Reshaping Translation Approaches to Unideal Texts: Translators' Emotional Orientation towards Text User

Jie Zheng[1*], Lingsong Xiong[2], Ruifeng Luo[3]

[1]*Postdoctoral Research Center, Sichuan International Studies University, 400031, Chongqing, China; E-mail: zhengjie@sisu.edu.cn*

[2]*Chongqing Translation & Interpretation Center, 401121 Chongqing, China*

[3]*College of Foreign Languages, Chongqing Medical University, 400016 Chongqing, China*

Abstracts: In current translation practice, many source texts are hardly free of flaws, making them unable to realize their intended communicative effects, thus being regarded as "unideal texts". Previous studies have probed into the translation approaches to unideal texts at the literal level, but unideal texts at the non-literal level are rarely explored. For such unideal texts, two translation approaches are available, namely faithful translation and rewriting. However, translation practitioners often adopt a continuum ranging from extremely faithful to entirely unfaithful approaches in translating unideal texts. Andre Lefevere presents three influential factors in his rewriting theory, namely patronage, ideology, and poetics, but his rewriting theory fails to explain the phenomenon of translation concerning rewriting unideal texts for other factors. This paper aims to investigate the influence of emotional orientation on translation approaches to unideal texts by comparing two English translation versions (a faithful translation and a rewritten version by two translators who have different emotional orientations towards the text user) of a Chinese speech transcript. Research methodologies include translation literature analysis, case studies, and an interview with the translator adopting rewriting as the approach. This paper finds that the influential factors in rewriting should include the emotional orientation of translators towards the text user.

Keywords: Emotional Orientation, Unideal texts, Translation Approaches, Rewriting

1. INTRODUCTION

In the current translation market, translators in the new era are shifting the translation focus from classics to practical texts. However, many source texts are hardly free of flaws, setting a limit to their communicative effects. Therefore, it is necessary to research the translation of unideal texts. Unideal texts refer to texts that fail to achieve communicative expectations due to nonliteral mistakes. In previous studies, only the translation of unideal texts at the literal level has been discussed. Since the number of academic discussions on xiaci wenben fanyi [the translation of unideal texts] (where xiaci means flaws, wenben means texts, and fanyi means translation) is limited in the repository of translation studies, "xiaci wenben" lacks an official English name in the academic register. The previously discussed unideal texts are erroneous at the literal level, and the translation of such texts focuses on correcting those errors. However, the unideal texts discussed in this paper refer to those with definite purposes, yet unable to meet the expectation with faithful translation.

There are two main ways to translate unideal texts, i.e. (1) faithfully translating the source text and (2) rewriting. Li argues that the core of fidelity or faithfulness in translation is to reproduce the intention of source texts, while word-for-word translation should be avoided. In real context, many documents contain flaws such as fuzzy logic and violation of common sense, causing difficulties and troubles for translators. Flawed texts usually have not been edited, featuring typos, redundancy, omission, and other flaws. In these texts, words always fail to convey the idea the author wants to express due to logical problems. The translation of "literally unideal texts" is often influenced by subjectivity, contexts, or power relations in human interactions and professional ethics. Ivarsson points out that translators can make corrections to target texts if they find flaws in source texts. Dai also points out that interpreting cannot avoid handling unideal texts with flaws made by spokespersons. Flaws in the source texts for interpretation include tongue slips, self-correcting, redundancy, fussy logic, violation of common sense, and others. Dai also explores how interpreters can handle these flaws in source texts. It is believed that handling source text flaws involves subjectivity, knowledge reserve, expertise, self-orientation, and professional ethics. Mona Baker states that

the professional ethics of translators also include accountability because it is the job of interpreters to facilitate communication and interpreters should be responsible for communication results. Lyu states that in business negotiations, interpreters can use their judgment and do what they deemed best to ensure negotiations smoothly go on. Yang points out that hesitations in making corrections to unideal texts can be attributed to taking risks of uncertainty and hedging risks. Furthermore, the professional ethics of interpreters affect how interpreters convey the messages of source texts, and interpreters choose to revise unideal texts under specific guidelines, according to Marzocchi.

Research methodologies in this study include translation case studies, literature analysis, and an interview with translators. In this case study, the Chinese source text is the President's speech of Zhongxing University (pseudonym for the sake of academic rigor), which aims to enhance the university's international exchanges with other universities. This text pertains to culture, academics, foreign relations, and other elements. However, the source text itself cannot fulfill the desired communicative effects, thus called "unideal text". TT A is a faithful translation of the ST by the author of this paper, conveying the meaning according to the original. On the other hand, TT B is a practice of translation as rewriting by a teacher at Zhongxing university, with changes in the contents and wording to fulfill the expected communicative function.

This study is of theoretically innovative significance as it presents a new translation phenomenon in translation practice for translation studies. Practically, this research offers translation approaches to unideal texts.

2. THEORETICAL FRAMEWORK

2.1. Theoretical Content of Rewriting Theory

Lefevere argues that rewriting is an effective manipulation; therefore, it deserves further exploration. He believes that the study of rewriting is inducive to people's better understanding of social-economic circumstances. "In fact, the study of rewriting might even be of some relevance beyond the charmed circle of the educational institution, a way to restore to a certain study of literature some of the more immediate social relevance the study of literature as a whole has lost." Lefevere believes that translation as a significant type of rewriting is mainly influenced by patronage and poetics. The translation goes beyond the conversion of two languages, and translators are no longer affiliated with the source and target text.

2.2. Theoretical Guidance of Rewriting Theory

According to Lefevere, the image of a work of literature is determined by two factors, namely, the translator's ideology and the poetics dominant in the receiving literature when the translation is conducted. Besides, translation is also supported by the "invisible hand" of ideology and "the visible hand" of patronage. In general, it is widely believed that translation as rewriting is controlled by ideology, poetics, and patronage. Translation strategies are shaped by both ideology and poetics, thus deciding how to cope with problems in the "universe of discourse" of the original and the linguistic matters of that original. To improve the acceptance of the translation, translators rewrite the part of the original, which is incompatible with contemporary ideology and poetics. But such constraints are not absolutes, which means that translators can decide whether to comply with or disobey them.

3. TRANSLATION APPROACHES TO UNIDEAL TEXTS

Previous studies discussed "unideal texts at the literal level", but another type of unideal texts should also be stressed because they indeed exist in the translation market. Since there is little research conducted on the translation of such unideal texts, this paper may define them as a type of unideal texts which fail to fulfill the communicative goals and achieve the expectations of text users or translator's clients, in that the source texts are flawed in content, logic, format, etc.

This research is based on two extreme translation approaches to the unideal text, i.e. faithful translation and rewriting, and other translation approaches whose rewriting extents are between the two extremes.

3.1. A faithful translation approach to unideal texts

3.1.1 Faithful translation of the title

ST: *Daxue shi tuijin zhongmei renwen jiaoliu de zhongyao shizhe*

— *Zhongxing daxue jiaqiang guoji jiaoliu de jucuo*

TT A: University, Major Envoy to Promote Sino-US Cultural Exchanges

Measures to Enhance International Exchanges of Zhongxing University

Analysis:

The main title is translated from the form of a judgment sentence into the form of an apposition, and the rest of the Chinese title is translated into English faithfully in terms of form. But a faithful translation would have a series of consequences.

First, the word “Envoy” is too strange for western audiences in the context of academics. The Chinese word *“Shizhe”* can refer to someone on a mission, or figuratively to someone who brings certain messages or things. But in English, an “envoy” is a representative of a government or political group to another. It is of political significance to emphasize the interactions between governments. However, cultural exchanges among universities, representing academics, cannot be involved in religious or political activities. Besides, universities are in a static state, while envoys in a dynamic state go to and from multiple cultures. In this sense, the metaphor of universities as envoys is improper.

Second, the scope of cultural exchanges is limited between China and the United States. But the speech content includes communications between China and other countries. In this regard, the faithful translation seems improper in this context. The target text user intends to attract more international students to study at Zhongxing University and more international scholars to visit this university. If the title is biased and limited in Sino-US exchanges, the speaker may offend the audience from other non-US countries. Too much emphasis on the US is inconducive to demonstrating the confidence of the Chinese nation.

The translator of TT A is neither aware of the speech’s purpose to enroll more international students nor in a close relationship with the text user. Therefore, the translator has a relatively neutral emotional orientation, thus only focusing on conveying the message faithfully according to the original text. Regardless of the efficacy of the target text and cultural gap, the translator produces a faithful translation that cannot meet the expectation of the text user.

3.1.2 Faithful Translation of the Logic

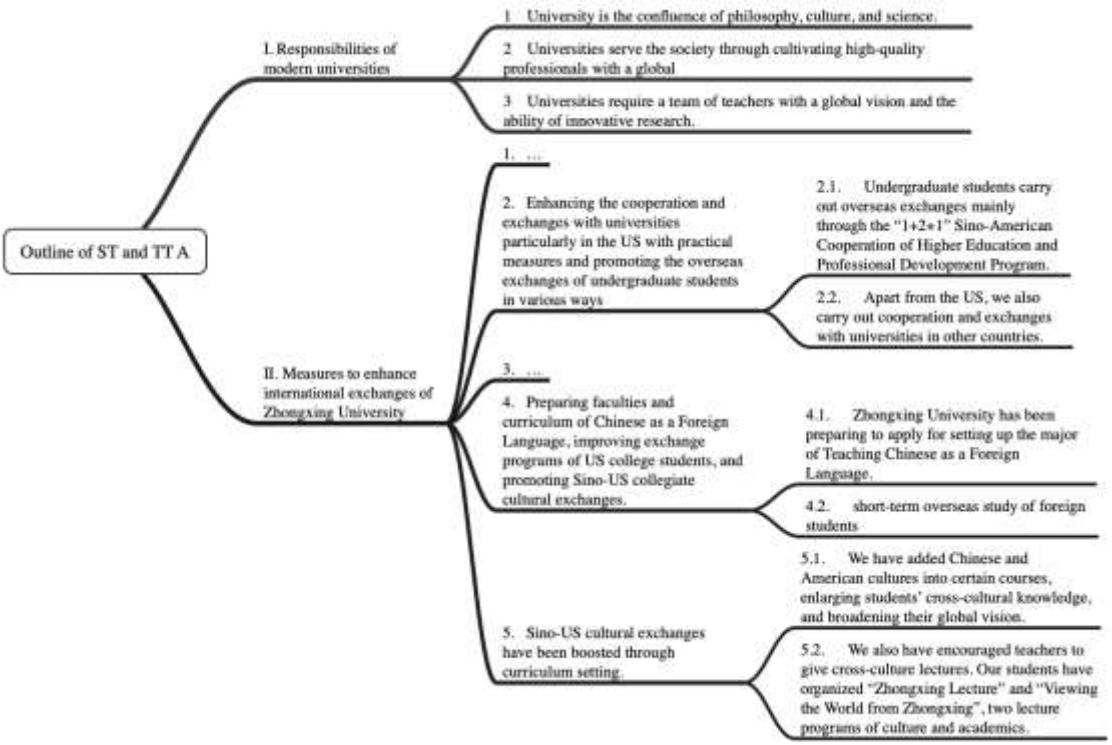

Figure 1. Outline of ST and TT A

From a logical perspective (as shown in **Figure 1**), the first-level heading is not equivalent to the sum of the second-level headings. The second subpoint of the first part indicates "Universities serve the society through cultivating high-quality professionals with a global vision and experimenting scientific and innovative research." The content, however, cannot elaborate on the responsibilities of universities. Likewise, the third subpoint of the first part shows that "Universities require a team of teachers with a global vision and the ability of innovative research." It is still away from the responsibilities of universities. The content does not match the heading. In addition, the outline of ST and TT A is not complete without an end. Therefore, the source text is unideal in terms of logic.

The second point of the second part is translated faithfully. The rest of the speech, which involves the communication between China and the US, is translated faithfully, retaining the special reference to Sino-US exchanges. But the faithful translation of this speech may shape Zhongxing University's reputation as US-preferential, diminishing the university's confidence and other non-US potential partners' trust in Zhongxing University. The lack of an ending paragraph also weakens the communicative effect of the speech and the appeal of Zhongxing University.

The ST and TT A lack the ending paragraph, thus reducing the power of inspiration and attraction. The translator of TT A, inexperienced and lacking the knowledge of a complete and successful speech, adopts faithful translation and leaves the target text without an ending as well.

The faithful translation is conducted because the translator of TT A has little awareness of the text's capacity to fulfill the purpose. In addition, the translator of TT A is not close to the text user, thus unable to stand in the same shoes. A faithful translation approach is chosen in terms of speech structure.

3.1.3 Faithful Translation of The Content

ST: *Weilai Zhongmei jian you zhe jingji, keji, jinrong, huanjing, wenhua he falv deng lingyu hezuo, jiaoliu he gongtong fazhan de juda kongjian. guoqu sanshisan nian de shijian chongfen zhengming, jiaoyu jiaoliu shi fazhan*

zhongmei guanxi de zhongyao jichu zhiyi, shi liangguo youhao hezuo wanglai de zhongyao qiaoliang he niudai. Genju zhongguo jiaoyu bu 2008 *nian de zuixin tongji*, 1978 *nian dao* 2008 *nian zhongguo leiji pai dao guowai liuxue fangwen renyuan yida* 139.15 *wan ren, xue cheng fanhui* 39 *wan ren, haiyou jin* 100 *wan ren liu zai guowai, qizhong* 40 *wan ren liu zai meiguo*.

TT A: In the future, China and the US will share great potential for cooperation, exchanges, and common progress in economy, science and technology, environment, culture and legislation. Practice in the past 33 years has fully proved that educational exchanges serve as one of the vital bases of fostering China-US relations and a major bridge of friendly cooperation between the two powerhouses. According to the latest statistics by the Ministry of Education of China in 2008, China has designated 1.3915 million overseas visitors studying abroad in total from 1978 to 2008, in which 390,000 have returned to China and nearly one million stay overseas including 400,000 in the US.

Analysis:

This paragraph indicates that the educational exchanges between China and the US are huge and the future is promising. The translator of TT A adopts a faithful translation approach to this paragraph, keeping the information flow the same as the source text and the focus on Sino-US educational cooperation and exchanges.

The faithful translation of this paragraph may impress the audience with the preference of Chinese students for the US as their destination for overseas studies. This is inconducive to broader exchanges with other non-US countries. Besides, the mention of “nearly one million stay overseas including 400,000 in the US” would reinforce the impression mentioned above.

The faithful translation is conducted because the translator of TT A is not aware of the meaning behind the words and has a shallow understanding of boosting factors of educational exchanges, thus being emotionally neutral to the target text user.

3.2. An Unfaithful Translation Approach To Unideal Texts

Another type of translation approach to unideal texts is rewriting or re-creation because major adjustments are made in the contents, logic, and thoughts. From the translator’s perspective, biased emotional orientation refers to their willingness to convey the message in a clear, effective way. This helps their clients to fulfill their expectations. If the source texts are not ideal, translators are more likely to take the rewriting approach. Rewriting out of biased emotional orientation often occurs if translators have a close relationship with their clients and have familiar knowledge of the purpose of the communications. If emotionally biased translators find the source text flawed, either at a literal or non-literal level, they are inclined to rewriting as a translation strategy.

3.2.1 Unfaithful Translation of the Title

ST: *Daxue shi tuijin zhongmei renwen jiaoliu de zhongyao shizhe*

— *Zhongxing daxue jiaqiang guoji jiaoliu de jucuo*

TT B: Universities: Cross-Cultural Exchange Platforms

Measures to Promote Cross-cultural Communication by Zhongxing University

Analysis:

The main title is translated into “Universities: Cross-Cultural Exchange Platforms” with the rewriting from sentence form into phrases. The subtitle is faithfully translated.

In terms of the content, "*Zhongmei renwen jiaoliu*" (*Zhongmei* is an abbreviation for China and the US, *renwen* pertains to the people-to-people aspect, and *jiaoliu* means exchanges) is translated into "Cross-Cultural Exchange" and "*Shizhe*" (a person who carries the mission to convey messages) into "Platforms". This is because the title indicates "Sino-US Cultural Exchanges", however, the full text includes the interactions with universities in other countries besides the US. In this sense, the original Chinese title narrows the scope of international exchanges that Zhongxing University desires. "Cross-Cultural Exchange" can make up for the missed scope of international exchanges.

In TT B, "Universities: Cross-Cultural Exchange Platforms" (Measures to Promote Cross-cultural Communication by Zhongxing University) is produced by rewriting. TT B avoids the dilemma of translating "*Shizhe*", and it rewrites the title. The word "Platforms" avoids a consideration for an English word for "*Shizhe*". It also keeps both universities and platforms in a static state. TT B also conveys the message more clearly and fits the body content more pertinently.

3.2.2 Unfaithful Translation of the Logic

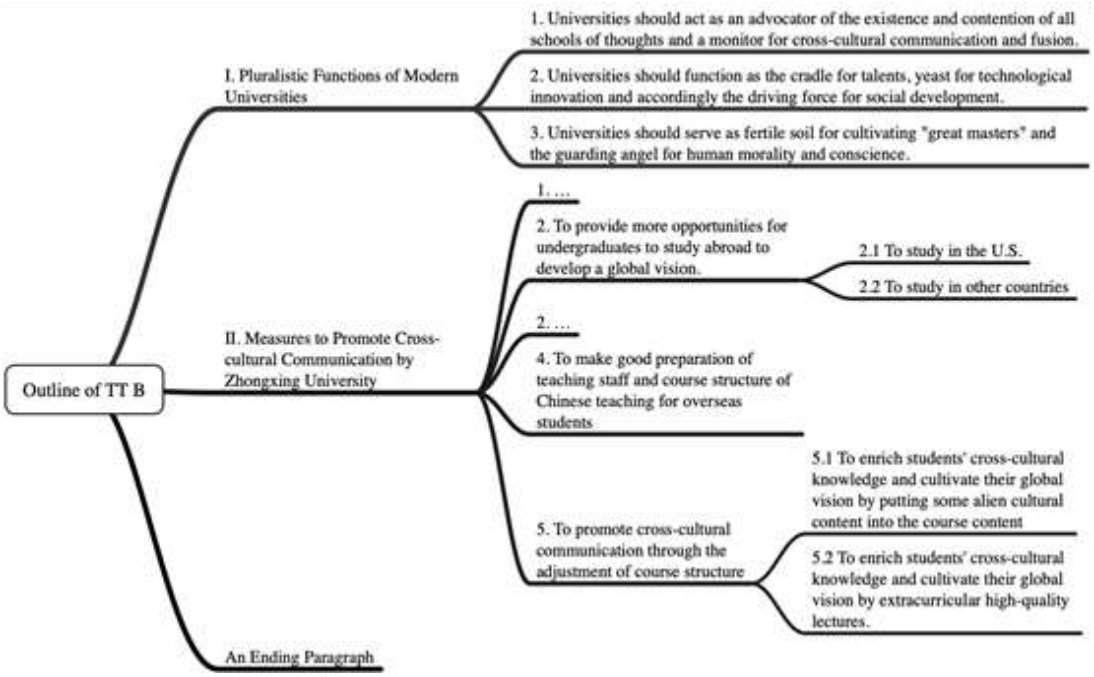

Figure 2. Outline of the TT B

According to the outline of TT B, the structure of the speech is complete and organized with the addition of an ending paragraph (as shown in **Figure 2**). For the second part (Measures to Promote Cross-cultural Communication by Zhongxing University), the second point has gone through rewriting. TT B uses the phrase "study abroad" to encompass all situations of overseas study. For the same reason, the fourth and fifth points have also gone through rewriting. The fourth point of "Preparing faculties and curriculum of Chinese as a Foreign Language, improving exchange programs of US college students, and promoting Sino-US collegiate cultural exchanges" is reorganized into "To make good preparation of teaching staff and course structure of Chinese teaching for overseas students". The fifth point of "Sino-US cultural exchanges have been boosted through curriculum setting" is reorganized into "To promote cross-cultural communication through the adjustment of course structure".

The ST focuses too much on the US, which is regarded as US-preferential policies. This is harmful to the university in terms of conducting international exchanges and building its reputation in the international arena.

Besides, the outline of ST lacks the potential acquirement of foreign students and teachers at Zhongxing University, which is the most desired part for them. The ST focuses on past achievements, yet not looking forward. The audience cannot expect the future development of the university. Therefore, ST and TT A can hardly meet the expectation of attracting foreign students and teaching staff.

The addition of an ending paragraph helps to convey the message more effectively and makes the speech more appealing. TT B of the rewriting, without the obvious reference to the US, is more capable of conveying the message of Zhongxing University's desire for deeper and broader international communications with international academic institutions.

In terms of logic, the TT B rewrites the first-level heading from "*xiandai daxue de zeren* [Responsibilities of Modern Universities] (*xiandai* refers to modern, *daxue* means universities, *de* is equivalent to the preposition of, and *zeren* represents responsibility)" to "Pluralistic Functions of Modern Universities". The noun "Functions" can match the following subpoints, while "Responsibilities" cannot. Therefore, the rewriting of the first-level heading is appropriate.

The translator of TT B is an experienced teacher in Translation Studies who has a closer relationship with the target text user, the president of Zhongxing University, compared with the translator of TT A. The translator has a deeper understanding of what an informative and influential text is like. The translator knows that faithful translation cannot meet the expectation of the text user. And the emotionally biased translator adopts rewriting to help convey the messages that the text user wants to express and enhance the efficacy of the target text.

3.2.3 Unfaithful Translation of the Content

ST: *Weilai Zhongmei jian you zhe jingji, keji, jinrong, huanjing, wenhua he falv deng lingyu hezuo, jiaoliu he gongtong fazhan de juda kongjian. Guoqu sanshisan nian de hijian chongfen zhengming, jiaoyu jiaoliu shi fazhan zhongmei guanxi de zhongyao jichu zhiyi, shi liangguo youhao hezuo wanglai de zhongyao qiaoliang he niudai. Genju zhongguo jiaoyu bu* 2008 *nian de zuixin tongji*, 1978 *nian dao* 2008 *nian zhongguo leiji pai dao guowai liuxue fangwen renyuan yida* 139.15 *wan ren, xue cheng fanhui* 39 *wan ren, haiyou jin* 100 *wan ren liu zai guowai, qizhong* 40 *wan ren liu zai meiguo*.

TT B: To better serve the society, universities need to develop well-educated people who will satisfy the requirements of talents for particular times. In the 21st century, no state can isolate itself from outside world and no university can cultivate talents with global vision with their gates closed. Educational communication, one of the most important foundations for Sino-American relations for the past 33 years, has bridged the two countries' close cooperation and contact. According to the latest statistics from the Ministry of Education of People's Republic of China in 2008, China had sent 1,391,500 students and visiting fellows abroad from 1978 to 2008, among which 390,000 returned homeland and nearly one million chose to stay abroad, especially the U.S. which had attracted 2/5 of those who chose to live and work abroad. These talents, wherever they live or work, have made their special contribution to the mutual understanding of different nations and comprehensive progress for humanity. Future closer Sino-American cooperation in various fields, such as economy, technology, finance, environment, culture and law, etc. leaves much room for the cultivation of talents with global vision.

Analysis:

TT B is an unfaithful version of the paragraph that writes about educational exchanges between China and the US. The beginning of the paragraph in the source text is moved to the end of the paragraph in the target text by paraphrasing. At the beginning of the paragraph of TT B, there is an added sentence: "To better serve the society, universities need to develop well-educated people who will satisfy the requirements of talents for particular times. In the 21st century, no state can isolate itself from the outside world and no university can cultivate talents with global vision with their gates closed." Besides, the TT B adds the sentence "These talents, wherever they live or work, have made their special contribution to mutual understanding of different nations and comprehensive progress for humanity." The phrase "*jin* 100 *wan ren liu zai guowai, qizhong* 40 *wan ren liu zai meiguo* [nearly one million stay

overseas including 400,000 in the US]" is paraphrased into "nearly one million chose to stay abroad, especially the U.S. which had attracted 2/5 of those who chose to live and work abroad." The number of 400,000 is translated into a proportion of 2/5. Rewriting this paragraph avoids an embarrassing situation in that it is not a pride for such a big number of overseas students not to come back to their home country after graduation. This cannot reflect the attractiveness of Zhongxing University. On the other hand, after rewriting, the speech can demonstrate the cultural confidence of the president; after all, no matter where overseas students work, they are making contributions to the whole civilization of mankind.

This paragraph experiences rewriting because the original has an emphasis on Sino-US cooperation and exchanges. In the context of broad international exchanges, the paragraph should stress the common duty of universities to cultivate talents and the necessity of opening up and international exchanges. Besides, the speech should not convey the message that Chinese students prefer the US as their destination for overseas studies, at least such a message should be weakened.

The addition of an opening sentence is to shift the focus of the paragraph from the Sino-US educational exchanges to the shared duty of universities worldwide to cultivate talents. The addition of the second last sentence demonstrates that even if some students choose to stay abroad, they still contribute to enhancing the cross-cultural exchanges and mutual understanding between China and the rest of the world. The handling of numbers reduces the visual impact of the impression that the US attracts a large number of Chinese students. The use of 2/5 implies that the other 3/5 of overseas Chinese students living abroad choose other non-US countries.

The translator of TT B has a strong sense of patriotism and stands firmly In the cultural stance, thus being emotionally biased. With a biased emotional orientation, the translator of TT B adopts an unfaithful translation approach in handling this paragraph.

3.3 Continuum from Faithful To Unfaithful Approaches To Unideal Texts

The translation phenomenon in which translators use different translation approaches to unideal texts is special because it has rarely been touched on in translation studies. Except for the aforementioned two extreme approaches, faithful translation and rewriting, translators have plural translation approaches to which the faithful or rewriting extent is between the two extreme approaches. This constitutes a continuum in translation, as shown in **Figure 3**, which indicates a series of similar translation approaches in which each is almost like the ones next to it, but the last is extremely different from the first.

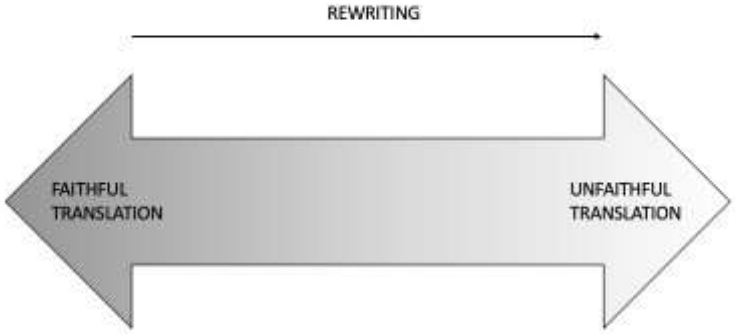

Figure 3. Continuum from faithful to unfaithful approaches to unideal texts

4. EMOTIONAL ORIENTATION BEHIND TRANSLATION APPROACHES TO UNIDEAL TEXTS

To explore the causes for the two extreme translation approaches to the unideal text and enhance the objectivity of the research, the author of this paper (also the translator of TT A) interviewed the translator of TT B (the first translator of the source text) on her mental process in the translation process.

First, this is not rewriting for patronage, because the translation was pro bono rather than paid. Second, not closely related to ideology, rewriting was adopted because the translator of TT B was ready to share weal or woe with her president and work unit. Third, the translator of TT B chose rewriting not for poetics but because she was confident in her professionality. Rewriting for poetics in the target culture is possible in translating literature. In this case, translation as rewriting was led by the translator's confidence in her judgment and rich translation experience.

Since the translators of TT A and TT B are different in the work/study unit, academic level, understanding of translation, and practical experience, they have a different emotional orientation to the target text user. Therefore, the author of this paper assumes that the emotional orientation between the translator and the target text user influences the choice of translation approaches. The translator who likes, respects, feels close to, or is closely related to the text user is more likely to adopt rewriting as translation, with consultations if necessary. On the other hand, a translator who does not have a strong emotional bond with the text user is more likely to translate faithfully. It is up to the translators to choose faithful or unfaithful translation. In fact, translators also have plural choices between the two extreme translation approaches to unideal texts.

5. THEORETICAL DIALOGUE

5.1 Faithfulness Theory's Inadequacy in Explaining the Translation Phenomenon

According to Flora Amos, translators defined "faithfulness" in a broad way, with definitions often of great difference, in the early period of translation studies. In ancient Rome, Horace introduced the concept of a faithful translator. Faithfulness in the Chinese version is often represented by the three translation principles of Yan Fu, the translator of Aldous Huxley's Evolution and Ethics. He states that the three translation principles are *xin* (fidelity/faithfulness/trueness), *da* (fluency/expressiveness/intelligibility), and *ya* (elegance), which play a vital role in the practice and theory of Chinese translation in the 20th century.

However, the concept of "fidelity" or "faithfulness" is untenable in a theoretical stance, and absolute fidelity or faithfulness cannot be accomplished in reality. Because the differences between the two languages make the separation of form and meaning inevitable in translation practice, this necessitates untranslatability and unfaithfulness. Hu & Jia holds that "unfaithful" translations can play the social function of translation to the fullest, fulfilling a confluence of Chinese and western cultures and driving a new literature trend, in certain historical contexts. According to Xu, diplomatic translators when handling redundant texts are not allowed to change, add, or omit messages or go off-script. This is still in discussion on unideal texts at a linguistic level. A faithful translation only provides a possible way to translate unideal texts. It cannot explain the massive rewriting versions of unideal texts.

5.2 Rewriting Theory's Inadequacy in Explaining the Translation Phenomenon

Before the "cultural turn", scholars mainly focused on linguistic levels, putting more emphasis on the language equivalence of source texts and target texts, such as the theories of Translation Equivalence. But Bassnett argues that translation studies should focus on the cultural and historical background, and strive to perceive the complexity of manipulation as well as the influential factors contributing to translators' translation choices.

Descriptive translation studies indicate that all literature translation is rewriting, even though the account of "literature" is often ignored. According to the rewriting theory, translators rewrite for poetics, ideology, and patronage. But the influential factors mentioned in this research are beyond the three factors, as are the aforementioned emotional orientation between the translator and the target text user as well as the source language culture. In rewriting theory, the purpose of rewriting is to fit the mainstream ideology in the target language and meet

the needs of poetics and patronage. However, the rewriting in this research is aimed at meeting the communicative requirement of target text usage.

The two types of rewriting are different in the following aspects: Service Objects, Processes, Reasons, and Text Types. The rewriting in previous studies is named “Rewriting Type 1”, and the rewriting discussed in this paper is labeled as “Rewriting Type 2”. The comparison between the two types of rewriting is shown in **Figure 4**.

	Rewriting Type 1	**Rewriting Type 2**
Service Object	Ideology, poetics, and patronage in the target language	The efficacy of target text and the expectations of the target text user
Process	Rewriting for all literature	Faithful translation or rewriting
Reason	Ideology, poetics, and patronage	The emotional orientation between the translator and the target text user
Text Type	Literature	Practical texts

Figure 4. Two types of rewriting

5.2.1 Rewriting For Poetics

According to Shen, “too much emphasis on meaning while neglecting poetics will reduce the beauty of the original work.” Poetics also holds a conservative bias in the works of literature. Under such an influence, some works can go popular and become classics shortly after publication, whereas others cannot. Translators’ rewriting is inevitably influenced by poetics in the target culture, and translators must make the appropriate adjustments. Lefevere claims that translators rewrite the source text to some extent to allow the target text to be accepted by more readers and fit the current ideology and poetics controlled by the ruling class.

5.2.2 Rewriting For Ideology

Ideology refers to the systematic world view of individuals of a certain class, political party, or profession. Ideology is popular among certain groups in a certain country, and it is hidden in people’s political behaviors and mindsets. Philosophy, politics, arts, aesthetics, religions, and moral ethics are its representation. According to Wang, apart from the visible influence of the language process, translation practice is also affected by the invisible influence of ideology. Ignoring the invisible influence can lead to one-sided views. Hu & Jia indicate that China’s propaganda translation reflects a strong sense of inclination for ideology and poetics. Since translators are part of society, they are unlikely or willing to disobey the mainstream ideology. Hu and Jia hold that translators should adjust content or adopt rewriting to mitigate conflicts between ideologies and poetics in source and target cultures and fulfill the function of source texts with special attention to the target language culture and the expectations of readers. By this approach, the social function of translation and external propaganda can be fulfilled.

5.2.3 Rewriting For Patronage

Patronage can facilitate or hinder the reading, writing, and rewriting of literature. Patronage has a broad scope, encompassing (1) individuals at the governing status in a specific historical period, such as leaders of political parties, (2) groups of people, such as publishers and media, or (3) institutions, such as academic journals and institutions. Representatives of patronage are evaluated in three elements, namely ideological, economic, and status components. When all three components are directed at the same body (person or group), patronage is not differentiated. If so, the literary system is often controlled by authorities of higher hierarchy, such as political rulers. As long as translators desire access to the market and acceptance by readers and ideology, they are inevitably in contact with the patron and manipulated by the patron. On the contrary, when the ideological, economic, and status components are independent of each other, patronage is differentiated. In this case, the writing can be widely accepted by the public but receive little attention or favor from the hierarchy of the literary system.

To conclude, translation for ideology, poetics, and patronage cannot explain the translation phenomenon of unideal texts.

5.2.4 Rewriting For the Text User

Except for rewriting for poetics, ideology, and patronage, the adoption of rewriting is also triggered by catering to the communicative needs of target text users. The extent of rewriting indicates that there are multiple choices, except for complete faithfulness and unfaithfulness. It is not dualistic; instead, it is on the spectrum of the extent of rewriting according to the desired communicative effects of the target text user. In other words, the extent of rewriting varies with the communicative effects of the target text user in one aspect. Therefore, we propose a model of factors affecting translation approaches to unideal texts, as shown in **Figure 5**.

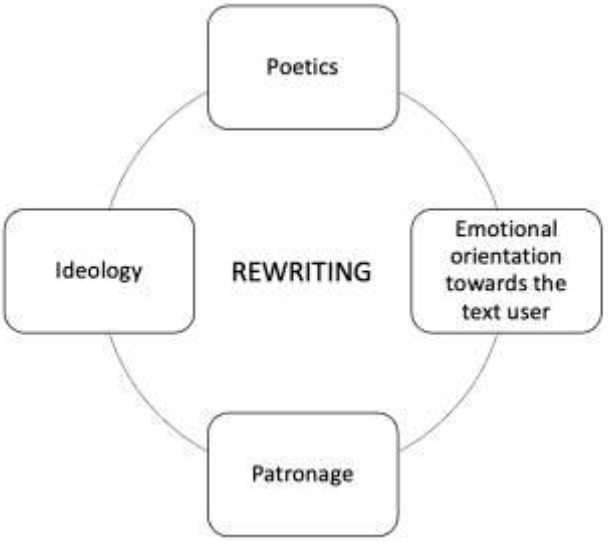

Figure 5. Factors affecting translation approaches to unideal texts

CONCLUSIONS

6.1 Theoretical Implications

In previous rewriting theory, translators adopt rewriting for ideology, poetics, and patronage. This research attempts to put forth the fourth influential factor of translation as rewriting—rewriting for the target text user—which enlarges the scope of translation studies.

6.2 Practical Implications

Translators should always prioritize the efficacy of translation no matter translating faithfully through reason or rewriting. This research reveals different translation approaches to unideal texts and raises translators' awareness of identifying unideal texts, to make the target text more able to realize communicative goals.

6.3 Educational Implications

First, developing a sense of group honor and pride in their own culture is necessary for training translators, in that translator's emotional orientation manipulates the translation choices subconsciously. Second, enhancing the translators' ability to identify unideal texts is also essential. Third, the education of translators' professional ethics should be improved.

6.4 Limitations And Prospects

The academic achievement of this research is still limited. For one thing, only a small number of translations are presented in this research. It would be better if the research could be supported by a large number of translation samples. For another thing, this research is focused on the rewriting of unideal texts at the macro level. It would be better if the research could deal with certain unideal words or sentences at the micro-level, with the support of statistical methods. Future research will involve investigations of the association between emotional stimuli that translators receive and translation products with neurolinguistic approaches such as EEG, fMRI, and eye tracking.

ACKNOWLEDGEMENT

The paper is sponsored by the project of Chongqing Municipal Education Commission, namely Research on the Promotion of International Discourse Power of Chinese Medicine in the Context of Global Epidemic(21SKGH037).

REFERENCES

[1] Agbozo, G. E. Translation as rewriting-cultural theoretical appraisal of Shakespeare's Macbeth in the Ewe language of West Africa. Multicultural Shakespeare-Translation, Appropriation and Performance 2018; 1; 43-56.

[2] Baker, Mona. Ethics in the translation and interpreting curriculum 2016. Avaible from: http://www.monabaker.org/?p=660

[3] Bassnett, Susan. Translation studies. Shanghai: Shanghai Foreign Language Education Press 2004.

[4] Dai, Miaoshu. Guanyu hanying jiaoti chuanyi zhong xuesheng yiyuan chuli yuanyu xiaci de shiyan yanjiu [An experimental approach to student interpreters' consecutive interpretation of flaws in the source language]. Beijing Foreign Studies University Dissertation 2016.

[5] Horace (Flaccus Quintus Horatius). Extract from the Epistula ad Prisones. c10BC. Lefevere, A. Ed. Translation/History/Culture. London & New York: Routledge 1992.

[6] Hu, Fangyi & Jia, Wenbo. Waixuan fanyi: yishi xingtai caozong xia de gaixie [China's external-oriented propaganda translation: a rewriting manipulated by ideology]. Shanghai Journal of Translators 2010; 1; 23-28.

[7] Ivarsson, S. Being a translator-with a licence to improve. Linnaeus University Dissertation 2013.

[8] Lefevere, A. Translation, rewriting, and the manipulation of literary fame. London & New York: Routledge 1992.

[9] Li, Changshuan. Ruhe fanyi cunzai xiaci de wenjian—yi yifen wei jing bianji de wenjian wei li [How to translate flawed documents: a case study of an unedited document]. East Journal of Translation 2018; 4; 60-70.

[10] Liu, Jinling & Li, Nan. Waixuan fanyi yishi xingtai wenti yanjiu [Research on the ideology of propaganda transaltion]. Tribune of Social Sciences 2014; 9; 211-215.

[11] Lyu, Binghua. Yiyuan zhuti xing de tixian [The manifestations of interpreter subjectivity]. Journal of Guangdong University of Foreign Studies 2005; 1; 60-63+95.

[12] Marzocchi, C. On norms and ethics in the discourse on interpreting. The Interpreters' Newsletter 2005; 13; 87-107.

[13] Munday, Jeremy. Introducing translation studies: theories and applications. London & New York: Routledge 2012.

[14] Shen, C. The comparison of 'rewriting' of Howard Goldblatt & Andre Lefevere's translation thoughts. In 2016 International Conference on Advances in Management, Arts and Humanities Science (AMAHS 2016). Atlantis Press 2016.

[15] Teng, Mei & Cao, Peihui. Yishi xingtai yu zanzhu ren heli zuoyong xia de duiwai fanyi [Exotropic translation of CIPG under the influence of "ideology" and "patronage" since 1949]. Journal of PLA University of Foreign Languages 2013; 3; 75-80+128.

[16] Wang, Dongfeng. Yi zhi kan bujian de shou — lun yishi xingtai dui fanyi Shijian de caozong [An invisible hand: ideological manipulation in the practice of translation]. Chinese Translators Journal 2003; 5; 18-25.

[17] Wang, Dongfeng. Jiegou "zhongshi" — fanyi Shenhua de zhongjie [The deconstruction of "Fidelity" and the demythologization of translation]. Chinese Translators Journal, 2004; 6; 5-11.

[18] Xiong, Hua. Yinxing de shou: zanzhu ren dui fanyi de caozong [The invisible hand: manipulation of patronage over translating]. Journal of Guizhou University of Engineering Science 2010; 7; 126-128.

[19] Xu, Yanan. Waijiao fanyi de tedian yiji dui waijiao fanyi de yaoqiu [The characteristics and requirements of diplomatic translation]. Chinese Translators Journal 2000; 3; 36-39.

[20] Yang, Rongkun. Huayu quanli guan xia gongzhong yanjiang zhong kouyi yuan de zhuti xing [Interpreter's subjectivity in public speech from the perspective of discourse-power theory: a case study of Bai Yansong's speech in Yale University]. Beijing Foreign Studies University Dissertation 2019.

DOI: https://doi.org/10.15379/ijmst.v10i3.1511

This is an open access article licensed under the terms of the Creative Commons Attribution Non-Commercial License (http://creativecommons.org/licenses/by-nc/3.0/), which permits unrestricted, non-commercial use, distribution and reproduction in any medium, provided the work is properly cited.