

# On the Manipulation of Ideology in translation for international communication

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**Abstract.** Late in the 1970s, translation studies, of which the manipulation school was the most influential, transcended conventional linguistic research to focus on culture. translation for international communication, which serves as a bridge between two cultures, inherently carries the imprint of both, and because it is the primary vehicle for exporting goods abroad, it is susceptible to manipulation by the prevailing ideologies of the era in which it is produced.

## 1 theoretical foundations and echoes of the needs of times

### 1.1 theoretical foundations

In 1980, Susan Bassnett, a British scholar, pointed out the "cultural turn" in translation Studies in her book *Translation Theory*[1]. In the 1990s, translation theorists of the cultural school, represented by Belgian-American translators Lefevere and Susan Bassnett, formally proposed the cultural turn of translation studies. They place translation in the broad context of cultural studies, emphasizing historical awareness and cultural perspectives. Their views were subversive to previous translation theories. Out of thinking about the philosophy of translation, they intentionally emphasize the status of culture in translation and the significance of translation to culture, and believe that the basic unit of translation is not words, not sentences, not even chapters, but culture. According to Bassnett, translation is never a purely linguistic act, but is deeply rooted in the culture in which the language is embedded, and translation is communication within and between cultures. She particularly points out the dominant position of the translator, whose cultural identity becomes the manipulator. Bassnett also argues that in the process of cultural functional equivalence, the translator has greater initiative and the flexibility to rewrite or even break the literary form of the original.

According to Lefevere, translation is cultural rewriting, and rewriting keeps the original text alive and therefore has great power. Manipulation is what rewriting is, and this is where the school of manipulation comes in[2]. Lefevere combines translation studies with power, ideology, sponsorship and poetics, and proposes that translation is a form of rewriting a text and creating another text image; Literary criticism, biography, literary history, film, drama, parody, compilation of anthology

and reader's guide are all rewriting of the text, which are forms of creating another text image. In other words, translation creates the original text, the original author, the literary and cultural phenomenon of the original text. In fact, it is the translator's manipulation of the text, which can consolidate the existing ideology, sponsorship and poetic factors. On the contrary, it can also destroy the existing ideology, sponsorship and poetic factors.

### 1.2 echo the needs of times

China has gradually risen to the center of the international stage in recent years, with an increase in its global impact. Countries all across the world are interested in learning more about China while also paying attention to their own development. A nation's political standing and spiritual orientation in the world are both intimately correlated with its national image. It is a crucial intangible strategic asset, a key indicator of a nation's level of development, all-encompassing national power, and worldwide standing, as well as a crucial game-changing factor between nations. Every nation, including ours, must carefully position, shape, transmit, and sustain its national image. Building and projecting the image of a great nation with prosperity and development, reform and innovation, democracy and rule of law, civilization and openness, harmony and stability, modesty and tolerance, solidarity and love, and win-win cooperation is crucial, especially in the context of globalization. This also proposes new criteria and standards for the development of the country's international promotion efforts in the new era.

The world community, particularly the Western nations, still harbors misconceptions and prejudices about China, and some unbalanced and untrue publications continue to have a negative impact. The causes of this are, on the one hand, the fundamental ideological tensions and contrasts between China and the West, and, on the other hand, the Western nations' lack of acquaintance with

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China's national circumstances, language, and political ideologies[3]. As a result, it is a difficult and challenging mission to introduce China to the outside world. China must improve international discourse, boost its cultural soft power, and create a favorable national image.

## **2 Manipulation of Ideology in translation for international communication**

### **2.1. Evolution of the Concept of Ideology**

Count Destutt de Tracy (1754–1836) coined the term "ideology" in order to describe the new rationalist science of ideas. In other words, like axioms in a formal system, ideology encompasses the broad and abstract social beliefs and opinions (attitudes) of a specific group. "'Ideology' is a set of implemented and evaluated beliefs, i.e., the knowledge and opinions of a certain group, "In the beginning, Lefevre defined ideology as a worldview, supporting Eagleton's definition of it as a collection of discursive issues that takes into account the interests associated with the maintenance of power structures centered on the entirety of social and historical life, and he argued that ideology limits literary translation[4]. He asserts that ideology limits literary translation. Then he quotes Jameson's definition of ideology, which reads more like a latticework of forms, practices, and ideas that serve as the foundation for our behavior. Finally, he defines ideology as a conceptual framework of beliefs and understandings that are accepted by a specific society and time period, through which translators and readers approach the text. Ideology is evidently multifaceted, including a wide range of political and cultural spheres. It is an inevitable, unseen force that shapes and conditions people's perceptions of society and the world, serving in part as a behavioral guide.

Lefevre claims that translation is a type of rewriting that alters the meaning of a text . Rewriting was constrained in two ways in various historical contexts: poetic rewriting was a significant component of the cultural system in which the rewriter was working, while ideological rewriting was largely a political, economic, and social constraint on the rewriter's work. In order to make the rewritten work as palatable to the reader as possible and to comply to the popular ideologies and poetics of the rewriter's time period, the rewriter frequently makes some minor adjustments to the original work. No reading, let alone a translation, can be considered innocent, according to Althusser, they are both ideological activities[5]. The motivation for translation, the choice of the source text, the decoding process of translation, the rewriting of the content of the source text, the use of translation strategies, the choice of translation techniques, etc., can all be influenced by the ideology of the society at large and the individual translator. At the same time, translations can also reflect the dominant ideology of a society and, under certain conditions, can facilitate the dissemination of new ideas or perspectives. Translation is not simply a translation of language, but a showdown and split the difference between different

cultures and ideologies, so there is an interactive relationship between ideology and translation as a social practice. Ideology determines the translator's choice of text, the intended audience, and the basic translation strategy, as well as his treatment of issues related to language and theoretical domains in the original text.

### **2.2 The Manipulation of Ideology in translation for international communication**

The political idea of translation for international communication is solid, frequently including the overall strategy of the country, the addition or loss of public political, monetary and military interests, and the security or in any case of the world circumstance[6]. Subsequently, translation for international communication should stick to the central rule of "political proportionality", the undertone of which is: translation for international communication should progressively and precisely mirror the contemporary implication and political setting of the original language, and consolidate with the pertinent setting of the deciphered language, and express in goal and fair language that the target language crowd can comprehend and acknowledge, so the political importance of the original language and the deciphered text is same and the open impact is equivalent. The political importance of the original text and the target text are same and the informative impact is equivalent. The translation for international communication is the external communication with Chinese characteristics, which is under the control of strong "ideology". The word "Publicity" alone has a huge difference in the Chinese and foreign contexts. "Publicity (Propaganda) " means to explain to the masses, to make them believe and follow. In Chinese culture, "Publicity" has a positive meaning, while in the West, the word "propaganda" has a pejorative meaning, almost synonymous with falsehood and deception. Due to its foreign export characteristics, foreign propaganda translation mostly reflects the mainstream ideology and poetic view of the source culture, and is the so-called political mouthpiece and cultural window, which concentrates the will of patronage or power, and the degree of manipulation can even touch a specific word. Therefore, the translator faces a great challenge in translating the word "outreach" itself, let alone carrying out the work of outreach translation[7].

Ideological manipulation of translation is not only reflected in the choice of the original text, but also at the linguistic and conceptual levels. The political and cultural institutions of a country determine the dominant ideology of that country. Any translation is, to some extent, an activity of manipulating the original text for a certain purpose. Since translation inexorably infiltrated culture, this "cultural political practice" has been manipulated by the social ideology that is likewise inexorably present in culture. Ideology clearly influences the translator's motivations and translation methods.

### 2.3 Ideology determines translation strategies

It is clear that our foreign translators serve as our nation's political "mouthpiece" and cultural "window," and it is simple to see that they have a political agenda. The social role of translation for international communication is more prominent than its language function[8]. It is crucial to firmly refute claims that defame China in the international community.

For instance, when the situation in the Taiwan Strait has lately come back into the public's attention, the English-language media in China will use the term "Taiwan question" in their stories. Why it is translated as "Taiwan question" rather than "Taiwan issue" has been questioned by many readers. In order to respond to this query, we must first define the distinction between question and issue. A Question usually means to have a doubt about something and to ask a question for an answer. A question is something that you say or write in order to ask a person about something. A Question is something that you say or write in order to ask a person about something. There is always an answer to a question, or an expectation of an answer. An Issue is usually a complex issue worth discussing. It often involves controversy and difficult decisions: an important topic that people are discussing or arguing about; an important topic that people are discussing or arguing about; An issue, especially an issue or topic that people talk about or argue about, such as social issues, environmental issues and political issues. Example: Global warming is a serious issue that must be addressed sooner rather than later. Global warming is a serious issue that must be dealt with sooner rather than later. In everyday use, issue can also be used to talk about problems at work. This issue keeps coming up again and again. This question keeps coming up. I just spoke with Karen. I think we might have an issue. I was just talking to Karen, and I think we have a problem. "have issues." It usually means that a person is mentally or emotionally unhealthy and may be in need of help from a psychiatrist.

The Taiwan question belongs to China's internal affairs and is not a controversial international issue. For the Taiwan question to be resolved, the two sides of the Taiwan Straits must be reunified. This point is clear. It is not negotiable, let alone controversial. For example, Foreign Ministry Spokesperson Wang Wenbin said at a press conference on May 23: The Taiwan question is purely China's internal affair that brooks no foreign interference. On issues concerning China's sovereignty and territorial integrity and other core interests, China has no room for compromise.

Ideology plays a decisive role in the choice of translation strategies. Berman, a French translation scholar, points out that translation strategies are driven by ideology to make choices.

The similarity and interconnectedness between different cultures is the objective basis for adopting the domestication strategy. A moderate degree of domestication strategy enables people to appreciate the wonderful coincidence between different cultures, while reducing the difficulty of readers' acceptance and consolidating the cultural status of the target language.

However, the domestication strategy is based on transforming heterogeneous components of one culture into familiar content of another culture, and excessive domestication strategy can also change the original text into something else, sacrificing a lot of accompanying information. When the audience reads works completely translated by domestication, strictly speaking, it is only a kind of refreshment for their own culture, which has basically lost the meaning of understanding and appreciating the culture of other countries and nations, and cannot achieve the purpose of translation for international communication.

If domestication strategy brings the two cultures and languages closer together, foreignization translation causes the deference between the two cultures and languages. The foreignization translation is a translation that creates a sense of strangeness and alienation in the culture of the target language, liberating the readers of the translation from the confinement of the native culture. However, if the strangeness of the original text exceeds the accommodation limit of the culture of the translated language, excessive foreignization or shallow translation will inevitably lead to obscure and incomprehensible language of the translated text, which will affect cultural communication, and also detrimental to external publicity.

As two translation strategies, domestication and foreignization are unity of opposites and complement each other. Therefore, it is impossible to constantly follow only one principle or one method in translation for international communication. According to different socio-historical environments, different types of translated texts and different translation purposes, we should grasp the principle of "appropriateness" and analyze specific problems to prevent excessive translation.

### 3 Concluding remarks

External publicity is not only a kind of cross-cultural communication and exchange, but also a kind of international discourse activity, and the development of international discourse has a significant impact on the fundamental interests of any country[9]. Translators in this field should strengthen the effect of foreign propaganda through the use of various translation techniques, grasp a strong international discourse, create a public opinion situation of "Chinese and Western resonance" and show the world a true and positive image of China. When encountering the ideology shared by China and the West or the ideology imported from the West into China, it is often necessary to take into account the influence of the mainstream ideology of the West on its readers and make the translation conform to its mainstream ideology in order to be understood and recognized by the readers of the translated language.

The new circumstances have increased China's global connectivity. Translators must not only be skilled at language conversion in order to translate external publicity, but they also need to be able to see the meaning of the translation that lies behind the language. Translation of external communications is a language transcoding operation with the goal of giving the outside

world a true understanding and accurate perception of China. Ideology is not infallible, it should be noted. In order for translation research to proceed in a scientific, impartial, and thorough direction, external publicity translation must abide by the principle of integrating the internal and external factors of the text and investigate both the internal and external aspects of language and culture concurrently.

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