diversity, but the different cultures have thousands of links. When translating Chinese literature works, we should give consideration to the commonness and individuality of the culture, and the difference of different languages while keeping the original writing style and the author's meaning. The translation is faithful and smooth, and the other image of China in the target language countries is constructed through the dissemination of the translation. At that time, Gennar was a professor employed by the China Foreign Languages Publishing Administration. In 1978, Foreign Languages Press released the English version of Journey to the West by Gennar, which reflected the conscious consciousness of the Chinese government in trying to shape the image of Chinese literature and culture in the world [7]. Through the construction of character image, it can enhance the understanding of other countries' culture and social development in China. Promoting trust in other countries and promoting our cultural soft power and image.

In the context of economic globalization, there are more and more exchanges among countries. With the development of China's economy and comprehensive strength, Chinese culture is also faced with the need to "go global". To response

to the demand of China's modernization development, Chinese translation culture should find a new way out, and make corresponding contributions to China's cultural construction.

5. Conclusion

In the context of economic globalization, there are more and more exchanges among countries. With the development of China's economy and comprehensive strength, Chinese culture is also faced with the need to "go global". To RESPOND TO THE demand OF China'S modernization development, Chinese translation culture should find a new way out, and make corresponding contributions to China's cultural construction. Guided by the important speeches at the Sixth Plenary Session of the 19th CPC Central Committee, we will tell China's story well and let people around the world have a deeper and more comprehensive understanding of China.

References

- [1] J. Wang Yunhong. Chinese Translation, 2013(3): 5-13.
- [2] J. Leerssen, Joep. Imagology: history and method Beller & Leerssen. Imagology — The Cultural Construction and Literary Representation of National Character. Amsterdam & New York: Rodopi, 2007: 17 – 32.
- [3] J.C. Emig, R. All the others translate: W.H. Auden's poetic dislocations of self, nation and culture [C]. Ellis, R. & L. Oakley-Brown. Translation and Nation; Towards a Cultural Politics of Englishes. Clevedon, Buffalo, Toronto & Sydney: Multilingual Matters Ltd., 2001: 167-220.
- [4] C. Ba Rou. Image Beijing: Peking University Press, 2001b: 153-184.
- [5] M. Zhang Jian. Newspaper Language Translation. Shanghai: Shanghai Foreign Language Education Press, 2008.
- [6] P. Flynn, [P]., Leerssen, [J]. & L. van Doorslaer. Interconnecting Translation Studies and Imagology [C]. Amsterdam/Philadelphia: John Benjamins, 2015.
- [7] J. Jiang Li, Ding Houchun. Research on Prevention and Strategies of Conflict of Interest in Cross-cultural Business Negotiations of Chinese Enterprises -- Taking Importing Japanese Agricultural Machinery and Equipment as an Example, China Commerce and Trade, 2010(23): 228-229.
- [8] J. Wang Zhen, Guo Yanhua. Cross-cultural Communication of Journey to the West in the United States. Journal of Jiangsu Ocean University (Humanities and Social Sciences Edition), 2022.20(04): 46-55.