

Study on the Diplomatic Interpretation Strategies from the Perspective of Feminist Translation Theory

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Abstract: It is widely acknowledged that gender equality has been a crucial issue in our society. Language, more specifically, translation, is one of the most powerful weapons to fight for women's rights, giving rise to Feminist Translation theory. Moreover, interpreters in high-level diplomatic meetings bear the responsibility of building a positive national image and conveying the accurate information to the whole world. China makes every effort to promote gender equality in international society, which demands interpreters to improve their gender awareness in this process. Therefore, combining this new perspective with diplomatic interpretation by discovering the feminist translation strategies which are adopted by interpreters can perfectly serve this purpose. This paper takes the qualitative and corpus method to analyze the feminist translation strategies used in the press conference held by the Chinese foreign ministry from 2015 to 2022 and come up with potential solutions after digging into different application in translation and diplomatic interpretation.

Keywords: Feminist translation strategies, Diplomatic interpretation, Interpreter's subjectivity, Gender equality.

1. Introduction

Gender equality has been the crucial right that a large number of feminists strive for since decades ago. According to Simon (1996), women's liberation must first be the liberation of or from language. Translation, as one of the potent forms of language, is emphasized as one of the avenues to promote women's liberation. Translation is not a simple transfer, but the continuation of a process of meaning creation through different languages and contexts by translators. Therefore, the revealing of women's liberation in translation largely depends on translators' perceptions and choices of strategies, giving rise to the Feminist Translation Theory.

Diplomatic interpretation, due to its unique and incontestable importance in improving increasingly intricate international dialogues, is considered as a heated topic in translation studies. Unlike other forms of interpretation, it always contains serious topics, sensitive language, correct political stance, policy-based content, and powerful expressions. Therefore, interpreters working for these occasions not only need to interpret the authentic meaning behind the spokesmen's words to ensure other parties' understanding of the connotation but also need to build the national image with political intents. China makes every effort to promote gender equality in international society, which demands interpreters to improve their gender awareness in this process.

The quality of diplomatic interpretation in high-level international conferences exerts an impact on the national image of a country. A large number of scholars dig into this field to discover strategies that can improve interpreters' performance and quality. Meanwhile, with the joint effort of nations and related international organizations, promoting gender equality and protecting the humanitarian rights of women have become common goals. As a responsible country endeavoring to boost the comprehensive development of women and achieve gender equality, China is the main force in eliminating sexual discrimination all over the world. Therefore, it is urgent and crucial to investigate the approach of respecting women's rights and fighting for women's

liberation in diplomatic interpretation.

The existing feminist translation studies have mainly focused on two aspects, its core concepts which give birth to feminist translation strategies and the translation practice with these strategies. To begin with, scholars in this field, such as Simon(1996), Flotow(1997), describes the primary aim of this study is resistance to patriarchal oppression and focuses on the female's discourse power. They summarize their tasks as recovering women's works 'lost' in patriarchy, recovering "lost" female translators, and womanhandling misogyny or sexual discrimination in existing texts.

Another focus of them is the subjectivity and independence of translators owing to the degrading sexualized metaphors of translator and the interventionism advocated when womanhandling the texts. Firstly, Chamberlain (1992) reveals how metaphors of translators accept and promulgate sexual discrimination by linking translators with women and then he invents new rhetoric to change this situation. According to Simon (1996), both translators and women have been relegated to discursive inferiority, which may explain why the relation between author and translator, original and translation, is frequently sexualized. Moreover, Beauvoir (1992), Flotow (1996), Gordard (1991), Simon (1997), the scholars who create the interventionism in female translation, strongly support the subjectivity of translators with practice.

The core concepts give rise to feminist translation strategies, which are adopted in translation practice. The practice can be further divided into two stages: translation of female writings and retranslation of ideologically-unfriendly texts. Firstly, as two pioneers who made some feminist works containing female biologies and eroticism visible, Susanne de Lotbiniere-Harwood and Barbara Gordard strengthened the important status of female writers and translators (Flotow,1997). They constantly invented new methods, such as neologism, and epicene pronouns to further feminized texts. Besides, in the 1980s, a new trend of retranslating texts that are unpalatable or politically unacceptable for females appeared. Stanton (1972) and Haugerud (1997) are two representative translators who revised and feminized the Bible.

When it comes to interpretation, though none of the scholars applied feminist translation strategies in practice, several have integrated gender identities into interpretation studies by analyzing the gender impact on interpreting from linguistic perspective (Hu and Meng, 2018). As for the diplomatic interpretation, scholars' interest lie in the media image of female interpreters (Du, 2021).

Owing to the above combing of past academic work, the research gap has been pointed out: scholars in feminist translation study have confined the application and practice to written translation and ignored the interpreting form. Meanwhile, in diplomatic interpretation, there are no studies conducted to examine the strategies adopted by interpreters from a gender perspective for the scholars only focus on different gender identities and consider gender as a factor of interpreters' performance. It is necessary and important to apply feminist translation strategies to diplomatic interpretation owing to the following two reasons. First, academically, this integration will be conducive to enlarging theoretical scope of FTT through bringing into interpretation field. Then, in practice, they are able to improve interpreters' gender awareness and promote interpretation quality by manipulating subjectivity, which boost the gender equality and the development of our diplomacy.

Thus, this paper ventures to integrate feminist translation theory into interpretation by analyzing the specific strategies adopted in diplomatic conference meetings. To achieve the objectives, this study aims to answer the following three research questions:

What kinds of feminist translation strategies are applied in diplomatic interpreting?

What are the differences between translation and interpretation forms in applying feminist translation strategy?

What are other feasible strategies originating from FTT that can be used to further improve diplomatic interpretation?

This paper will be strictly in accordance with the following logic. In the first chapter, the introduction commences with the literature background, the research objectives, and questions to provide a comprehensive blueprint for this whole paper. Then a detailed literature review will be given to designate the significance and the innovativeness of this study by presenting relevant research on practice of feminist translation strategies and gender issues in diplomatic interpreting. The third part will offer the methodology and theoretical framework, paving the way for the discussion parts. From chapter four to six, discussions will center on directly answering those three questions coherently and logically, that is, following the progressive pattern. The last part concludes the paper with the restatement of major findings, significance, and future suggestions.

2. Literature Review

This part will comb the previous studies related to this topic in a detailed way to find out the research gaps.

2.1. Existing Studies on Feminist Translation Theory

Feminist translation theory is the most crucial one dealing with gender and translation, which came in the wake of deconstructionism and various feminist movements that had developed during the 1960s and 1970s (Flotow, 1997). It aimed at winning back women's discourse power and eliminating sexual discrimination through language.

However, the influences of the alliance between translation studies and feminism are more powerful and all-encompassing than previously thought. This emerging interdisciplinary field not only works as a manipulative tool for females to access the world but also offers a new "subversive" perspective to translation strategies when fighting against patriarchal language and thus improves the status of translators.

The existing studies on feminist translation theory mainly focus on two general topics: the core concepts of feminist translation theory and the practice based on these concepts.

2.1.1. Core Concepts of Feminist Translation Theory

In the initial stage, under the influence of deconstructionism, the primary goal of feminism was resistance to patriarchal oppression, setting the tone for feminist translation study (Jiang, 2004). According to Simon (1996), this study mainly serves females, committed to making them visible in language so that the world can see and hear their voices. She points out that in a patriarchal society where females were deprived of the right and power to make their voices heard in public, they endeavored to win back females' discourse power with the help of translation, giving rise to the goal of the feminist translation study. In this regard, Flotow (1997) summarizes that the significant tasks of scholars are recovering women's works 'lost' in patriarchy, recovering "lost" female translators, and womanhandling misogyny or sexual discrimination in existing texts. This conclusion further stresses the study's focus on engaging females in language and strengthens the notion that this study is the political manipulation by women.

Obviously, with the help of the above concepts, feminist translation study has succeeded in improving females' social status, taking back their voices, and promoting gender equality, which is consistent with scholars' expectations. However, it does much more than that. As female translators intervene in the original texts and handle them with a unique gender perspective, the relationship between the target and original texts has been further considered, which highlights the independence and subjectivity of translators.

In addition, another focus of feminist translation study is the subjectivity and independence of translators. To begin with, directly fighting against the subversive status of translators has already become a trend in this field owing to the insulting sexism metaphors. In her work, Chamberlain (1992) shows how metaphors of translation accept and promulgate discrimination against women and strongly opposes them. For instance, people cast translators as 'guardians' of the purity of the text in case it is besmirched or deflowered, which, to some extent, degrades women and puts translators in an inferior place. Therefore, she advocates a rhetoric of translation that deconstructs the power play between the sexes and between hierarchies of texts, aiming at freeing people from more traditional negative approaches to understanding and doing translation. According to Sherry (1996), both translators and women have been relegated to discursive inferiority, which may explain why the relation between author and translator, original and translation, is frequently sexualized. Their work appeals to challenge translators' traditional metaphors and redefine the relationship between writers and translators. However, their study reforms the status of translators only for the purpose of eliminating disrespectful elements in these renowned metaphors, containing particular political characteristics. Little attention has been paid to the quality promotion of target texts and the

broadened translation study with an emphasis on translators' status.

In this regard, further steps are taken to solve the above problems. In feminizing texts, translators' subjectivity and independence have been unconsciously stressed. Godard (1991) claimed that translation, in this theory of feminist discourse, is production rather than reproduction. His study summarizes the translators' efforts of feminist production, and then he promotes them in all translation fields. He states that when pursuing high-quality texts, feminist translators tend to stress difference, deterritorialization (the fact that the text has been taken out of its territory), displacement (the exile of the text into another culture), and contamination (the confluence of source and translating languages), instead of fidelity or equivalence. His finding protects the rights of translators to change the meaning at their will within reasonable limits, further advocating their subjectivity. Simon (1997), Flotow (1996), Godard (1991), Beauvoir (1992), the scholars who invent the interventionism in female translation, also strongly support this finding with practice.

Simply put, the core concepts of feminist translation study can be generally divided Godard (1991) into two aspects, the politicalized focus on females in translation and the emphasis on translators' subjectivity. Consequently, a series of feminist translation strategies have been implemented based on these concepts to better guide the feminist translation practice. An increasing number of scholars examine the strategies and constantly endow new meanings with them through translation practice.

2.2. Feminist Translation Practice

2.2.1. Translation of Female Writings

Deborah Cameron once pointed out that females must cope with the disjunction between the linguistically validated male worldview and their own experience, which cannot be expressed in the male language. Therefore, many translators have sought contemporary women's writings to translate them into their own culture (Flotow, 1997).

On the one hand, women's sexuality and eroticism, described from a female's point of view, have been taken seriously in translation. An essential part of feminist work is to recuperate the objectified, obscured, vilified, and domesticated female body. In her book *Gender in Translation: Cultural identity and the politics of transmission*, Simon (1996) uses one complete chapter to comb the translation of female body writings. According to her book, De Lotbinière-Harwood was one of the pioneers immersing herself in translating female body writings and creating vocabularies for censored or denigrated parts of the female anatomy. Specifically, Brossard's *Sous la langue*, Baudelaire's *Fleurs du mal*, and Gail Scott's *Heroinewere* are her three representative works where the creation of a neologism has appeared. She also added prefaces to convey the accurate meaning of terms related to female biology and eroticism. Barbara Godard is another famous translator adopting prefacing and neologism to challenge patriarchy. Through their efforts, many English-version erotic terminologies are borrowed from French, striking readers and audiences more forcefully and thus making females more visible. Their practice, renowned for its boldness and treachery, inspires other scholars to take a gender perspective in translation study.

On the other hand, works focusing on female growth and female awareness, especially those involving heroines with distinctive personalities, have gained scholars' particular

attention. Sui and Song (2014) review how a female translator, Esther Tyldesley, carries out the second creation under the guidance of feminist strategies in *Little Aunt Crane* and their functions of depicting a vivid and clever heroine image with detailed insight. However, their work only digs into one translation version of *Little Aunt Crane*, lacking comparative analysis. By comparing the differences between male and female translators' work, we can gain a more profound understanding of the feminist translation strategies. Therefore, a large number of scholars conduct comparative studies on literature work with similar genres, including *The Scarlet Letter*, *Jane Eyre*, *Pride and Prejudice*, *A Dream in Red Mansions*, and *Wuthering Heights* (Qiao, 2022; Cen, 2019; Yin, 2014; Meng, 2016).

They center on different roles that translators with different genders play in the exact text and then apply feminist translation strategies to explain them. Except for the analysis of specific text, scholars, such as Li (2008), and Zhou (2013), also carry out studies on certain female translators and their translation work to explain the subtle relationship between gender consciousness and the identity of translators. Through research on Zhang Ailing, one of the most famous female writers and translators in China, they find out that her unique writing style and robust "hijacking" translation strategies shout for the women at the bottom of the society. This unique perspective, which digs into one particular female translator's work rather than different versions of texts, directly draw people's attention to the female translator's subjectivity.

Simply put, when it comes to the translation of female writings, which is the most important area in feminist translation practice, studies on female eroticism translation set good examples of applying feminist translation strategies, which pave the way for subsequent analysis of female literature work. Both of these directions make females' words powerful and visible in the female-centered texts.

2.2.2. Retranslation of Ideologically Unfriendly Texts

Obviously, not all the work contains female-friendly content. Instead, there are countless texts conveying misogyny and sexual discrimination. As the women's movement has defined language as a powerful political instrument, many translators dedicated themselves to correcting and retranslating the contents of sexual discrimination and malicious defamation of females in ancient masterpieces. Maier (1985) wrote that women translators should get "under the skin" of both antagonistic and sympathetic works.

To begin with, retranslating *Bible* became the starting point of this process. According to Stanton (1972), *Bible* states that women brought sin and death into the world and precipitated the fall of the race. As a representative scholar in this regard, Haugerud (1997) pointed out that earlier versions of the *Bible* were full of male-biased language, male imagery, and metaphors, which unavoidably excluded women from full participation in belief. Therefore, translators, such as Haugerud, Julia Evelina Smith, and Mary Phil Korsak, revised this ancient text with neutral and plural pronouns and grammar than using masculine words to eliminate such bias and achieve gender neutrality. Their interventionism expands the application of feminist translation strategies and makes masterpieces become readable for all gender groups.

Except for *Bible*, there are lots of materials that experienced feminized processes, which gave rise to numerous strategic studies. Yang (2018) and Sun (2020) focused on Mo Yan's *Big Breasts and Wide Hips* to discover

the translators' effort in eliminating male gaze towards female image through hijacking strategy. Sun (2020) analyzed the feminist translation strategies used by Deborah Smith when translating the misogynous indications in Korean author Han Kang's *The Vegetarian*. These efforts offer inspiration to the overall translation field that feminist translation strategies can change and rewrite the disparaging contents through female translators' engagement.

2.3. Existing Studies on Gender Issues in Interpretation

When it comes to interpreting, though feminist translation study has not yet entered this field officially, several scholars are showing their great interest in interpreters' gender issues, including the influence of gender differences on interpretation from the lexical and textual aspects.

Hu and Meng (2018) investigate the impact of an interpreter's gender on his or her language performance in press conference interpreting using typical English words and interpreting methods. They drew upon a critical discourse framework to mainly dig into the linguistic characteristics of different genders, involving English modal verbs, intensifiers, verbs of cognitive attitude, and the first-person pronoun "we". This study proves that female interpreters tend to stress faithfulness to the source text to a greater extent than male interpreters, which also testifies the influence of genders on word choice in interpreting. In addition, studies based on textual aspects are also conducted to analyze the impact of different gender identities. By adopting qualitative and corpus measures, Magnifico and Defrancq (2017) analyze possible gender-related trends in the use of hedges by professional interpreters and discover that female interpreters add them a lot more than their male colleagues in simultaneous interpreting. However, the data collected in these studies come from university students' or European Union's speeches, lacking authority. Thus, diplomatic interpreting, the most formal and official form, should be taken into account.

2.4. Existing Studies on Gender Issues in Diplomatic Interpretation

Present studies focusing on gender issues in diplomatic interpretation are rare, and their interest is limited in the media representation of female interpreters from the perspective of mass communication.

Du (2021) focused on the characteristics of media reports on female interpreters in China and pointed out two general trends: a desexualized manner that is submissive to political power and the highlighted physical attractiveness. It is obvious that though in China, the reproductive work of diplomatic interpreting has become a highly "feminized" profession, the media image of interpreters is still within the structure of a patriarchal system, calling on the efforts to improve female status in diplomatic interpreting.

2.5. Summary

To sum up, although scholars in above fields did remarkable work, some problems are still hung in the wind, giving rise to this paper.

Reflecting on the feminist translation study, scholars in this field make use of the feminist translation strategies which are derived from two core concepts, to womanhandle the female writings and female-unfriendly texts. As a result, women's social status are improved, women's discourse rights are well protected, gender inequality is remarkably promoted, readers'

gender awareness is awakened, and translators' subjectivity is highlighted. Even more critical is that academically, these practices make the target texts more readable and convey more accurate and understandable information.

However, these strategies are only confined to the translation form, without taking interpretation into consideration, which implies that their functions and contributions still can not be used to improve the performance of interpreters and eliminate sexual discrimination in interpreting. This is likely due to the "invisibility" of interpreters, meaning that when paying services to all the concerned parties, people do not expect them to have any substantial influence on the process and outcome of the interaction.

Diplomatic interpretation, as the most formal and high-level interpreting activity, is essential for every country because it can create a nation's image and communicate its stance and diplomatic opinion. Interpreters in diplomatic meetings shoulder the responsibility of spreading the authentic meanings behind speakers' words, which requires their involvement and subjectivity. Moreover, diplomatic meetings are the right place to promote gender equality with joint efforts. Therefore, applying feminist translation strategies to diplomatic interpretation can better portray the Chinese image as a responsible country committed to eliminating gender inequality and facilitate multilateral dialogues without any misunderstanding.

In spite of the necessity of combining feminist translation strategies with diplomatic interpreting, scholars have not officially dug into this interdisciplinary study. But, at least, several scholars have shown their interests in integrating gender into the interpretation field by examining the gender impacts on interpreter's performance from lexical and syntactical aspects and discovering the media representation of female interpreters. The problem is that they consider and define gender in a separate manner, which means that they only focus on gender differences and ignore the analysis of interpretation strategies pertaining to gender issues and their functions in improving the interpretation quality. Therefore, research on applying feminist translation strategies to all interpreters engaged in diplomatic activities, regardless of their gender identities, is a new trend for further analysis.

The paper, which is a preliminary attempt toward charting this somewhat unexplored territory, tends to find out the feminist translation strategies used in diplomatic meetings and come up with refined solutions by comparing them with written translation form.

3. Theoretical Basis and Research Methods

Flotow (1997) lays the essential theoretical foundation of feminist translation theory by pointing out that one of the core problems lies in how and whom to determine when the moment of equivalence has been reached in feminized process. To answer this question, he invents and describes three strategies to guide the feminist translation: supplementing, prefacing and footnoting, and hijacking.

Supplementing, the equivalent of what some other theorists call compensation, calls for interventionist moves by the translator. When encountering cultural differences, translators are qualified to add extra information to explain the phenomenon explicitly. In the eye of FTS theorists, translation is neither an imitation nor a reproduction of the

source text as suggested in traditional translation theories, but an act involving cultural intervention and coordination. Supplementing the information is essential to help readers understand the authentic meaning.

Prefacing and footnoting are frequently used in some sensitive texts to both explain the intentions of the original text and outline the translator's translation strategies. Translators choose to put a preface chapter to draw readers' attention to the translation process. One of its most important functions is to make female translators more visible in this process by classifying their translation intent, comments on texts, etc.

Hijacking, also known as "rebellious rewriting", is the most radical strategy which receives numerous criticism. Specifically, this process refers to the appropriation of a text

whose intentions are not necessarily feminist by the feminist translators, who consciously contravene authors' intentions to make language speak for women. Many female translators took this strategy into practice and they create more derivatives. For example, innovation of non-gender words, rehabilitation of gynocentric, avoiding male generic terms are the three tactics.

Flotow categorizes these strategies in terms of their degree of interventionism, from mild to radical. However, when applying them to diplomatic interpreting, this paper classifies the three general strategies into lexical, syntactical and textual groups to make the following analysis more convenient. The analysis of strategies adopted in diplomatic interpreting will be precisely based on this systemic framework.

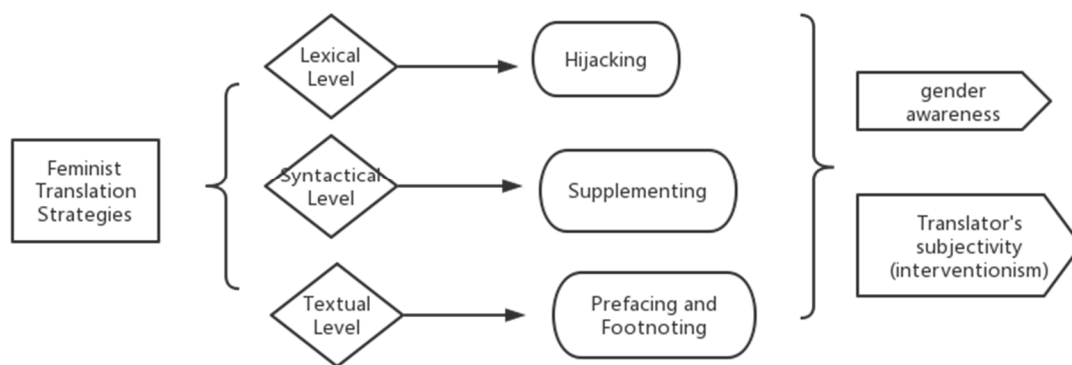


Figure 1. Model of Feminist Translation Strategies

In order to better examine the feminist translation strategies applied in diplomatic interpreting, this study takes the qualitative method and corpus method. The transcription of real-time recordings and texts of 10 regular China's press conference interpretations from 2015 to 2022 constitute the corpus for analysis. These recordings are collected from the official website of Ministry of Foreign Affairs of the People's Republic of China. Each contains about 2,500 words. The interpreting service was provided by in-house interpreters of the Ministry of Foreign Affairs who are considered to be top-level interpreting professionals. Therefore, the corpus is representative of high-level press conference interpreting in China.

4. Feminist Translation Strategies in Diplomatic Interpreting

This section aims to answer the first research: what are the strategies applied in diplomatic interpretation. It analyzes the feminist translation strategies which are actively adopted by interpreters from two perspectives, lexical and syntactical.

4.1. Lexical Level: Hijacking

In written translation, De Lotbiniere (1991) once put up a method called "doing-gender", which generally aims to make feminine identity visible in language by employing some lexical tactics, including but not limited to wordplay, grammatical dislocations. These years, interpreters tend to use similar lexical strategies to show respect for different genders in an equal manner and delink gender elements from political affairs.

4.1.1. Adopting Neutral Appellation

Normally, at the beginning of a speech, there are always greetings to guests, involving the problem of the appellation. What kind of address prefix will be added by interpreters? What will be the greeting order of all excellencies? The answers to these questions can reflect feminist strategies and gender awareness.

Example 1:

Source text: 主席先生，执秘女士，各位朋友

Target text: Mr. Chair, Madam Executive Secretary, Friends,

In Example 1, the interpreter used the word "madam" to keep the independence, dignity, and power of the female Executive Secretary, rather than "Mrs." or "Lady". Although these three prefixes are commonly used by people to refer to a woman, they have subtle differences with respect to marital situation, and ages. According to the Oxford dictionary, "Madam" is taken to address a woman in a polite or respectful way without intruding on her privacy (marriage, husband, etc). "Mrs." often appears before a woman's family name of her father or husband and it is regarded as a term under the patriarchal system by feminists. If the interpreter translated "女士" as "Ms.", it would lead to controversies of unfairly erasing her independence. Moreover, we can see from the above example that the interpreter tended to use parallel expressions to address the chair and the executive secretary.

4.1.2. Avoiding General Masculine Words

In English, there are many general words which are frequently appeared containing gender inequality or androcentric meanings. Symbolic examples are "man", "he",

"chairman", "spokesman", etc. These words can be used sex-specifically to refer to males (which is acceptable) or generically to refer to creatures of unspecified sex. Many feminist translators argue for eliminating these kinds of words and supplementing them with more neutral ones. In many cases, people are accustomed to using "man" as the generic term to represent all human beings as if other gender groups are not included. This word choice can somehow reveal the subordinate and inferior status of women, hindering the promotion of gender equality. Therefore, interpreters with gender awareness will avoid them as much as possible to unite all gender groups, especially females.

Example 2:

Source text:

网络空间是我们所有人的家园。维护网络空间的开放与包容，顺应网络经济和技术发展客观规律是大势所趋。维护网络空间的和平与安全，在公平、公正、非歧视性环境中共享网络和数字发展红利是人心所向。

Target text:

Cyberspace is shared by all people. To maintain an open and inclusive cyberspace and follow the law of cyber economic and technological development is the overriding trend of the world. To maintain a peaceful and secure cyberspace and share the dividend of cyber and digital progress in a fair, just and non-discriminatory environment is the shared aspiration of all.

In Example 2, the interpreter translated "我们所有人" as "all people" and "人心所向" as "the shared aspiration of all", instead of controversial words, such as humanity, men, humans, and so on. Either "all" or "people" can cover both men and women, emphasizing the concept of a shared community. In this way, interpreters elevated the status of females and showed Chinese efforts to protect equal rights for different genders.

4.1.3. Feminizing the Subject

Based on an explanation from Cambridge English Dictionary, feminization refers to a process in which an increasing number of women become involved in an activity where there are traditionally more men. Simply put, in the translation field, it is usually used to foreground the female subjectivity in the text and make the feminine visible in language by endowing more abstract subjects with female identity.

Example 3:

Source text:

中国还有很多困难，但它正在为世界做出贡献。2001年中国进口量 2400 亿美元，而今年中国将进口 6000 亿美元的货物，为世界营造了一个新的大市场。我国政府还宣布，免除去年年底之前重债穷国的债务。作为中国的商务部长，我深为中国的开放勇气和奉献精神而自豪。

Target text:

Although she is faced with many difficulties, China is contributing a lot to the world economy. In 2001, China imported goods worth USD240 billion. And this year, she is expected to spend USD600 billion on imports of foreign goods. China is emerging as a huge new market for the rest of the world. The Chinese government has already decided to write off the debts owed to it as of the end of last year by those heavily indebted countries. As the Minister of Commerce of China, I am deeply proudly of her, particularly her courage to open up and its spirit of self-sacrifice.

In this example, the interpreter feminized hometown China

by adopting the personal pronouns "she" and "her" and gave China a female identity, which emphasizes Chinese effort toward gender equality so as to make this gender group more visible and audible than before. If supplementing them by "it" or "he", 指代 The logic of linking motherland with "she" is simple and plain. For one thing, China gives her residents a strong sense of belonging through her motherly warmth and embrace, unbreakable protection, and sincere love. For another thing, pan-female consciousness expands the social meaning of genders: Female and male have become role symbols in right relations and the category of races, nations, and social classes have been driven into the theoretical field. Specifically, the colonialists, the western world, and exploiting class play a male role while the opposites can be regarded as females. China, that have been oppressed for decades, is now revitalizing itself and growing stronger, striking a chord with women throughout history.

To conclude, strategies on the lexical level are often direct and exert nonnegligible influence on reshaping gender status and promoting social equality.

4.2. Syntactical Level

According to Godard (1997), the feminist translator who affirms her critical difference, her delight in interminable re-reading and re-writing flaunts the signs of her manipulation of the text and transforms from a modest, self-effacing translator to an interventionist one. In essence, feminist translation strategies stress the intervention and treason in the process of transmitting information because women and translators have been relegated to the same position of discursive inferiority for centuries. When it comes to diplomatic interpretation, interpreters must bring subjectivity into play and use interventionist strategies to explain the concrete and hidden manifestations of cultural differences.

4.2.1. Supplementing

Since there are great cultural and geopolitical differences between China and western countries, it is hard to equalize Chinese (SL) completely with English (TL) in interpretation. Therefore, interpreters need to apply the supplementing strategy by adding more information to language output. This strategy is often applied when interpreting ancient Chinese poetry, prose, or some Chinese culture-loaded words.

Example 4:

Source text:

我也访问过一个人口很少的国家叫佛得角，这个国家的领导人对我很热情，也特别客气，不断地说，"我们的国家很小"。我为他们的谦虚态度所感动，但我也很诚恳地告诉佛得角朋友，"山不在高，有仙则名"。我特别感动，这样一个国家，确实在国际上主持公道，他们坚持"一个中国"的原则，在联合国改革等问题上坚持按《联合国宪章》的宗旨办事。

Target text:

And I also visited a country with a very small size of population, called Cape Verde. I was received with tremendous warm and kindness there. The people there were very modest. They kept telling me that our country is very small. But in spite of their modest attitude, I told them sincerely that as an old saying goes in China: A mountain is famous not because of its height. Countries, big or small, are all equal.

In Example 4, the speaker used the proverb "山不在高，有仙则名" to point out his opinion that what matters with a country is not its size, but its kindness, modesty, and justice.

When conveying this information, the interpreter boldly added her "annotation" with respect to political implication after explicit image concretization to set up the bridge between different cultures and make this quotation easier to be understood. The quotation of ancient Chinese poetry and prose on diplomatic occasions can help the speakers to express their feelings, demonstrate their views, and promote the image of their country (Ma, 2017). Moreover, they are qualified to accurately, and politely illustrate the nation's attitudes, government policy, administrative concepts, and so on.

4.2.2. Substituting

Encountering Chinese buzzwords, hot spots words that are born in China with their unique meanings, the interpreter should make some explanation by getting rid of word-for-word translation and substituting them with corresponding phrases easily get across to people from a different cultural background in the target language.

Example 5:

Source text:

政府的一切权力都是人民赋予的，我们应该创造条件让人民提出意见批评政府。因此，在网上听到有“拍砖”的声音，我并不感到奇怪，我以为这是正常的事情。群众许多批评的意见值得我们深思，而政府重视和决定的许多重大问题，经常是从群众“拍砖”里头得到的。

Target text:

All the power of the government comes from the people. We should create conditions for the people to criticize the government's work. I don't feel surprised at all that there have been some critical comments on the Internet about the performance of the government. I think that it is only natural for that to happen. I sincerely believe that the government should seriously reflect on the critical views people have made.

As a matter of fact, the government has often found fruitful thoughts from those comments and views made by the public while making decisions on many major issues.

In this example, the interpreter did not directly translate "拍砖" as "slapping the brick", which would certainly confuse audiences lacking correspondent knowledge. However, she chose to interpret this word on the basis of its social connotation in China and discarded the equalization of language. "拍砖" originally meant that someone proposes an opposing opinion of others and persuades them to accept his or her viewpoint. Until now, either the comments or counteradvice can be regarded as "拍砖". therefore, the interpreter adopted substituting strategy and interpreted it as "some critical comments about the performance of the government".

To conclude, from the overall analysis, we can find that interpreters applied feminist translation strategies mainly from two aspects, lexical and syntactical, with the former one stressing changing the masculine grammar and words and the latter highlighting the independent, equal status of interpreters themselves. These two aspects also match with the two most crucial appeals in feminist translation study.

5. Differences in Application of FTS Between Translators and Interpreters

This section will be present the differences in the application patterns of feminism translation strategies between written translation and interpretation and elaborate

the reasons behind them.

5.1. Application Scope: Gender-centered Vs pan-feminine

One of the differences in the application of feminist translation strategies between written translation and interpretation is the "appropriation" of a text with no particular feminist stance for feminist purposes. Famous feminist translators, such as Susanne de Lotbinière-Harwood and Suzanne Jill Levine, devote themselves to womanhandling the texts through the vigor and boldness of translation. In this process, it is obvious that the application is limited to solving gender issues, including but not limited to gender inequality, female hatred, and marriage. The essential purpose is to fight against patriarchal languages and win back female discourses, which can be concluded as a product of political movement. In other words, translators use the hijacking method to rewrite the text to eliminate sexual discrimination and promote gender equality.

Following is a vivid translation extracted from Mo Yan's literature work.

Example 6:

Source text:

退了学的孟喜喜与母亲合力把孟鱼头经营得轰轰烈烈，我经常看到她身穿红色旗袍，站在店门口招徕顾客的样子。

Target text:

Meng Xixi worked together with her mother to make Meng Yutou restaurant operate vigorously after she dropped out. I often saw her wearing a red cheongsam and standing at the door of the store to take care of customers.

In this example, the translator translated "招徕顾客" as "take care of customers" rather than "attracting consumers", which eliminates the discrimination against women and reduces the ironic meaning toward Meng xixi. In the source text, "招徕" here represents a kind of sarcasm of a beautiful woman as if she dresses in red cheongsam to deliberately induce consumers. Moreover, considering the whole context, the word here can easily make readers attribute booming business to the beautiful lady. Therefore, female translators intervened in the original text and rewrite it for feminist purposes.

However, when it comes to interpreting, similar strategies are adopted to better serve the diplomatic meetings. Therefore, interpreters do not only apply them to political gender issues but extend them to a pan-feminine field, involving humanitarian needs of women, children, and other vulnerable groups, military invasion in underdeveloped countries, refugee issues, military conflicts, and so on.

Example 7:

Source text:

美国违背承诺，连续推动北约东扩，对乌克兰危机的产生负有不可推卸的责任。俄乌冲突引发了超 500 万乌克兰人涌入欧洲邻国，造成了前所未有的难民危机，美方却在“表演式”接收难民，整个 3 月只有 12 名乌克兰难民通过美国难民项目入境美国。

Target text:

The US breached its assurances and continuously promoted the eastward expansion of NATO, which is undoubtedly responsible for the outbreak of the Ukraine crisis. The Russia-Ukraine conflict has triggered an unprecedented refugee crisis as more than five million Ukrainians entered neighboring European countries, while the US is staging a political stunt

in accepting refugees. Only 12 Ukrainians entered the US through the refugee program in March.

In Example 7, the Chinese spokesman condemned the US for irresponsibly escaping the duty of accepting refugees and adding fire to the conflict. He used "表演式" as a diplomatic euphemism. However, the interpreter understood his stance and implicit meaning and then translated it as a "staging a political stunt", instead of "pretending to accept refugees". This interpretation explicitly claimed this behavior is just a political stunt played by US authorities. By intervening in interpreting, he successfully explains China's stance which is strongly objected to American political lies, and shows sympathy for numerous refugees.

5.2. Degree of Application: Radical Vs Moderate

Another difference is related to the degree of use. Generally, female translators tend to apply a more radical approach. They believe that language is not only a man-made artifact but is made to reflect men's lives, their realities, and their ideas and thus leaves women's realities indescribable. Consequently, a full-scale revamping of language is taken so that women's specificity might be accounted for, and women's development be made possible. Footnoting and prefacing become routine in feminist translation after the subversion of the original text.

Yet, it is hard to find out similar strategies in diplomatic interpreting for there is little room for them to give play to their subjectivity. Under these circumstances, interpreters not only act as an information transmitter, but a diplomat as well because their interpretation demonstrates the attitude and position of a country. Discourses and positions delivered by the spokesman are always oriented by national policies consistent with national sovereignty, territorial integrity, national security, economy, and military goals. Interpreters are not qualified to change the contents of their willingness. Therefore, the approaches they use are often moderate and within the limit of Chinese policies.

6. Improvement in Feminist Interpreting Strategies

This section will present some feasible solutions to further improve the integration of feminist translation strategies into diplomatic interpreting. Based on the above analysis, we can further promote gender equality in diplomatic meetings by adopting more bold and effective feminist interpreting strategies through interpreters' gender awareness.

6.1. Adding Feminine Suffixes

In many situations, interpreters are accustomed to directly using male words, such as chairman, minister, prince, actor, airline attendant, etc. Attaching a feminine suffix (like -ness, -ette, -ine, and -enne) to those words is able to raise public awareness of gender equality and create a positive nation image by eliminating gender inequality. An example is presented as follows.

Example 8:

Source text:

我多次来香港，但从来没看到这么多部长一块儿来。

Original target text:

I have been to Hong Kong several times but have never seen so many ministers gather together from so many places.

Revised target text:

I have been to Hong Kong several times but have never seen so many ministers and ministres gather together from so many places.

In this example, when translating "这么多部长", the on-site interpreters only spoke out "minister" without taking female ministers into consideration. In fact, there were both males and females in the meeting place. By adding "ministress", the females and interpreter himself can be made visible.

6.2. Adding Gender Identities

In diplomatic meetings, except for attaching suffixes, interpreters can also add gender identities (specifically, male and female) to stress women's status, especially in the events centering on women.

Example 9:

Source text:

我们再次对这名记者的不幸离世表示深切哀悼，向她的家属和包括你在内的同事表示诚挚慰问。

Original target text:

Again we deeply mourn the passing of the journalist, and express our sincere condolences to her families and colleagues including you.

Revised target text:

Again we deeply mourn the passing of the female journalist, and express our sincere condolences to her families and colleagues including you.

In Example 9, the two "journalists" have different connotation meanings. The latter one is much more general, implying the group of journalists consisting of both female journalists and male journalists. By contrast, the first one specifically refers to Shireen Abu Aqleh, a grateful female journalist who was killed cruelly by the Israeli forces. In this whole question and answer, she is the female "protagonist". Therefore, it is necessary to highlight her gender identity, which aims to show respect for all her efforts in boosting the peace worldwide.

In conclusion, although interpreters these years have improved their gender awareness and already changed some of their language habits when interpreting for diplomatic meetings, there are still many aspects that need to be improved. Adding feminine suffixes and gender identities, which are derived from the strategy of hijacking, are two key efforts to fight for female equality. Only when the interpreters themselves consciously give full play to their subjectivity and truly concern the females' situation, can those strategies be perfectly applied.

7. Conclusions

This study investigates the feminist translation strategies used in diplomatic interpreting from lexical and syntactical aspects, compares the differences in the application of feminist translation strategies between written translation and interpretation, and proposes two suggestions on putting emphasis on women's position in diplomatic interpretation. Specifically, it finds out that adopting neutral appellation, avoiding general masculine words, and feminizing the subjects are three strategies related to wordplay, which reflect the interpreters' intent to eliminate gender inequality and make females visible in meetings. As for the syntactical level, supplementing and substituting are two crucial ones. Then,

this paper uses comparative analysis to cope with the different application patterns, ranging from application scope to application degree. The findings of this study lays the foundation for the improvement in diplomatic interpretation because the interpretation pattern can borrow more methods from the translation one.

This study provides a creative perspective on female translation study and expands its theoretical scope. Interpreting will not be neglected anymore because of its specialties. The findings will be conducive to both enlarging the theoretical scope of FTT and interpreters' subjectivity by bringing it into the interpretation field. Besides, in practice, this study helps to improve interpreters' subjectivity so as to consolidate and promote the quality of their performances. It is also of great importance to build a positive national image of respecting all gender groups and protecting the humanitarian right of vulnerable groups.

However, the limitations of the current study can be summarized as follows. Firstly, this is a strategy-oriented research without analyzing the detailed content. This paper does not go through the concrete functions and credibility of adopting these strategies. Secondly, this study did not consider the gender of interpreters as an influential factor since it aims to focus on the strategies rather than the reasons of using such strategies. Consequently, in the future study, these two questions can be taken into consideration: Do male and female voices have a different aural authority? To what extent and under which conditions does this authority affect an interpreter's credibility?

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