

Strengthening translation studies and talent training for foreign exchange

By SUN MELJUAN

Over the past 70 years since the founding of the People's Republic of China (PRC), the development of China's translation efforts and the innovation of translation theory have made important contributions to expanding the influence of Chinese culture overseas. At the same time, existing education in translation and construction of translation disciplines still face many challenges. How to build better discourse systems in the translation field and how to break through communication barriers between Chinese and foreign languages have become hot topics in China's academic circles.

Li Changshuan, deputy dean of the Graduate School of Translation and Interpretation at Beijing Foreign Studies University, said that "faithfulness," "expressiveness" and "closeness" can be used as a guide for translation practice. This standard was proposed by China's translation theorist Liu Zhongde based on Yan Fu's famous translation criterion "faithfulness," "expressiveness" and "elegance." It absorbs the essence of theories from various translation schools and is the localization of the Skopos theory in China. "Faithfulness" means to convey the original meaning accurately and reflect the author's intention in creation, while flexible additions and omissions under necessary cases are also allowed; "expressiveness" indicates that the translation should be smooth and comprehensible to readers; "closeness" indicates that transla-

tors should process the source language appropriately to make the target language suitable for the requirements of users and the purpose of translation.

Chen Xiaowei, dean of the School of Foreign Languages at Fuzhou University, said that rhetorical translation criticism refers to the observation of translation phenomena, products, behaviors, correlative factors and constraints from the perspective of contemporary rhetoric. Rhetorical translation criticism should be regarded as an important paradigm in the field of translation criticism. Concentration on this deepens understanding of the nature and characteristics of translation activities and better serves China's foreign communication.

The continuous development of the Belt and Road initiative raises new requirements for translators in China, who are shouldering important tasks geared towards foreign exchange. Zhou Mingwei, president of the Translators Association of China, said that since the founding of the PRC, especially after reform and opening up, we have made great progress in the cultivation of talent in translation and the construction of relevant evaluation systems. The continuous improvement of interdisciplinary translation education and the successive introduction of a series of translation teaching standards and normative documents have promoted the large-scale, standardized, specialized and focused development of Chinese translation education. Compared to countries with strong translation competency, there are still many places yet to be standardized

in China's translation service market. It is urgent to continue the good planning and construction of standardization for the translation industry.

Qiu Ming, former vice president of the Beijing International Studies University, said that at present, lack of an appropriate mechanism of evaluation for both individuals and teaching institutions is the most prominent challenge when training translation talent in colleges and universities. From December 2003 to July 2019, there have been more than 1.07 million registrations for tests of different languages and at different levels under the China Accreditation Test for Translators and Interpreters (CATTI), with over 150,000 registrations receiving their corresponding translation qualification certificates. The CATTI has played not only a guiding role in cultivating translation talent across the country, but also a normative role in establishing the evaluation mechanisms for universities and academic institutions to set up degree courses in Master of Interpreting and Translation.

Zhou added that it is necessary to build a well-developed system of discourse in translation for barrier-free communication between Chinese and other languages, so as to better serve the needs of enhancing external communication, broadcasting Chinese stories, spreading Chinese ideas and displaying a positive Chinese image. In addition, in order to match China's level of economic and social development with its capability of international dissemination and status with powers of discourse on the international stage, we should take advantage of the construction of the translation discourse system. This allows us to create increasingly wonderful and impressive works in the field of foreign communication.

Closer cooperation with international counterparts is needed to build translation discourse systems. We should strive to build an international communication platform for the translation industry, establish a cooperation mechanism in the principles of mutual trust and mutual benefits with professional international organizations such as the International Federation of Translators, and contribute the wisdom of China's translation community to regional and global development, Zhou said.



From December 2003 to July 2019, more than 150,000 registrations have received CATTI certificates for different languages and at different levels. Photo: FILE

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at Nankai University. The conference proposed ways to optimize economic governance, truly solve the problems facing small- and medium-sized enterprises, and alleviate their difficulties in accessing affordable financing.

In particular, Sheng said, we must focus on defusing the risks of the financial system and strive to solve the problems of debt and inflation and the external risks of economic downturn at the industry and regional levels.

High-quality development is an integrated system that pursues the coordinated development of economy, society and ecology, Zheng said. When assessing the quality of economic development, we cannot simply adopt a single economic in-

dicator, but should systematically analyze a system of indicators that serves high-quality development.

The key to continuing to implement a proactive fiscal policy and a prudent monetary policy lies in accurately understanding the causes of the current economic downturn, Fang said. It is necessary to clearly distinguish between cyclical factors and structural factors and to soundly control the intensity and direction of counter-cyclical adjustments in macro-policy. Attention should also be paid to the better coordination of fiscal and monetary policies.

While maintaining reasonable and sufficient liquidity and ensuring that the scale of monetary credit and social financing can meet the needs of economic development, we need to further utilize structural

monetary policy tools to more accurately serve specific industries and private and small- and medium-sized enterprises, Fang said.

Sheng said that China's economy is shifting its growth equation away from investment and exports and toward consumption demand. It is necessary to push consumption, stimulate economic growth and ensure people's well-being. China's opening to the outside world must shift from market opening to institutional opening, establishing a modern economic system in such areas as the business environment, regulatory innovation, regulatory reform, investment liberalization and facilitation in service trade, in line with the evolving new rules for international trade and investment.



Interaction Between Confucianism and Monarchy During the Han Dynasty

By Li Ruohui
The Commercial Press
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How Han Dynasty monarchy changed Confucianism

By FUKAGAWA MAKI

According to *Interaction Between Confucianism and Monarchy During the Han Dynasty* by Li Ruohui, a professor from the Department of Philosophy at Xiamen University, monarchy in the Han Dynasty (206 BCE–220 CE) changed Confucian thought to a certain degree. In the early and middle periods of the Western Han Dynasty (206 BCE–8 CE), legal and political systems that evolved from the harsh ruling systems of the Qin Dynasty (221–207 BCE) inspired Confucians to attempt to reform the Han with the idea of rites, a movement which suffered setbacks. In later Western Han Dynasty, Confucians ultimately gave way to the supreme authority of the emperors by accepting and adapting to existing situations.

This change was a deterioration of the ethics advocated by Confucianism, that is, a change from "two-way" to "one-way" claims of morality. Two-way ethics requires both parties in a relationship to fulfill their responsibilities and obligations; one-way ethics requires only one of the two parties, usually the party of the lower classes, to adequately perform their responsibilities and obligations. Li argues that Confucians of the early and middle periods of the Western Han Dynasty requested superiors, especially emperors, to perform their responsibilities and obligations. Later on, Confucians gradually gave up these claims, and China formed a society dominated by one-way ethics.

The book starts with the system of rites of the Zhou Dynasty (1046–256 BCE), and it shows that people under this system adhered to a two-way code of ethics. Kings of Zhou were no exception, and they assumed the obligation to protect their subjects. The wielding of power was bound by virtue and courtesy. After the Qin Dynasty unified China for the first time, rule of law took the place of the previous rites system. Emperors were higher than the law and exercised power with violence and coercion, thereby forming the ethical norms of obedience.

There appeared two schools within Confucianism during the Han Dynasty, specifically, New Text Confucianism focusing on Confucian classics recompiled in the Han's formal script and Old Text Confucianism focusing on those written in the pre-Qin script. The two schools were also different in many other aspects, such as opinions on political systems. Confucian scholars of the new text school hoped to restore the two-way ethics and replace rule of law with the ritual system. However, the result was that they did not establish a complete set of etiquette. In contrast, Confucian scholars of the old text school advocated replacing the two-way ethics with one-way ethics, and tended to use Confucianism to gloss over the rule of law and justify the supreme authority of monarchs and general submission of subjects.

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