

Study on the Foreignization Translation of Fujian Tourism Websites in the Context of the Belt and Road Initiative

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Abstract—The Belt and Road Initiative proposes new requirements to the translation study of Fujian tourism websites and advocates the cooperation and mutual understanding between the countries and regions along the Belt and Road. In this context, it is increasingly important for the Chinese culture to be known about by other countries. This paper firstly discusses the necessity and importance of foreignization translation for Fujian tourism websites in the context of the Belt and Road Initiative, and then puts forwards three translation methods of foreignization.

Keywords—foreignization translation; Fujian tourism websites; the Belt and Road Initiative

I. INTRODUCTION

The Belt and Road Initiative puts forward the clear guidance that the tourism should go abroad first and emphasizes that Chinese culture is more important to go out in order to enhance the country's international influence and national culture confidence. Located in the southeast coast of China, Fujian is the core area of the 21st century maritime Silk Road, is the start point of the Belt and Road area. The national tourism administration has designated 2015 and 2016 as the two consecutive years of "silk road tourism". In 2015, Fujian, together with the other ten coastal provinces, the tourism authorities of Hong Kong and Macao established the China maritime Silk Road tourism promotion alliance, which actively carries out international tourism marketing and has set up the first regular overseas tourism promotion agency, two overseas tourism promotion centers in Malaysia and Indonesia. In 2016, Fujian participated in the Seoul international tourism exhibition, the London international tourism trade fair, and the opening ceremony of the "year of Chinese tourism" in New Delhi, India. Fujian will plan to set up overseas tourism promotion centers in key tourist destinations such as Europe, Australia, the United States and Japan.

The promotion of Fujian tourism abroad will inevitably involve the translation of Fujian culture. And the tourism website is an important window to display and promote tourist attractions, local customs and cultural features. Therefore, The accuracy, conciseness, novelty of the translation of the tourism websites are particularly important.

Under the new situation, Fujian tourism translation research needs to be combined with the strategic background of the Belt and Road Initiative. So far, only a few scholars have studied Fujian tourism translation under the strategic background of the Belt and Road Initiative. Such as Scholar Zeng Shuling's journal paper "Study on Talents Training Model for Tourist English in Fujian under the Background of 'the Belt and Road Initiative'" [1]; Scholar Chen Qin's journal paper "Brand Construction of Tourism of Maritime Silk Road Based on 'the Belt and Road Initiative'" [2]; Scholar Zhang Yan's journal paper "Research on Fujian Forest Ecotourism under the Background of 'the Belt and Road Initiative'" [3] and so on.

The above scholars are the first explorers of Fujian tourism translation research under the background of the Belt and Road Initiative. Their suggestions on how to deal with cultural factors in Fujian tourism translation have promoted the development of Fujian tourism. However, it can be found that these literatures pay too much attention to cultural differences, put too much emphasis on "domestication" and "functional equivalence", which cannot adapt to the new background of the Belt and Road Initiative. In order to implement the strategic ideology of "Chinese culture going abroad", the tourism translation in Fujian cannot adopt the "domestication concept" advocated by applied translation scholars in the past. In the new context of the Belt and Road Initiative, the foreignization translation is a better choice for Fujian tourism websites.

II. DOMESTICATION TRANSLATION AND FOREIGNIZATION TRANSLATION

A. Domestication Translation

Domestication translation advocates a fluent version to minimize the strangeness of the text for the target language readers. It emphasizes the integration of source language culture into the target language culture, maximizes the cultural differences between the source language and the target language, and makes the source language culture easier for the target language readers to understand and accept. Therefore, the translators should make the translation as close to the target readers as possible.

Since early 20th century, applied translation, which has gradually become popular in domestic translation circles, has been advocating domestication. Domestic scholars advocate more domestication and less foreignization, the main representative of whom is Professor Jia Wenbo. Starting from the nature and characteristics of applied translation, he strongly advocates domestication by virtue of Newmark's theory of text functional classification, German functional skopos theory, pragmatic relevance theory and Nida's theory of "functional equivalence". He also thinks that most of applied translation texts are "informative" and "inductive" ones. Their unique textual features determine that they are not a place to display the linguistic and cultural splendor of the target language, and not a place to advocate the so-called "alienation" and "poetic effect" [4]. On the contrary, in applied translation, translators should try their best to "seek common ground" and "domesticate" the linguistic and cultural differences between the source language and the target language, so as to reduce the barriers of information exchange as much as possible. It is hoped that the translation will be easy to understand, elegant and received well among the target readers.

B. Foreignization Translation

It organizes the translation by maximally retaining some heterogeneous cultural elements of the original text and emphasizes the "cultural input" of the source culture into the target culture. Foreignization translation allows the existence of cultural differences in the target text and some translators even aim to pursue such differences.

Lawrence Venuti, an American translator, is recognized as the advocate of foreignization. In Professor Guo Jianzhong's "Interview with Venuti", Venuti clarified some misunderstandings of his theory by Chinese scholars. He pointed out: "First of all, the main misunderstanding is to equate 'foreignization translation' as a specific translation strategy. Foreignization is not a translation strategy. This is a translation tendency in the translation of foreign languages and foreign cultures." [5]

Venuti's research focuses on the translation of foreign languages into English. From the very beginning, his view of foreignizing translation has a strong political color and a sharp tone of post-colonial criticism. He called on the British and American translation community to adopt the foreignizing resistance translation methods to translate the text of the disadvantaged culture and resist the mainstream cultural values in the target language (English). In his opinion, "the resistance strategy can help preserve the linguistic and cultural differences of the original text and bring out unfamiliar translations, thus marking the boundary of target language's cultural values and preventing these values from naturalizing other cultures [6].

C. A Summary of Domestication and Foreignization

Due to the huge loss of cultural meaning, domestication is not applicable in the translation of cultural elements with Chinese characteristics. Far from being a cultural communication, domestication translation may be a barrier of cultural communication, leading readers to misunderstand that some cultural customs coexist in the east and the west,

thus failing to achieve the purpose of disseminating new knowledge and enhancing cultural exchanges. In fact, it must be pointed out that from the perspective of relevance theory, it seems that there is nothing untranslatable in translation as long as the "best correlation" can be found in the target language. However, on the other hand, it actually destroys the form and style of the original text. In face of huge cultural differences, the domestication tendency will result in blind rewriting, which of course is not the ultimate goal of translation and obviously violates the basic principles of translation.

Although Venuti's view of foreignization is based on literary and cultural translation, the political science, cultural science, moral ethics and other justifications of "foreignization" that we have learned from it also play a guiding role in dealing with cultural differences in applied translation. Foreignizing translation is by no means a "foreignizing strategy", but an attitude and concept. Any appropriate translation strategy and method can only exert its maximum effectiveness under the guidance of this concept.

III. FOREIGNIZATION TRANSLATION OF FUJIAN TOURISM WEBSITES

The Belt and Road Initiative puts forwards new requirements to the translation study of Fujian tourism websites. In this new text, whether should the translators adopt foreignization tendency or domestication tendency when translating Fujian tourism websites?

In the new context of the Belt and Road Initiative, Venuti's viewpoint gives us a good implication. When we study Fujian tourism translation, why not advocate and insist on foreignization? Foreignization can highlight the differences between Chinese and English in language and culture, and help to export Chinese culture, resist western cultural colonization and cultural hegemony, and improve China's cultural soft power. Foreignization motivates other countries to know about and learn about Chinese culture thus enhancing the communication between countries and regions along the Belt and Road area. Here, the author puts forwards three translation methods of foreignization, literal translation, transliteration and additional translation.

A. Literal Translation

Literal translation is an important translation method. It has many advantages, such as the ability to convey the original meaning and reflect the original style. Literal translation preserves the expression form and culture of the source language, that is, completely retains the language structure and word sequence of the source language. At the language level, the original sentence order and the target sentence order are completely consistent, the conversion of language structure is natural and smooth, and the common features of language are obvious. Therefore, although the cultural image carried by the original language is strange, its metaphorical meaning is not difficult to understand for the target readers. This is the final form of foreignization translation and the ideal goal of foreignization translation.

In Fujian tourism websites, literal translation aims to introduce Fujian traditional culture to the target language

readers as much as possible. With the continuous development of China's economy and society and its increasing influence in the world, more and more foreigners want to know about China, especially something with Chinese cultural characteristics, so it is necessary for Fujian tourism websites to use literal translation to present to the target language readers the authentic Fujian things, rather than the transformed specious things. With the implementation of "the Belt and Road Initiative", China, especially Fujian has become internationally known, more and more foreigners are interested in Chinese culture. Adapting to this new context, the translation of Fujian tourism websites should preserve the exotic things in the source language.

In Xiamen tourism website, there are many literal translation examples. Such as, "老院子" translated into "The Ancient Courtyard", "惠和石文化园" into "Huihe Stone Cultural Park", "青礁慈济祖宫" into "Qingjiao Ciji Palace", "仙岳山" into "Xianyue Mountain" [7] and so on. On one hand, the target versions retains the source versions' word sequence, language structure or cultural image, and broadens the target language readers' vision and promotes the exchange between different cultures. On the other hand, literal translation of Fujian cultural image in tourism websites contributes a lot to the communications between the countries and regions along the Belt and Road area.

B. Transliteration

Transliteration is to use the sounds of one language to convey the sounds of another language. Transliteration is a cross-language renaming, which is mainly used in the translation of names, places and terms of other people or nationalities.

In the past, when many Chinese words with rich cultural features were translated into English, in most cases, the translators adopted ellipsis and flexible methods because they gave too much consideration to the reading habits, auditory experience of the westerners. In this case, Chinese culture is invisible in the translated versions. At that time, many translators held the opinion that the purpose of translation was to reduce the burden of westerners in reading and listening comprehension because westerners didn't understand Chinese culture, and had the national arrogance.

However, time has changed. China's economy is developing at an unprecedented speed. The strong economy inevitably brings the strong culture; the world has witnessed a "Chinese fever" and "Chinese culture fever". When the culture of source language becomes strong, it will inevitably change the standard and purpose of translation. Venuti pointed out that the adoption of foreignizing translation means that translators could not only break the restriction of the target text, but also could adopt a language style of non-fluency when appropriate, and deliberately retain the culture of the source language, so as to provide readers with a different reading experience [8]. As one of the main means of foreignization, transliteration will play a more and more important role in introducing the special words with Chinese characteristics to readers from other countries.

The advantages of transliteration can also be summarized as follows: first, transliteration adds a lot of mysterious color, which attracts readers to understand and explore the culture of source language at a deeper level and facilitates the equal communication between different cultures. Secondly, because of this strangeness, readers of the target language can experience a completely new reading process and acquire new cultural content in the form of their mother tongue. Like an adventure, readers find a new and novel culture in the transliteration versions and experience an unprecedented cultural journey.

The Belt and Road Initiative is a new context for translation. To some extent, this new context will change the standard and purpose of translation. The purpose of translation is not adapting to western readers but attracting western readers to know more about China. Therefore, in some tourism websites of Fujian, when some names of place are translated into English, the sounds of the source language will be retained. For example, there are some transliteration examples in Xiamen Tourism Website, such as "鼓浪屿" translated into "Gulangyu", "曾厝垵" into "Zengcuo'an", "沙坡尾" into "Sha Po Wei" [9] and so on. In these examples, the translated versions retain the sounds of the original version, which will help the target readers adapt to the unique language context in Chinese. They will also take this opportunity to supplement their cultural knowledge about Fujian, even about China.

C. Additional Translation

Language is the carrier of culture, and translation is not a simple conversion of words. Translation is a cross-cultural communication activity. On one hand, the translators should try their best to show the style of the original text and spread cultural connotation. On the other hand, the translators should clearly explain its meaning to the target readers to ensure a successful communication. With the same or similar cultural background, communicators can skip the common cultural background. But in cross-cultural communication, due to the differences of cultural background, lack of the understanding of each other's culture, communicators can't connect the information within the discourse with the knowledge and experience outside the discourse in order to establish the necessary semantic coherence and situational coherence to understand the discourse. According to Wang Zuoliang, "the biggest difficulty in translation lies in the difference between the two cultures; the things that are self-evident in one culture will take a lot of explaining in another." [10]

Therefore, in order to make the translation faithfully express the meaning and style of the original text and make it easy for the target readers to understand, some additional information must be added, which is called additional translation. Chinese culture contains a lot of information, so in some cases, some background may be added when transliterated into English. When translating some names of scenic spots, the translator may adopt the method of "transliteration + additional information". On one hand, the translated version will be faithful to the original text because it retains the sound of the original text; on the other hand, the

translated version will be understandable for the target readers.

In the tourism website of “San Fang Qi Xiang (Three Lanes and Seven Streets)” in Fuzhou, the names of scenic spots are translated with this method, such as “衣锦坊” translated into “Yi Jin Fang (Silk Robes Lane)”, “光禄坊” into “Guang Lu Fang (Emperor Attendant Lane)”, “文儒坊” into “Wen Ru Fang (Scholar Confucians Lane)”, “宫巷” into “Gong Xiang (Official Street)”, “安民巷” into “An Min Xiang (Reassuring the Public Street)” [11] and so on. Due to lack of relevant cultural background, English readers as target language readers are bound to be confused if there is no additional information, thus affecting the reception of information. These translation versions not only preserve the Chinese features, but also avoid the confusion and misunderstanding of the target readers.

IV. CONCLUSION

The necessity of cross-cultural communication first comes from the cultural differences and cultural strangeness between people or countries, and also comes from the need of human’s self-cognition, exploration of new knowledge by knowing “others”. China, has a long history and rich tourism resources, and has greatly attracted foreigners; they look through China’s tourism websites in quest of the exotic culture. They want to know China; they are full of curiosity and expectation for novel cultures.

In this case, foreignization can be adopted in translation to meet their curiosity for the exotic to deepen their understanding of Chinese culture. After the proposing of ‘the Belt and Road Initiative’, the foreignization translation is becoming more and more necessary for Fujian tourism websites, because Fujian is the start point of the Belt and Road area and Fujian culture should be the first to go out into the world. It is hoped that the three foreignization translation methods discussed in this paper will shed a light to the study of Fujian tourism websites translation.

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