The “Foreignization” Translation in the New Time

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Abstract
Both at home and abroad, the argument between the foreignization translation and the domestication translation is always the focal point in the translation field. The translators also have various attitudes towards the two translating strategies. Due to different historical backgrounds and different needs of readers, the foreignization translation and the domestication translation hold the dominating place respectively in different periods. However, since we enter into the 21st century, globalization has become a universal phenomenon in our life. As a tool of cross-culture communication and transmission, translation performs a vital role in this period. In the new time, the domestication translation which aims to create straightaway translations cannot adapt to the development of society. Nowadays, what we need is to know the original foreign cultures and to introduce our Chinese culture to the world. Consequently, the need for the foreignization translation is enlarged. Although it has its own limitations, it is of vital importance in the process of cross-cultural communication in the new time.

Key words: Foreignization translation; Domestication translation; New time

INTRODUCTION

With regard to translating strategy, Schleiermacher once put forward: there were only two translating strategies. Translators try their best to remain the original author’s position unchanged and let the readers approach them; translators remain the reader’s position unchanged and make the original author come near to the reader (Robinson, 2002). The former refers to the foreignization translation which advocates that translations should reflect the culture of the source language. The later is the domestication translation which supports that translations should be created according to the culture of the target language. In China, the domestication translation is praised at first, and then the foreignization translation begins to attract our attentions gradually, and ultimately it becomes the main translating strategy in the new time. In essence, the communications between different languages are the communications between different cultures. As the medium of cross-culture communication, translation plays a significant role in the new time. English and Chinese have two completely different language systems, and both of them have their own culture characteristics. Because of this, there exists inevitably a problem that we should use domestication to make the translations coherent and easy for readers to understand, or we are supposed to use foreignization to make the translations faithful to the source language so that the original culture is reserved. Currently, as the international communication is increasingly frequent, we pay more attention to the exotic cultures, so translations should not only seek for similarities but also differences. That is to say, culture characteristics of the source language are supposed to be remained in translations. Therefore, the foreignization translation strategy should be widely employed in the new time.

In part one, we make a quick overview about the foreignization translation and its cultural and historical backgrounds.

In part two, an introduction of the foreignization translation and its cultural and historical backgrounds is introduced. Moreover, we discuss the advantages and limitations of the foreignization translation in some aspects.
In part three, we analyze the reasons for the use of the foreignization translation in the new time, such as the cross-cultural nature of translation, the culture pervasion and the drawbacks of excessive domestication translation. In part four, we find that foreignization has become a main tendency in translation in our time.

1. AN INTRODUCTION TO THE FOREIGNIZATION TRANSLATION

1.1 Definition of the Foreignization Translation and Its Development

The concept of the foreignization translation was came up with by Lawerence Venuti in his book—The Translator's Invisibility: A History of Translation in 1995. It is a translating strategy which intentionally breaks conventions of the target language by remaining the foreignness of the original works, so it is also known as the translator's visibility. Venuti points out that in the country (for example, Britain or America) which regards the domestication translation as the main translating strategy, we should encourage the foreignization translation. In fact, this is a challenge to the dominating culture which is in favor of the domestication translation which supports that exotic elements should be restricted in translations. The foreignization translation ensures that translators can not only avoid to be restricted by customs of the target language, but can also create different reading experience for readers (Wang, 2002). In other words, translators are supposed to use the original ways of expression to present culture characteristics in translation. The purposes of the foreignization translation are to protect culture diversity and create exotic culture phenomenon for readers. Generally speaking, the foreignization translation has the following features:

a) Fail to follow conventions of the target language;
b) Choose deliberately obscure literary forms;
c) Preserve the original ways of expression.

Examples of the foreignization translation:

a) 三思而后行。— Think three times before you do.
b) 美丽是情人眼里出美人。

In China, foreignization and domestication occupy alternatively the dominating position in translation. Translators also hold different judgments towards the two translating strategies. However, the foreignization translation is praised in the new time, because culture diversity is required to be kept in translations, and the foreignization translation fortunately can manage it well.

From the late Ming Dynasty to the early Qing Dynasty, the domestication translation was the main translating strategy, while the foreignization translation was at a very low status. In this time, there were mainly translations of western works which were about literature, religion, science and technology. Translators, for instance Yan Fu, used ancient Chinese language styles in translation works, and they also deleted many complicated sentences and foreign elements. On this occasion, readers were just like reading a Chinese work.

During Vernacular Movement (1917-1919), the foreignization translation strategy was of enormous use. In the early 20th century, the contact of western literary works made some Chinese scholars suspect writings in classical Chinese which was considered as inferior to western ways of expression. The Vernacular Movement promoted the reform of such writings. In 1917, Hu Shi published an article named Culture Improvement in New Youth, which declared the start of the movement. In his article, Hu Shi put that Lu Xun's A Madman's Diary written in vernacular Chinese symbolized the beginning of modern Chinese literature. Since 1919, articles published in New Youth were all written in vernacular Chinese. However, scholars found that these writings were too much tasteless, and vernacular Chinese could not express the complex feelings and thoughts of people. Meanwhile, someone presented that compound sentence structures of western language could be used to make up the vacancy. As a result, the foreignization translation became the major translating strategy. Since then, many new ways of expression and new words were used in Chinese writings.

From 1950s to 1970s, the foreignization translation lost its dominating status, because some translators thought such translation works were boring and difficult for people to read. During this period, both Fu Lei and Qian Zhongshu emphasized the importance of domestication translation. Because of the influence of these famous translators, the target language become the focal point again. There were many examples of domestication translation in this time, such as Yang Bi's Vanity Fair and Lv Shuxiang's Ethan Frome.

In the 1980s, the foreignization translation got the upper hand repeatedly. Translators paid more attention to the advantages of foreignization translation, such as the preservation of foreign cultures and the introduction of new words and phrases. All of these contributed to enrich Chinese language system.

Since we enter into the 21st century, economic globalization has brought great changes to our country. Similarly, cultural globalization also has a significant impact on our life. The primary step of cultural globalization is cross-culture communication, so an appropriate translating strategy should be selected. The foreignization translation can retain the original ways of expression and preserve characteristics of the exotic culture, thus it becomes the most popular translating strategy in the new time.

1.2 The Advantages of Foreignization Translation

The foreignization translation has many advantages over the domestication translation. It can not only conserve
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Furthermore, translation work is different from the translation brings new concepts into the target language, culture diversity, which lays a basis for the practice works. Nowadays, the world pays more attention to cultures and retains the characteristics in translation. The foreignization translation strategy respects foreign and is supposed to be widely employed in the new time. Considering, we can know that the foreignization translation is more adaptable and fluent to the target language and the culture. The famous English translator Newman advocates that we should bring culture differences into the translation, and it is convenient for readers to understand. Furthermore, they can learn about the abundant and long-standing Chinese culture by referring to the saying. What’s more, Chinese readers may feel confused about an English sentence "standing...in the snow and east wind", because "east wind" means warmth in China, and "等闲识得东风面,万紫千红总是春" is an example of this. In fact, British geographical conditions are different from that of China. Britain is next to the Atlantic Ocean in the west, and it is confronted with the Continent, so east wind is related to coldness in English. Therefore, translating "east wind" into "东风" can deliver different information of geography and culture to Chinese readers.

Secondly, the foreignization translation can benefit a lot to the target language and the culture. The famous English translator Newman advocates that we should bring culture differences into the translation, and he is opposed to the domestication translation which is considered as the main translating strategy in western countries. The foreignization translation can preserve characteristics of the source language, so plenty of new ways of expression and the attached cultural contents will be introduced into the target language. For example, we can tell the meanings of some English words and phrases immediately without further explanations, such as the two abbreviations BBC and VOA. That is to say, some English expressions have integrated into Chinese language. Moreover, the current popular program “talk show” is translated into "脱口秀" in Chinese, and it has already been familiar to most of Chinese people. Similarly, during the War of Liberation, Chairman Mao compared the enemy to "paper tiger", and it has already been familiar to most of Chinese people. Wang Zuoliang also claims that the translator must be a true intellectual. What they want to express is that only translators are proficient in both of the foreign language to another is quite difficult. If we use the foreignization translation strategy blindly and neglect the differences between the source language and the target language, the translations will be difficult for readers to understand. For instance:

When the infant had taken its fill the mother set it upright in her lap, and looking into the far distance, dandled it with a gloomy indifference that was almost dislike; then all of a sudden she fell to violently kissing it dozens of times, as if the child cannot leave off the child crying at the vehemence of an onset which strangely combined passionateness with contempt. (Hardy, 1994)

Translation 1: 小孩吃足了奶之后, 那位年轻的母亲就把他放在腿上, 叫他坐直了, 逗弄他, 眼睛却朝着远处, 脸上是一种阴郁沉闷的冷淡神情, 几乎好像是嫌憎的样子; 于是忽然又不顾轻重, 往他脸上亲了十几下, 好像老是亲不够似的, 孩子叫那一阵又疼爱, 又奇怪地夹杂着鄙夷的猛烈动作吓得哭了起来。(Hardy, trans. 1990)

Translation 2: 当婴孩吃足了奶之后, 年轻的母亲让婴孩坐在自己的腿上, 自己的眼睛却望着远处, 带着一种几乎算成憎恨的阴郁的冷漠, 拨弄着婴孩; 接着, 她突然不顾轻重地把婴孩亲吻了几下, 好像永远也不够似的, 孩子经不住疼爱和鄙夷奇特结合起来的猛烈进攻, 哇地哭了起来。（Hardy, trans. 1991）

Obviously, the first translation is inclined to use the domestication translation strategy, while the second one uses the foreignization translation strategy mostly. The first one adjusts appropriately the words order, and the ways of expression are also consistent with the Chinese language. Such as it is “放在腿上, 叫他坐直了”, rather than “让婴孩坐在自己的腿上”。The first translation is also better worded than the second one, for example, it is “叫……动作吓得哭了起来”, rather than “经不住……猛烈进攻, 哇的哭了起来”。

In conclusion, the first one is translated in a natural way, and it is easy for readers to understand, while the second translation is as stiff as a poker.

Second of all, there always exists some culture vacancy because of different culture backgrounds of languages. The famous American linguist and translator Eugene A Nida contends that the differences between cultures are further complicated than the differences between language structures. Wang Zuoliang also claims that the translator must be a true intellectual. What they want to express is that only translators are proficient in both of the foreign culture and the native culture, can they create fluent and
natural translations. If they overlook the cultural meanings of different languages, the translation will mislead the readers. For instance:

He is a lucky dog
Translation 1: 他是一个幸运儿。
Translation 2: 他是一只幸运的狗。

The first translation uses the foreignization translation strategy, but the readers can tell nothing from it. The second one uses the domestication strategy, and it conveys perfectly the culture implication of the image of “dog”. This example suggests that Chinese culture and English culture have different comprehensions towards the image of “dog”. In China, “dog” is usually referred to as people, such as running dog (serve as a servile follower doing evil things), watch-dog (someone who takes care of a rich and powerful person). However, in English, apart from being compared to people, the image of dog is also involved in slang and sayings. For example, “it rains cats and dogs” (a heavy downpour of rain). Consequently, owing to the culture vacancy, a wrong translation may be produced.

Thirdly, Chinese people and western people are different in the ways of thinking, thus some illogical translation may be produced if translators ignore it. For example, we say “奶奶晒太阳” in Chinese. In fact, it should be “太阳晒奶奶” according to the logic, so the sentence should be translated into “Grandma is in the sun”. Another example:

他感到学习很紧张。
Translation 1: He feels his study is busy.
Translation 2: He feels busy with his study.

Obviously, the second translation is the right one, while the first one is completely illogical, and readers cannot understand such expression.

Therefore, translators must have a great command of cultures of different countries. If they can well manage differences in languages, cultures and ways of thinking, they will create perfect translation works.

2. THE REASONS FOR FOREIGNIZATION TRANSLATION USE IN THE NEW TIME

2.1 The Cross-cultural Nature of Translation

Because of the cross-cultural nature of translation, the foreignization translation becomes inevitably the primary translation strategy in the new time. Translation is a kind of activity which conveys foreign information to readers by changing language forms. Translator plays a vital role in delivering information, so he must present language differences in translations. The differences between languages are involved in two aspects: the language itself and the culture. In the light of language itself, the foreignization translation can introduce different ways of expression from one language to another and create a fresh language environment for readers. For example, in English, people use “Beauty is only skin deep” (美丽不过是一张皮) to emphasize that we cannot judge whether a person is of good quality and great ability or not just according to his appearance, while we say “不能以貌取人” in Chinese. What’s more, we use “无风不起浪” (there are no waves without wind) to say every thing has its reasons in Chinese, while in English, people say “where there is smoke, there is fire”. These sayings include abundant culture characteristics. Different images are employed in Chinese and English languages to imply different meanings, so if we use the foreignization translation strategy, both language systems will be endowed with new culture images. On the other hand, the differences of language are also lied in culture. The foreignization translation can reflect the culture styles and features of the original work and transmit it into the target language. Nevertheless, if we use the domestication translation, these kinds of differences will be lost, and we cannot ensure whether the information is completely delivered. To sum up, the foreignization translation is an effective translating strategy, and it should be encouraged in the new time.

2.2 The Culture Pervasion

The culture pervasion and fusion also contribute to the wide use of the foreignization translation. The purpose of cross-culture communication is to learn from the foreign cultures and take in their essence, so that the native culture system will be improved and enriched, and the native culture can also be spread to other countries. In the new time, the process of globalization speeds up, and the channels for cross-culture communication are widened. As a practice of cross-culture communication, translation is undoubtedly the most significant channel. The foreignization translation introduces characteristics peculiar to one culture to another and makes the target culture colorful and varied. Apparently, it complies with the trend of culture pervasion in the new time. Therefore, only the foreignization translation strategy can make a success in cross-culture communication.

2.3 The Drawbacks of Excessive Domestication Translation

The drawbacks of excessive domestication translation suggest that the foreignization translation should be the major translating strategy. The domestication translation usually neglects the exotic characteristics of the original works, and then impediments for cross-culture communication are often inevitably created. Disadvantages of excessive domestication translation mainly contain two aspects: firstly, excessive domestication overlooks features of the original work; secondly, it damages the foreign characters of the source culture. For example, in Zhang Guanguo’s translation of Tess of the D’Urbervilles, the domestication translation strategy is used in names of people and places. “Felix” is translated as “裴莉”, and “Shaston” is translated into “沙氏屯镇” and so on. Customs of the western culture are completely destroyed in the domestication translation.
Language is a reflection of culture, but the domestication translation cannot express completely meanings of the source language, so it cannot reflect the characteristics of the original culture. When translating *A Dream in Red Mansions* (or *The Story of the Stone*), Yang Xianyi and Gladys use the foreignization translation strategy, while David Hawks uses the domestication translation strategy.

### For example:

赵姨娘道：“我的娘，不凭他去，难道谁还敢把他怎么样呢？” (Cao & Gao, 1964)

"My dear good woman," said Aunt Zhao, "We've no choice but to let her get away with it. Who would ever have the nerve to stand up to her?" (Cao & Gao, trans. 1978)

"What else can we do, for goddess' sake? Who would have the nerve to say a word against her?" (Cao & Gao, trans. 1973)

In this example, Aunt Zhao is telling Mother Ma that she can do nothing about Xifeng, because she is a favorite of Grandmother Jia. We know that in this context “我的娘” is used as an opinion-indicator in Chinese. The use of the phrase “My dear good woman” in translation provides a chance for readers to know Chinese language traits. For the target readers, David’s translation is easier to understand, but they are just like reading a book written in English, and they cannot get in touch with the authentic Chinese culture.

All in all, excessive domestication translation is unfavorable for cross-culture communication, while the foreignization translation can transmit thoughts and ideas of one culture to another, so it can bring lots of benefits to both of the source language and the target language. Consequently, the foreignization translation strategy is supposed to be increasingly used in the new time.

### 3. THE EMPLOYMENT OF FOREIGNIZATION TRANSLATION IN THE NEW TIME

#### 3.1 The Current Situation of Foreignization Translation

In the new time, the foreignization translation strategy occupies the leading position. With the development of science and technology and the popularization of the Internet, human beings have entered into a brand-new era. The major issue of the new time is globalization, and cross-culture communication is the main request of culture globalization. As a result, the foreignization translation will be in great need in this time. In the early time, it may be difficult for people to understand and accept foreign ways of expression. However, nowadays the well-developed media and the open supply of information have established a favorable environment for people to come into contact with different cultures. The foreignization translation can contribute to enrich the native culture, and on the basis of it, new cultures can also be produced. Furthermore, cultural conflicts can be eliminated owing to the foreignization translation strategy. Therefore, the foreignization translation will gain increasing supports in the new era, and culture diversity can benefit a lot from it.

#### 3.2 The Increasing Use of Foreignization Translation

During the new period, the spread of culture draws wide attention, and the preservation of foreign characteristics in translations is thus required. For this, the foreignization translation strategy is largely employed in many kinds of translations, such as movie titles, idioms and literary works.

**Examples of foreignization translation in movie titles:**

The famous Chinese movie *The Story of the Stone* is translated into *Crouching Tiger, Hidden Dragon*. In China, tiger and dragon are symbols of justice, energy and good fortune, while dragon is regarded as an evil creature in western countries. However, due to the frequent communication between China and the west, western people have learned the important status of dragon in Chinese culture, so the title uses the foreignization translation strategy. What’s more, another famous movie *The Story of the Stone* is translated into *Swordman* at first. In order to make western people know the authentic Chinese culture, the title is changed into *Wu Xia*, and this expression becomes popular in the western culture afterwards. In 2012, American people even made a movie named *Wuxia Knight*. There are many other examples, such as *Modern Family* is translated into《摩登家庭》, *The Winds of Winter* is translated into《飘》.

**Examples of foreignization translation in idioms:**

About the translation of “as poor as church mouse”, domestication translators just use a Chinese idiom with the same meaning as the translation, “穷的像花子一样”. Although readers can easily tell the implication of it, the culture characteristics involved in the image of “mouse” are damaged. According to the foreignization translation strategy, it is supposed to be translated into “穷的像教堂里的老鼠”. This translation vividly conveys the meaning of the original text and introduces the image of “mouse” in western culture to readers. That is to say, the foreignization translation can transmit culture characteristics from one country to another and stimulate cross-culture communications between the two countries.

**Examples of foreignization translation in literary works:**

**Translation 1:** 这种对乐曲的天生的爱好，是她从爱唱歌的母亲那儿继承的，就连最简单的音乐，对她都有一种力量。有时几乎都能把她那颗心从她的腔子里揪出来。

(Hardy, 1994)

**Translation 2:** That innate love of melody, which she had inherited from her balladsinging mother, gave the simplest music a power over her which could well-high drag her heart out of her bosom at times.

(Hardy, trans. 1990)

**Translation 2:** 她母亲既是爱唱民歌，她也由她母亲那儿继承了生来就好歌曲的天性，所以有的时候，最简单的音乐，有时几乎都能把她那颗心从她的腔子里揪出来。

(Hardy, trans. 1991)
The first translation retains the language structures and features of the original text and presents clearly the author's ideas, which is the practice of the foreignization translation. In the second one, the use of idioms makes the translation fluent, but the metaphorical meaning is not demonstrated, and it makes the translation feel tasteless, which is the practice of the domestication translation.

When writing the English novel *Moment in Peking*, Lin Yutang employs the foreignization translation strategy. His purpose is to introduce Chinese culture to western people. For example:

“... juyì, a purely ornamental but important formal wedding gift...” (Lin, 1999).

“Juyì” (如意) is a kind of ornament, which is a symbol of good luck and happiness in Chinese culture. Lin Yutang uses “juyì” as the translation and then makes detailed explanation of it. In this way, readers can not only know the object, but also understand its meaning.

Examples of foreignization translation in words and phrases:

The mascot of Beijing Olympic Games is named as “福娃” in Chinese, and it is translated into “Friendly” at first. However, this name could display nothing about the characteristics of Chinese culture. Apart from this, the word “Friendly” which means “friendship” is not consistent with the Olympic spirit. According to the request of International Olympic Committee, the mascot must be characterized by a distinct national flavor, so its name should also reflect the features of the source language. Therefore, “福娃” is directly translated into “Fuwa”.

Moreover, it is well known that the translation of “神州1号” is “shenzhou 1”, but some people hold divergent opinions about it at first, because they think the target readers cannot understand it. Nevertheless, as the national power increases gradually, the launch from “shenzhou 1” to “shenzhou 10” all attracts international attentions. Nowadays, “shenzhou” has become a sign of the rise of China. This example suggests that the foreignization translation can reflect the creativity and independence of China, and it also proves that China can develop aerospace industry depending on its own intelligence and energy. There are more examples, such as, 旗袍 (qipao), 豆腐 (tofu), 麻将 (mahjong), 二胡 (erhu), 剪纸 (jianzhi) and so on. Proved by facts, the foreignization translation is employed successfully in the new time.

**CONCLUSION**

This paper focuses on the employment of the foreignization translation in the new time. In the process of being in contact with other languages, the native language will absorb new expressions and new culture characteristics, so that it can promote its development. Therefore, we cannot exclude foreign cultures on the excuse that it is difficult for readers to understand. We are supposed to broaden the use of the foreignization translation strategy in the new time, so that we can take in the essence of foreign cultures. Furthermore, foreigners can learn more about the long-standing and well-established Chinese civilization. As a result, the real cross-culture communication can be achieved.

The discussion between the foreignization translation and the domestication translation is a hot topic. Based on others' study, this paper analyses the increasing use of the foreignization translation in the new time. However, time is changing, and the needs of people are also changing, and the selection of translating strategy depends on the current situation of politics, economy and so on. Therefore, more studies should be carried as the progress of the society.

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