RESEARCH ARTICLE

Translating Chinese Classics in Contemporary Chinese Political Discourse: A Study of Translation Effectiveness from Target Readers' Perspective

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Abstract:

Translating Chinese classics is always a difficult task in literary translation. But when literary translation occurs in political discourse, the situation becomes even more complex. In political discourse, citing of Chinese classics is usually used as an evocative tool to arouse the audiences' empathy with the aim of gaining acceptance and shaping the speaker's language style. Consequently, the purpose of translation under the specific political contexts becomes an important issue when evaluating the effectiveness of literary translation in political discourse. This study examines the effectiveness of literary translation embedded in political discourse by drawing on reception theory and descriptive translation studies to identify the factors that have an impact on target readers' reception of the translation and in turn set up a evaluating framework of translation effectiveness.

Keywords: translation effectiveness, cognitive privity, translation of Chinese classics, political discourse

1. Introduction

Translation of verses and idioms to another language and culture has always been a difficult task. When it occurs in literary translation, the translators usually strive to reproduce the verse itself and to present to the readers as much of the rhythm and meaning of the original as possible. In the translation of idioms, the original flavor and language style of the source language are usually kept, both of which are committed to bringing the same language experience to the target readers (Yan, 2014). In the translation of verses and idioms in political discourse, the purpose of translation also needs to be considered. In political discourse, the quotation of verses and idioms are mainly used to shape personal language style, arouse the audience's resonance, and enhance cultural communication (Dou & Wen, 2015). And the meaning of the verses or idioms under certain political context also needs to be taken into consideration. What's more, the target readers here pursue the actual information that the verses or idioms deliver rather than the verses or idioms themselves. Therefore, the effectiveness of verses and idioms should be evaluated accordingly.

Although the effectiveness of political discourse translation is explored by previous studies, seldom attention has been paid to the translation of literary contents in political genre. In this study, verses and idioms with their official translation from Xi Jinping's political speeches are selected as data for

investigation. Chinese classics here refer to the classical verses and idioms that express certain points of view in the form of metaphors or quotations in political discourse The effectiveness of verse and idiom translation in political discourse will be examined through evaluating the reaction of its target readers. As a result, this study also aims to propose an evaluating framework for literary translation in political discourse from target readers' perspective.

2. Literature Review

Previous studies of political discourse translation and the effectiveness of evaluation of translation of political discourse are examined in this section. Relevant translation theories are applied through the detailed text analysis of political discourse in Part 4.

2.1 Substantive literature review

This section classifies previous research studies in political discourse translation in the following categories according to their focus: the relationship between political discourse analysis (PDA) and translation studies; linguistic analysis of political discourse translation and socio-cultural analysis of political discourse translation.

2.1.1 The relationship between PDA and translation studies

Schäffner (2004) discussed the relationship between media and translation in a broad sense, focusing on political texts, institutional context, and translation policies from the translation studies perspective. Schäffner (2004) also examined the relationship between PDA and translation studies and found that PDA did not take full consideration of the translation phenomenon; thus, she believes that translation studies and the PDA could benefit from closer collaboration. She also cites relevant examples to discuss the political impact of specific translation solutions, the structure and function of equally valid texts in their respective cultures, and the process of transmitting information to another culture through translation. Schäffner (2004) advocates further interdisciplinary collaboration between PDA and translation studies through investigation of product features, multilingual texts, process analysis, and translation policies.

Schäffner and Bassnett (2010) also discussed the role of translation in international political communication and news reporting, and revealed the invisible links between politics, the media and translation, which laid a foundation for the examination of the relationship between PDA and translation studies. They also discussed the relationship between media and translation in a broad sense, focusing on political texts, institutional context, and translation policies from the translation studies perspective, which created new disciplinary insight into political discourse translation and media language use. These studies revealed the relationship between political discourse and translation studies, and also provided detailed information regarding PDA in translation studies in terms of topics and methods.

Baker (2006) also proposed the framing theory to discuss political discourse and its translation in news reports from sociology, semantics, psychology and communication perspectives. *In Translation and Conflict* (Baker, 2006), Baker applied sociological approaches to discuss the "framing" strategies

used in the composition of political themes in the news. It provides an ideological view on news-making which combines political discourse and its translation with cultural studies.

2.1.2 Linguistic analysis of political discourse translation

Yang (2014) studied cross-cultural translation and how the translation fidelity is evaluated. Here, she used the register theory from Halliday's systemic functional grammar to discuss cross-cultural translation guiding role in political discourse translation practice in terms of field, tenor and mode by using the topic, participant, and function of language as analytical concepts. In her study, Yang used the register theory to evaluate the faithfulness of translation and believes that this could help successfully avoid the subjective impact in the process of translation. However, Yang's study only considered faithfulness to the source text (ST) as a criterion for translation and ignored the purpose and reception effect of translation. Thus, she paid attention to the influence of a translator's subjective factors on translation faithfulness and focused more on the study of the translation process itself.

Meanwhile, in *On Translation of Political Discourse from Theory of Linguistic Relativity*, Zhang (2015) explored the cross-cultural translation of political discourse, in terms of how it distinguishes from other forms of translation with its potential influence on global peace and security. Zhang (2015) believed that cross-cultural language translation can be realized, but faced with difficulties and challenges caused by differences in grammatical structure and context. In this context, Zhang (2015) also indicated that Malinowski's "interlinear method" provides a feasible way to solve these difficulties to a great extent, making it possible to translate political discourse as accurately and completely as possible.

Ma, Yuan and Zeng (2024) proposed a model to analyze and translate STs that are source-cultural related. In contextual parameters in transcreating aphorisms and imageries, a model called 'Contextual parameters-governed recontextualization model' (CPRM) is proposed to deal with linguistic, pragmatic, cultural and historical factors during the translation process.

2.1.3 Socio-cultural analysis of political discourse translation

Bielsa and Bassnett (2009) integrated the perspectives of globalization, media, sociology and translation studies. Based on abundant firsthand news translation materials, Bielsa and Bassnett (2009) systematically discussed the purpose, characteristics, strategies of news translation, and how news employees in communication organizations can accurately collect, write, compile, report and publicize information in the era of globalization and localization. In this context, it is of great significance to explore the Skopos theory and methodology in the study of publicity of translation. It provides a reference for studying the global dissemination of Xi's political discourse and the purpose of its translation.

Wang (2009) discussed the translation of political discourse with critical discourse analysis (CDA). Here, a comparative study of the original and translated texts were undertaken in terms of the aspects of classification, transformation, and modality systems; the aim was to explore the strategies as well as gains and losses of political discourse translation from a new perspective.

Kuryleva and Nikiforova (2012) believed that globalization has always had a great impact on cultural identity. The issue of cultural identity is a popular topic today because the importance of protecting traditional culture and values is intertwined with the process of globalization. Through interviews with domestic and foreign recipients, their research reflects their understanding of the blank elements that exist in one particular culture but not in another.

In *Ideological Encounters. Islamist Retranslations of Western Classics* (Baydan, 2015), Baydan investigated secularist and Islamist as two conflicted ideologies in the translation of Western classics, to explore the translation process as a manipulation for political purpose.

Haj Omar (2016) explored the relationship between ideological manipulation, media and political discourse conflicts and their translation. This study was based on the belief that the translator is also a reader in the first place, and by imposing their own judgment on the text, the translator may reshape the entire political discourse.

Kadhim and Hijjo (2021) analyzed translation strategies used in the translation of 16 English-language news articles into Arabic to explore the ideology position of the translator.

Su, Li, Tu, Zhang and Guo (2024) discussed the historical significance of the *Reference News* in *The political dialectics of transediting: the case of Reference News*. In this article, the concept "dialect" is applied to discover the changes that took place in Chinese society, and the transformation of the newspaper *Reference News*, from an official medium during the Cold War period to a news outlet for the general public.

2.1.4 The effectiveness in political discourse translation

This section summarizes previous research findings in evaluating translation effectiveness of political discourse. Researchers have summarized the criteria for measuring the effectiveness of translation in different genres, especially in political and literary discourses.

Dou and Zhu (2009) examined the translation of official slogans in China and the effectiveness of these translations among native English speakers. The effectiveness of the slogans' translation, translation problems, and solutions were examined. Further, several problems that influenced the effectiveness of the translation and their solutions were summarized. Dou and Zhu (2009) believe that the lack of understanding of traditional Chinese culture is an important reason for not understanding the slogans.

Guo (2011) believes that the cultural backgrounds of the TL and the ST are the most serious cause of translation errors. In this context, Guo listed some specific situations in which language translation is influenced by cultural factors: the differences between language understanding and logical thinking; the associated metaphors and habits of expression; the expression of religious beliefs and historical allusions; the geographical location and natural conditions.

In *New Trends of Chinese Political Translation in the Age of Globalization*, Li and Li (2015) explored the changes that took place in Chinese political speeches under different leadership and analyzed the perception of the target reader when meaning and style changes.

Tong (2017) defined transformation in translation as a translation behavior in which translators fully play the role of the subject and translate for specific readers in a specific genre. This is due to the following factors: the diversity of target readers; the multi-faceted nature of translation purposes; the flexibility and dynamics of the requirements of the original text. The most significant way to measure translation accuracy is based on its purpose and effectiveness due to the vulnerable cultural differences between the SL and TL.

In *Literature and art as political discourse: adapting The White-Haired Girl in the communist context of China*, Qi (2024) explored the literary discourse that are embedded in discourse for political purpose. Qi claimed that, the translation of these types of discourses is influenced by political actors.

2.1.5 Conclusion

This substantive literature review concludes with the following findings:

Firstly, most previous studies focused more on product-oriented analysis, that is, on the ST, TT or on the translators: translation strategies, the role of translators, the translation process, and the translation dissemination process. Although studies on target readers have begun to emerge, they remain rare. Secondly, most studies only focus on one of the aspects mentioned above. Most studies are limited to either product- or participant-oriented analyses; rarely any studies has explored the relationship between them. In addition, few studies have treated translation as a dynamic whole that includes production, dissemination, and consumption processes.

2.2 Theoretical literature review

This section introduces translation theories to be applied in this study from product-oriented analysis and participant-oriented analysis for a comprehensive examination of the selected text in Part 4.

2.2.1 Critical discourse analysis (CDA) and the three-dimensional framework by Norman Fairclough

In this study, CDA is applied as the key methodology to analyze the whole process of translation in this study. It is applied as a methodology to examine discourse from linguistic, social interaction, and socio-cultural perspectives. From the product-oriented analysis point of view, it considers the text analysis process at three progressive levels: textual, discourse, and socio-cultural analyses of the ST and translation. Fairclough (1989) distinguished the three dimensions of discourse as text, interaction, and context, in which the "text" is a product that occurs under a certain socially determined condition, "interaction" refers to the whole process of social interaction between the process of production and the process of interpretation, and "context" refers to the socially determined conditions under which the processes of production and interpretation are conducted.

Fairclough (1989) developed three levels of analysis in his conceptualization of discourse: text analysis; discursive practice and social practice. Therefore, three progressive steps should be applied in text examination: the first is the language analysis of the text, which include the analysis of word selection, grammar, syntax, metaphorical structure and rhetorical devices; The second is the interpretation of the text production process in terms of how the text is produced and consumed and

how the power relationship is formed; The third is the interpretation of the relationship between text production and socio-cultural practice.

As for this study, CDA is used as the key tool for PDA to identify the changes made during the process of translation and the framing process of paratext for discursive and socio-cultural analysis from the perspective of product-oriented analysis as a whole. This, together with Vinay and Darbelnet's model (1977), which is used as the method for textual analysis, form the entire three-dimensional framework by Norman Fairclough (1989).

2.2.2 Text analysis of the ST and TT with Vinay and Darbelnet's model

Vinay and Darbelnet's (1977) model will be applied in the product-oriented analysis to consider the ST and TT of Xi Jinping's speeches at the level of text analysis. The analysis will focus on the lexical, syntactical, wording, grammatical, metaphorical, and language features to identify the strategies and procedures used during the process of translation. This approach helps to identify not only the type of translation applied in official translations but also the strategies used—which is done using the other options in the questionnaire to examine participants' preferences in their reception.

According to the model of Vinay and Darbelnet (1977), strategy refers to the translator's overall orientation which includes free translation or literal translation; source text (ST) or target text (TT); domestication or foreignization. In addition, Vinay and Darbelnet (1977) also uses procedures to indicate the specific techniques or methods used by translator at a particular point in the text. Additionally, in this model, the translation strategy is subdivided into direct and oblique translations. The former refers to literal translation including borrowing, calque, and literal translation, and oblique translation refers to approaches when literal translation is not possible, which includes the following four translation procedures: transposition, modulation, equivalence or idiomatic translation and adaptation. (Vinay & Darbelnet, 1977).

As for the major procedures, Vinay and Darbelnet (1977) described them as operating on three different levels: the lexicon, which covers word order and thematic structure connectors; syntactic structure and the message, which refer to the utterance; and metalinguistic situations in translation point to both text-based and discourse-based analyses. They also put forward the difference between servitude and options in translation, where "servitude refers to obligatory transposition and modulation due to a difference between the two language systems" (Vinay & Darbelnet, 1977), while options are about "non-obligatory changes that may be due to the translator's own style and preferences, or to a change in emphasis." They also indicate that stylistic choices should be the primary focus of the translator. The role of the translator is then "to choose from among the available options to express the nuances of the message" (Vinay & Darbelnet, 1977).

In this study, by analyzing the strategy and procedure of the translation, the translator's subjectivity can be revealed to further consider the translation at the discourse practice level according to Fairclough's three-dimensional framework (1995).

2.2.3 The negative analytics of translation by Antoine Berman

The negative analytic of translation is a methodology that assists Vinay and Darbelnet's model (1997) in text analysis. Compared to Vinay and Darbelnet's model (1997), it uses from the opposite point of view to further examine the translated text in terms of what has been lost during the translation process.

To what extent does the translation assimilate with the foreign language text and show differences? Antoine Berman strongly opposed the tendency to reject heterogeneity in translation, which is usually accomplished through the strategy of domestication. Berman's theory was created prior to Venuti's and inspired and influenced Venuti; thus, Berman's naturalization is similar to the domestication later proposed by Venuti. According to Berman, there is usually a "system of textual deformation" in translation to prevent heterogeneity. He called the analysis of deformation the "negative analytic" of translation (Berman, 1985b, 2000).

Berman's negative analytic of translation mainly focused on the translation of novels, and emphasized the diversity and creativity of novel language. He believed that every translator is inevitably and continuously influenced by the forces of ethnocentrism, which determined the desire for translation and its form. According to the linguistic diversity, creativity, and the reduction of diversity in translation, Berman distinguished twelve types of "deforming tendencies." He went on to also expound on the different phenomena in the process of foreignization as mentioned by Venuti from the perspective of translation change. Although Berman's research is mainly based on literary translation, it can also play a guiding role in the translation of political discourse. Therefore, the researcher applies the twelve deforming tendencies proposed by Berman to the analysis of political discourse in order to classify the variants in the process of translation, which will help in analyzing the translation of cross-cultural metaphors, idioms, and proverbs used in political discourse (Berman, 1985b/2000): rationalization; clarification; expansion; ennoblement; qualitative impoverishment; quantitative impoverishment; the destruction of rhythms; the destruction of underlying networks of signification; the destruction of linguistic patterning; the destruction of vernacular networks or their exoticization; the destruction of expressions and idioms; the effacement of the superimposition of languages;

This study will use Berman's negative and positive analytic analysis to compare the differences between the ST and TT, and analyze the translation strategies adopted. Although this study is based on political discourse, the speaker's language style, language form, as well as the transmission of the implied meaning expressed in the dialect are closely related to the translation of the verses, proverbs, and idioms in the text. In this study, Berman's twelve negative analytics are used to compare the ST and TT and evaluate the impact of the changes in the translation on the translation effectiveness.

2.2.4 Skopos theory and functional theories in translation studies

Vermeer (1989/2000) defines translation as an "action" which has its own purpose. Therefore, translation activities are restricted by translation objectives, which in turn guide translation activities to adopt translation strategies in order to produce sufficient functional results. Vermeer believes that the adequacy of a translation is based on the purpose, that is, if a translation achieves the purpose, then it is functional and communicative sufficient (Vermeer, 1989/2000).

Skopos theory (Vermeer, 1989/2000) is used in this study to identify the translation purposes of Xi Jinping's political discourse and verify whether these purposes are achieved in the translation from the target readers' reception.

2.2.5 Reception theory

According to reception theory (Jauss, 1982), readers constantly evaluate and observe events based on their expectations of the future and their departure from the past. However, unexpected events definitely provide the reader new meaning to events that have already occurred. When the target reader reads the translation, if they find any foreign cultural factors that they have never encountered, they understand those factors according to the context or comments, accept the fact, deposit it into their knowledge base, and then correct and expand their own expectations. If a similar situation is encountered in the future, readers then mobilize their memory storage to produce similar or identical associations to those of the source language readers. In this manner, cultural differences no longer constitute an obstacle to understanding. Readers with such subjective initiative are the true recipients, and the role of reading is thus reflected.

If the translation is regarded as a literary text, the existence of the translation itself cannot produce independent meaning. It must be realized through the realization of the meaning by the target reader—that is, the meaning understood by the reader of the translation is filled with the meaning of the translation, which is done to determine the undeterminedness of the translation and finally to achieve the complete realization of the meaning of the translation. In the process of translation, the translator, as the first reader of the ST, explains the ST with their own reading and understanding and fills the gap with the meaning of the ST; in this case, the undeterminedness of the ST is determined in a certain way. This process is continued by the target reader as they read the translation.

In this context, according to reception theory, the process of accepting the text by the target reader is the process of re-creating the text and that of real reproduction of literary work. In this context, the translator has re-created the ST in the process of translation, which makes the source, foreign language reappear. The process of reproduction of the translation is the acceptance process of the target reader. The translation is only alive when it is accepted by its readers. Therefore, the reception process of the translation is a double reproduction process. In this process, the translator is not passively accepting the ST, and neither is the target reader passively accepting the translation. Instead, they play their own subjective roles and re-create the ST and translation separately, so that the true meaning of the translation can be realized.

According to reception theory (Jauss, 1982), when the target reader's horizon of expectation does not match the ST, the target readers either do not have the mood to peruse the translation or are indifferent to the background culture conveyed by the translation. Therefore, such readers are not the intended recipients of the translation. Readers who are prepared to accept foreign cultural psychology will consciously adjust their horizons of expectation to integrate with the translation. The importance of readers' status and role can thus be revealed in the process of acceptance. Based on this, the translator should mobilize all means to fully convey the cultural characteristics of the ST.

3. Research Design and Research Method

This study investigates the reception process that the target readers reproduce the translated text according to their own language habits and socio-cultural ideologies. It draws on reception theory (Jauss, 1982) and related translation theories to explore the affecting factors for translation effectiveness of literary translation in political discourse. According to reception theory (Jauss, 1982), as the first reader of the ST, the translator has explained it with his or her own reading and understanding—the gaps in meaning in the translation are filled in with their own explanation. As a result, the indeterminacy of the ST is determined in a certain way, which will then be further completed by the target readers while reading the translation. In this process, neither the translator nor the target readers accept their readings in a passive way. Instead, their subjectivities are applied to reproduce the source text (ST) or the target text (TT). Only in this manner can the meaning of the translation be realized.

Therefore, the researcher proposes that translation should be regarded as a dynamic process with three stages, namely, production, dissemination, and consumption. Moreover, all these factors must be considered when evaluating translation effectiveness. As a result, this study intends to consider the translation of political discourse as a complete dynamic process, and the translation of Chinese political discourse in the Xi era will be explored as a whole from production to consumption.

To put it further, this study departs from textual analysis of selected Chinese classics in Xi's political speeches from a product-oriented perspective, and then forces on the feedback of the translation by the target readers through a participant-oriented analysis, which consists of the analyses of a questionnaire survey and the follow-up semi-structured interviews. It mainly analyzes the target readers' feedback on the official translation of Xi Jinping's official political discourse.

In this study, 5 sentences of Chinese classics from Xi Jinping's political speeches are selected with their translations for text analysis and evaluation of their effectiveness from the perspective of its reception. These sentences are selected as typical examples of Xi's language style in which Chinese classics are used in Xi's political speeches from Xi Jinping: The Governance of China; The speeches from which Chinese classics are selected cover different topics in various genres, such as politics, economy, diplomacy, law, China's internal affairs, party and government reform, and culture.

For each source text, translations with different translation strategies are provided for the participants to choose from. Among the options given, A is always the official English translation provided by China Foreign Languages Publishing Administration, while other options provide popular translations with different translation strategies selected from the internet. This is to provide the target readers with various translation strategies to compare with. Without being provided this information, participants were asked to rank their preference of the translations and indicate the reasons for their selections.

For product-oriented analysis, Chinese classics used in the political speeches are selected from Xi Jinping The Governance of China, Volume 1 (Xi, 2014). They are selected as examples of Xi Jinping's language features (Dou & Wen, 2015). The official translations of these examples are evaluated by analyzing their social, cultural, and historical background as well as the rhetorical devices, occasions used, language features, and connotations with CDA (Fairclough, 1995) and related translation theories including Skopos theory (Vermeer, 1989/2000) and Vinay and Darbelnet's model of translation

analysis (Vinay & Darbelnet, 1977) to find out the translation purpose and translation strategies used. At the same time, feedbacks from the target readers from both the questionnaire and the interview will be analyzed with reception theory (Jauss, 1982) to examine the reception rate and the reasons behind.

According to Xinhua net, the first volume of Xi Jinping: The Governance of China has been released as an ebook in both Chinese and English in 2018. The readership of the official translation of Xi Jinping The Governance of China is supposed to be readers around the world who wants to know Xi Jinping's thoughts on Socialism with Chinese Characteristics in his era. As a result, the translation focuses on target readers of various socio-cultural backgrounds. Specific to English translation, it is facing English-speaking target readers under different social, political and cultural contents all over the world. This also leads to different acceptability of translation by English readers of different backgrounds. Therefore, this study considers the target readers as the broadest mass audience, since official translations should be understood by any target readers who are willing to understand the contents.

For participant-oriented analysis, Questionnaire survey and interviews are carried out among Australian university students and professionals in translation studies to provide a quantitative and qualitative analysis of the effectiveness of political discourse translation from the target readers' point of view. For quantitative analysis, questionnaire survey is carried out. The intended participants for the questionnaire survey were identified as students at the undergraduate level at the University of Melbourne, including half English native speakers and half Chinese native speakers (all bilingual) enrolled in the translation studies program. This will make sure that participants in this study covers people from different academic fields and also include English speakers with various political and ideological backgrounds. In this process, 200 questionnaires were dispatched and 100 valid questionnaires were retrieved.

For qualitative analysis, 10 interview questions are designed for professionals and research students in translation studies, for an in-depth study based on the same questionnaire with additional interview questions. In this study, 10 individual interviews are carried out. Professionals and research students in translation studies were identified by their teaching and research areas in their universities, including the University of Sydney and the University of Melbourne, to ensure an in-depth analysis of the questionnaire could be undertaken. The interviewees for this study are all NAATI accredited translators and interpreters working as academics in translation studies at Australian universities. Half of the experts were English native speakers, and the other half were Chinese native speakers. Both questionnaire and the interview questions were provided to the interviewees. The interview was based on the discussion of the translations provided in the questionnaire with a focus on related interview questions. Voice recordings were used during the whole process of interviewing, and the interview audio recordings were converted into the text format for further analysis.

In this process, the TTs are examined and evaluated through the questionnaire and interviews using reception theory (Jauss, 1982). The acceptance rate of different options in the questionnaire is counted and analyzed with applied translation strategies, and comments made in the questionnaire are examined to identify target readers' preferences and the reasons behind them. The data collected in the questionnaire survey are used for a quantitative analysis, and the data collected in the interviews are used for a qualitative analysis and detailed understanding of the effectiveness of the translation. In this process, the translation, reader's subjective initiation, reader's horizon of expectation, and their cultural

communication, along with the questionnaire and interviews, will be combined to provide a conclusion in terms of how the translations are accepted by the target readers.

In the end, comparisons will be made between official translation and the translation with the highest acceptance rate to find out the influence factors that causes of these variations from target readers' perspective and thus define translation effectiveness at different levels.

4. Translation Examples with Target Readers' Feedback

The following section reports on five examples from the questionnaire survey with the participants' feedbacks. These five examples cover translations of verses, idioms and common sayings in Xi's political speeches. The verse in this study refers to verses that are quoted from Chinese classic poems which are known to most Chinese native speakers, and idioms and common sayings refer to the common four-character idioms of Chinese and slangs—their meanings, allusions, historical background and context, and the occasions on which they are used.

To better examine the effectiveness of the official translations (Option A), other options given in each example are popular translations collected online that functions as comparisons with different translation strategies to the official translation to find out their effectiveness on information delivery, cultural communication, and the shaping of language style. The questionnaire and interview participants are not informed of the sources of any options. Participants are asked to select the most appropriate translation to the best of their knowledge. As a result, two questions on this topic were asked to the participants:

1) Rank the translations according to your preference and indicate your reason.

2) Do the English translations succeed in giving readers a better understanding of Chinese culture by referencing Chinese classics?

The five examples are listed below, each followed by target readers' feedbacks. In these examples, the bold parts in the sentences are the main focus of discussion, while the rest of the text functions as their context:

4.1 Example 1 with target readers' feedback:

ST:

中华民族的昨天，可以说是**"雄关漫道真如铁 [1]"**，……. 中华民族的今天，正可谓**"人间正道是沧桑 [2]"**，……中华民族的明天，可以说是**"长风破浪会有时 [3]"**。

注释：

1) 见毛泽东《忆秦娥 娄山关》（《毛泽东诗词集》，中央文献出版社 1996 年版，第 45 页）。

2) 见毛泽东《七律 人民解放军占领南京》《毛泽东诗词集》，中央文献出版社 1996 年版，第 64 页）。

3）见李白《行路难三首（其一）》。李白（701-762），祖籍陇西成纪（今甘肃静宁西南），生于绵州昌隆（今四川江油南），一说生于碎叶（唐属安西都护府，今吉尔吉斯斯坦北部托克马克附近）。唐代诗人。

TT:

A. In the old days, the Chinese people went through hardship as grueling as "storming an iron wall pass.[1]" … Today, the Chinese nation is undergoing profound changes, like "seas becoming mulberry fields.[2]" … In the future, the Chinese nation will "forge ahead like a gigantic ship breaking through strong winds and heavy waves.[3]" (Official translation)

Notes:

1) Mao Zedong: "Loushan Pass," Mao Zedong Poems, Eng. Ed., Foreign Languages Press, Beijing, 1998, p31.

2) Mao Zedong: "The People's Liberation Army Captured Nanjing" ibid., p49.

3) Li Bai: The hard Road: Three Poems. Li Bai (701-762) was a Tang Dynasty poet.

B. Although China went through many hardships in the old days, … Today, she is experiencing profound changes, … In the future, her China Dream will finally come true.

Table 1. Questionnaire Survey Result of Example 1

Example 1	Translation strategy	Good	Poor	Total	Introducing Chinese culture	Total
A	Literal	45 (45%)	49 (54%)	94	Yes	24%
B	Equivalence	55(55%)	41 (46%)	96	No	13%
-					No clear answer	63%
Total		100	90	96	-	100

Summary of feedback:

In Example 1, the approval rate of Option B, which reached 55%, is the highest. The translation strategies of equivalence and domestication were considered by participants to be more appropriate here. Positive comments for Option B are:

(1) Participant 11 (26/09/2018): "The flow of B is smoother, and B is consistent with natural representation in English."

(2) Participant 1 (26/09/2018): "Option B is shorter, clearer, and more specific about the old saying."

Negative comments for Option B are:

(1) Participant 12 (26/09/2018): "It doesn't convey the connotative meaning of the original."

For the official translation, examples of negative comments are:

(1) Participant 2 (26/09/2018): "A is hard to read and not target reader oriented."

(2) Participant 10 (26/09/2018): "It is too complex, too long, and tasteless."

(3) Participant 14 (26/09/2018): "Cultural images do not necessarily need to be translated. They may even confuse people."

Meanwhile, there were also contrary opinions as participants also indicated that the literal translation strategy applied in the official translation is more appropriate in translating verses and Chinese classics:

(1) Participant 31, (26/09/2018): "The modification of A makes the translation of poetry more vivid."

Interviewees also held similar opinions to the official translation:

Extract 6:

I think the way they have translated the first part—"Like an iron wall pass"—I don't know what that means. I know what it means because I can see the Chinese. But for an English speaker, that's not really understandable.

The second one, about the "mulberry fields"—This is not really understandable either, but the last one is good. (Interviewee 4, 04/10/2018)

Extract 7:

Obviously, it's a good translation. But if there's not going to be the Chinese right beside it, we don't know what the original was. People are going to say, "First, why the quotation marks?" Nobody, even a Chinese native speaker, even a Chinese literature professor, is going to be able to recognize what this quote was. So, then this is not a very ideal translation. In terms of translation itself, it's not bad. They're not going to be able to understand why you have this kind of quotations. B is definitely the best one. (Interviewee 2, 11/10/2018)

In extracts 6 and 7, both interviewees indicated that the literal translations of the poem in the official translation were not comprehensible by the target readers as some unique images only exist in the ST culture do not resonate in the language and culture of the target readers. Thus, the equivalent translation strategy is preferred in the translation.

4.2 Example 2 with target readers' feedback:

ST:

"我劝天公重抖擞，不拘一格降人才.[13]"。广大院士不仅要做科技创新的开拓者，更要做提携后学的领路人。

注释:

13. 见龚自珍《乙亥杂诗》。龚自珍（1792-1841），浙江仁和（今杭州）人。清代思想家，史学家，诗人。

TT:

A. "I beg Old Man Heaven to bestir himself, and send down talented people of more kinds than one."[13] Academicians should not only be pioneers in scientific and technological innovation, but also guides for young people. (Official translation)

Notes: 13. Gong Zizhen: Miscellaneous Poems of 1893 (Ji Hai Za Shi). Gong Zizhen (1792-1841) was a thinker, historian and poet in the Qing Dynasty (1644-1911).

B. I ask for talents to be sent by God, those of all disciplines, without a hold.

C. Grant the talented persons without any restraint of styles.

Table 2. Questionnaire Survey Result of Example 2

Example 2	Translation strategy	Good	Moderate	Poor	Total	Introducing Chinese culture	Total
A	Literal	34 (34%)	24 (27%)	34 (40%)	92	Yes	19%
B	Adaptation	39 (39%)	36 (41%)	17 (20%)	92	No	17%
C	Economy	27 (27%)	28 (32%)	33 (39%)	88	No clear answer	64%
Total	-	100	88	84	-	-	100

Summary of feedback:

Similar results to those recounted above were also found regarding Example 2. Here, the domestication and equivalence strategies were applied to both options B and C whereas the foreignization and literal translation strategies were used in the official translation. Option B received the highest acceptance at 39%, while Option C had the lowest at 27%. The official translation was in between the two, with an acceptance rate of 34%. Examples of Option B regarded as the best translation:

(1) Participant 11 (26/09/2018): "It is succinct and easy to understand."

(2) Participant 33 (26/09/2018): "It is colloquial English."

(3) Participant 49 (26/09/2018): "The use of the word 'God' is more accurate than 'Old Man Heaven'."

On the contrary, there was also minority indicating that "B doesn't convey the proper meaning of the original." (Participant 5, 26/09/2018) Further, with Option C, there were participants indicating that the translation "sounds awkward and is too vague in meaning." (Participant 23, 26/09/2018)

For the official translation, participants indicated that the translation was inaccurate as "beg" does not mean the same as "劝 persuade" in the Chinese ST (Participant 11, 26/09/2018). There were also opinions that the official translation was too literal and would not make sense to English speakers (Participant 20, 26/09/2018)

In this context, an interviewee also pointed out a critical flaw in Option B in terms of how it could lead to different responses from target readers with different religions.

Extract 8:

> I'm going to say using the idea of the word God is very problematic. It might make sense for some Americans that are very religious. But for non-religious people, most Westerners would assume that this is a Christian God, so it is very confusing……So, I would say A is better, but it would have to be improved. So, if the translator is going to use these quotations, there should be a reference to it saying somebody wrote that in an ancient poem. (Interviewee 2, 11/10/2018)

Here, the interviewee addressed the cultural issue in using Option B and selected the official translation as the best, but noted that it needs to be clarified as a quote to deliver the extra information that it is quoted from an ancient poem.

4.3 Example 3 with target readers' feedback:

ST:

战国赵括 [10] "纸上谈兵"， 两晋学士 "虚谈废务"的历史教训大家都要引以为戒。

注释：

10. 赵括（？-前 260），战国时期赵国将领。他空谈兵法，却无实战经验。公元前 260 年，在长平（今山西高平西北）被秦将白起用计包围，突围不成被射死。赵军 40 余万人被俘坑死。

TT:

A. We all should bear in mind the historical lessons of Zhao Kuo[10] of the Warring States Period (475-221 BC) who fought all his battles on paper, or the scholars of the Western and Eastern Jin dynasties (265-420 BC) who became ineffective due to spending too much time in useless debates. (Official translation)

Notes:

10. Zhao Kuo (?-260 BC), a high-ranking military officer of the State of Zhao during the Warring States Period, was an armchair strategist without any real experience of battle. In 260 BC, he fell into a trap set by Bai Qi, a general of the State of Qin, and found his army

surrounded by the enemy in Changping. Zhao Kuo failed to break through the encirclement and was killed. More than 400000 Zhao soldiers were captured and buried alive.

B. We should avoid armchair strategy…

C. We should not indulge in empty talk…

Table 3. Questionnaire Survey Result of Example 3

Example 3	Translation strategy	Good	Moderate	Poor	Total	Introducing Chinese culture	Total
A	Literal	32 (32%)	19 (22%)	39 (46%)	90	Yes	23%
B	Adaptation	25 (25%)	40 (47%)	21 (25%)	86	No	10%
C	Equivalence	43 (43%)	27 (31%)	25 (29%)	95	No clear answer	67%
Total	-	100	86	85	-	-	100

Summary of feedback:

Example 3 examines the reception of translating Chinese idioms using literal translation with footnotes. According to target readers' feedback, the disapproval rate of the official translation is the highest among other options at 46%. However, a similar number of participants also rated the official translator as the best at 32%. Meanwhile, Option C received the highest acceptance at 43%.

Examples of Option A chosen as the best translation:

(1) Participant 46 (26/09/2018): "A is more detailed and provides a great reference to the Chinese culture."

Contrarily, other participants rated Option A poorly because:

(1) Participant 77 (26/09/2018): "It is too literal, with no explanation, and is not readable for target readers."

(2) Participant 60 (26/09/2018): "It sounds awkward."

Meanwhile, reasons for participants chose Option C as the best translation as "The meaning of the metaphor is more accurate." (Participant 18, 26/09/2018)

Further, the interviewees had similar opinions on the official translation:

Extract 9:

"纸上谈兵", I prefer B. Option A is a little bit too much. Because firstly, the reader is not going to be familiar with the historical background on what the story is actually about. So, it's not really adding anything to the translation to include it, because it doesn't have the same effect. If you're going to translate it like that, it's going to be just confusing for the readers.… And B and C, I guess you get a clear meaning of what the speaker is trying to say. You would need even more explanation, like if you want to explore the Chinese culture, you're going to have to provide a bit of background about that particular historical story. Otherwise, it's not enough to give the readers any idea of what's happening. But then it's tricky because if you start to elaborate too much, you're going to probably lose the thread of the original speech and what they talking about. (Interviewee 4, 04/10/2018)

Extract 10:

I think A is the best one here. Option B is quite different from the original. I think it's okay to have references to Chinese history, especially because the second example makes the first example very clear. So, I would accept the historical background. (Interviewee 2, 11/10/2018)

From Extracts 9 and 10 above, the interviewees held opposite opinions. One interviewee preferred a literal translation with footnotes in the official translation as it allowed for historical background to be added, while the other interviewee indicated that although historical background was added in the official translation, it did not have the same effectiveness as the ST and would distract the target readers from the main content.

4.4 Example 4 with target readers' feedback:

ST:

治大国若烹小鲜. [3]

注释:

3. 见《老子》第六十章.

TT:

A. Governing a big country is as delicate as a frying a small fish.[3] (Official translation)

Notes:

3. Lao Zi (Dao De Jing).

B. Govern a great nation as you would cook a small fish; do not overdo it.

C. Governing a large country is like practicing a fine art.

Table 4. Questionnaire Survey Result of Example 4

Example 4	Translation strategy	Good	Moderate	Poor	Total	Introducing Chinese culture	Total
A	Literal	17 (17%)	26 (31%)	48 (59%)	91	Yes	19%
B	Literal	36 (36%)	36 (43%)	13 (16%)	85	No	13%
C	Adaptation	46 (46%)	22 (26%)	21 (26%)	89	No clear answer	68%
Total	-	99	84	82	-	-	100

Summary of feedback:

In Example 4—治大国若烹小鲜—the official translation (A) had the lowest acceptance at 17% and the highest disapproval rate at 58%. Meanwhile, C had the highest acceptance at 46%.

Reasons for Option A chosen as the best translation are:

(1) Participant 2 (26/09/2018): "It is vivid and straight to the point."

(2) Participant 5 (26/09/2018): "It retains the original flavor."

Contrarily, negative comments for Option A include:

(1) Participant 56 (26/09/2018): "It is hard to comprehend unless the background is known."

(2) Participant 81 (26/09/2018): "It sounds awkward."

Meanwhile, reasons for participants chose Option C as the best translation include:

(1) Participant 54 (26/09/2018): "It is target culture oriented. It translated the implied meaning well."

(2) Participant 100 (26/09/2018): "It is much more refined and elegant."

Further, one of the interviewees also preferred the literary translation strategy for Example 4:

Extract 14:

For this kind of idioms, directly translating them is sometimes very effective. And so I think you should keep the "frying a small fish." I would say B is better just because the use of "delicate" is kind of strange. I would choose B here." (Interviewee 2, 11/10/2018)

As seen in Extract 14, direct translation can also be effective when translating idioms. However, it is only confined to idioms and images that also exist in the target culture. Although options A and B used the same translation strategy, an explanation added in the translation can also change the connotation of the ST when translating between languages with different social contexts.

4.5 Example 5 with target readers' feedback:

ST:

要牢记 **"从善如登，从恶如崩"** **⁶** 的道理，始终保持积极的人生态度，良好的道德品质.

注释:

6. 见《国语 周语下》。《国语》相传为左丘明作，记录了西周，春秋时期的一些重要史事.

TT:

A. Yong people should bear in mind that "virtue uplifts, while vice debases"[6] and always be optimists and persons of integrity who have a healthy lifestyle. (Official translation)

Notes:

6. The Discourses of the States (Guo Yu) records important events that took place during the Western Zhou Dynasty (1046-771 BC) and the Spring and Autumn Period (770-476 BC). The book is believed to have been written by Zuoqiu Ming (556-451BC), a noted historian of the State of Lu.

B. To attain perfection is difficult, but depravation is easy. And always be optimists and persons of integrity who have a healthy lifestyle.

C. Following virtue is like climbing a hill, but following evil is like the collapsing of a hill. And always be optimists and persons of integrity who have a healthy lifestyle.

Table 5. Questionnaire Survey Result of Example 5

Example 5	Translation strategy	Good	Moderate	Poor	Total	Introducing Chinese culture	Total
A	Literal	25 (25%)	22 (25%)	43 (48%)	90	Yes	19%
B	Equivalence	43 (43%)	36 (41%)	18 (20%)	97	No	9%
C	Literal	32 (32%)	29 (33%)	28 (31%)	89	No clear answer	72%
Total	-	100	87	89	-	-	100

Summary of feedback:

In Example 5, Option B was selected as the best translation with 43% acceptance and 20% disapproval. Meanwhile, the acceptance of official translation was at 25%, with a higher disapproval of 48%.

According to the questionnaire results, the official translation had a high disapproval rate either because Option A was not clear (Participant 10, 26/09/2018), or "it doesn't convey the correct meaning of the source text." (Participant 21, 26/09/2018)

Participants also indicated their reasons for choosing B as the best:

(1) Participant 16 (26/09/2018): "It is clear and simple."

(2) Participant 100 (26/09/2018): "I like the vivid image used in B."

However, one participant did not choose B because "'Perfection' is not '善,' and the text structure was not well translated." (Participant 5, 26/09/2018)

5. Comparison and Discussion

This section compares the translation reception between the official translation and the translation with the highest acceptance selected by the questionnaire participants and interviewees. Table 1 shows the difference in acceptance rate of these five examples:

Table 6. Reception of Official Translation vs. the Most Popular Translation

Referencing Chinese classics	Official translation (Option A)		The most popular translation selected by questionnaire participants		
	Translation strategy	Acceptance	Option	Translation strategy	Acceptance
Example 1	Literal	45%	B	Equivalence	55%
Example 2	Literal	34%	B	Adaptation	39%
Example 3	Literal	32%	C	Equivalence	43%
Example 4	Literal	17%	C	Adaptation	46%
Example 5	Literal	25%	B	Equivalence	43%

As it can be seen from Table 6 that, among the five examples, the official translations prefer literal translation strategy to keep the target readers as close to the ST as possible in order to maintain the original format of the ST with literal translation strategy, while the most popular translation selected by questionnaire participants adopts other strategy to suit target readers' language habits. According to their acceptance results listed, none of the official translation is selected as the translation with the best acceptance. As a result, comparisons will be made between these two translations in each example to explore the reasons behind.

In Example 1, the strategy of literal translation and interpretation is adopted in the official translation. The translator intends to convey the original feeling of China's ancient verses to restore the atmosphere of Xi Jinping's original speech, and to achieve the purpose of introducing Chinese culture

through the footnotes added at the end. Although the meaning of the verses was explained, from the prospective of the negative analytic of translation by Berman (1985b, 2000), it still fits into "the destruction of expressions and idioms" deforming tendency, as the "cognitive privity", a term that the researcher of this paper propose, which is defined as a three-level cognitive and progressive process that includes the conclusion of information delivery, the conclusion of effective communication and the conclusion of ideological comprehension, is still lost in the TT.

On the other hand, from the perspective of reception theory, with the literal translation strategy, the official translation not only met the target readers' innovative expectation, but also fully stimulated their subjective initiation in exploring the cultural elements. The descriptive translation attempted to reproduce the ST to the target readers, while leaving space for their own reproduction. The translation successfully delivered the information and managed the purpose of cultural communication to a certain extent.

However, although the official translation provided footnotes, it only introduced the resources of the verses; consequently, the background, source language ideology, and social cognition and empathy from the original metaphor are completely lost as only the meaning is explained in the translation. In other words, the resonance of the social ideology as conveyed in the ST was lost. The researcher thus divides the translation effectiveness into three progressive levels based on CDA and reception theory (Jauss, 1982), and proposes a textual effectiveness framework from the text analysis perspective as follows:

Effectiveness in information delivery; effectiveness in analogy thinking that arouses target readers' innovative expectation and cultural communication; effectiveness in social-cognitive patterns, stereotypes, ideology, and vernacular intimacy.

In this case, this translation is only considered successful at the first level. Therefore, the researcher proposes a concept of register cognition in translation—namely, cognitive privity—which refers to associative metaphorical language and analogical thinking as well as its combination with social-cognitive schema or stereotypes.

In terms of reception theory, the researcher holds that in the process of translation, when the translator stimulates the target reader's initiation, they must consider the register cognition of the source and target readers, which are two specific groups of people with different socio-cultural contexts and ideologies. Therefore, the translation has to find a way to establish cognitive privity between the two.

In contrast, Option B removed all the metaphors in the ST and thus, gave up on cultural communication. From the perspective of reception theory (Jauss, 1982), target readers' subjective initiation was not stimulated at all, nor was their innovative expectation expanded. Thus, the translation efficiently conveyed the information in the text, but remained dull and tasteless. Moreover, it made no effort to connect the register cognitions of the SL and TL readers. But it's worth noting that Option B is 10% more accepted than the official translation.

In Example 2, The official translation quoted Yang Xianyi and Dai Naidi's translation, followed the style of the original verses for literal translation, and retained the flavor of the verses to the greatest extent. It gives the source of the poem in the footnote in order to better maintain the language style of the speaker, so that the readers have the opportunity to follow the translation into the artistic conception

of the original verses. It successfully avoided translating "天公" into "God," which will have different connections for target readers of different religions as well as deviation from the intended reaction that may be caused by different analogical thinking in the target language. Here, the official translation also conforms to the cognitive privity proposed above.

However, from the perspective of target readers, the acceptance rate of the official translation was 34%, which is slightly lower than that in Option B (39%). Readers preferred the adaptation strategy and indicated that the official translation was too wordy and did not really make sense to English speakers. Target readers also doubted the use of "Old Man Heaven" and preferred the use of "God" in Option B, as it is more related to Western culture and sounds more poetic. However, Option B is also problematic, as the target readers of different religions will have different reactions to the word "God," as observed by Interviewee No. 2.

In Example 3, the literal translation is used in the official translation, and the explanation and background of idioms are added in the text and footnote. According to reception theory, this form of translation should take the target readers to a closer understanding of the ST and explain the meaning and background knowledge behind it. Further, it should not only expand readers' innovative expectation, but also achieve the purpose of cultural communication. However, the official translation is too long in terms of wording, does not use common English expressions, and contains too much background information that will interfere with the expression and dissemination of the main information.

Option C used the adaptation translation strategy to summarize the core meaning of idioms in the most concise language. Although it produces a meaning slightly different from the original meaning, it is a more efficient way of translation in political discourse. However, cultural communication was lost in both options. Nevertheless, footnotes with cultural background can be added with equivalent translation to make up for it. Thus, in this regard, the translation is only effective at the first level of effectiveness. But the acceptance rate of Option C is much higher than the official translation.

Example 4, itself is a metaphor. In the official translation, the national governance is compared to the cooking of seafood. Therefore, this manner of translating this metaphor has a direct impact on the target readers' understanding of the governing "attitude" in the ST.

Moreover, "治大国若烹小鲜" is also the governing philosophy respected by rulers in ancient China. It has strong persuasiveness and a strong identity among the SL readers. The literal translation is used in the official translation, and the word "delicate" was added, which strengthened the imagery effect in the TT. This also greatly expanded the target readers' innovative expectation and helped their subjective initiation be brought into play. The footnote in the ST is also translated, which gave the target reader an idea of the speaker's language style and cultural context.

As seen from these options, Option A and Option B expressed different meanings with the same translation strategy, whereas a different metaphor is used in Option C, which changed the socio-cultural ideology of the original to better take the meaning of the ST to target readers.

Similarly, the official translation of Example 4 was regarded as the best after the text analysis. The literal translation was used here, and the use of the word "delicate" strengthened the imagery effect in

the TT, which greatly expanded the target readers' horizons of expectation as well as allowing their subjective initiation to be brought into play. The footnote in the ST was also translated, which gave the target reader a trace of the speaker's language style and the cultural background. However, the acceptance rate by target readers was only 17%, while the non-acceptance rate was high at 59%. Meanwhile, the acceptance rate of Option C was the highest at 46%.

In this context, target readers indicated that the official translation sounds awkward and difficult to understand without its background. Although the text analysis suggested that C changes the content of the metaphor—it changed the "cooking fish expression" into "practicing a fine art," which changed the social-cultural ideology—it was still accepted by most of the target readers as it is target culture oriented and sounds refined and elegant.

Thus, it can be seen from the above analysis that the target readers cannot receive the cultural output contained in this metaphor without understanding the social and cultural background. Different metaphors may convey the same meaning, but for different cultural backgrounds, and their differences in acceptance are conspicuous. Metaphors under different social and cultural forms and language habits may hinder the target readers in understanding the meaning. If smooth basic communication cannot be achieved, culturally enriched communication is even more impossible.

In Example 5, the metaphor comes from ancient Chinese, but the official translation omitted the two metaphors of "登" (to climb) and "蹦" (to collapse) in the ST, and adopted the literary translation strategy. It conformed to the manner that uses English expressions to resonate with the target readers. Here, as there are no differences in culture or expression, a literal translation can achieve the same effect as in the ST. The translation also restored the style of the original language with a concise linguistic style.

The equivalence strategy is used in Option B. It was a straightforward explanation of the meaning of the original metaphor, but the simplicity of the original language was lost.

In the official translation, since there was no conflict between the meanings of the metaphor in the SL and the TL, the same effect could be achieved without foreignization. Moreover, the pragmatics of the official translation was more concise and in line with the style of the ST. However, its acceptance rate was the lowest among the three options (25%), while the non-acceptance rate was the highest (48%). The highest acceptance rate was found in Option B, at 43%. Here, participants indicated that they liked the vivid image used and preferred equivalence to the literal strategy.

6. Conclusion

From the results of the questionnaire and interview, the features of the translations taking place in the reproduction process by the target readers are as follows:

As can be seen from the results of the questionnaire and interview analysis in the verse translations, the literal translation of the verses made it difficult for target readers to understand, even when the translator presented the translation in a manner that was close to the original language and sentence. Moreover, even target readers who are experts in both Chinese and English could not understand the

translation. The researcher regarded this phenomenon as an echo break caused by the fact that the TL could not restore the combination of language forms and information in the SL simultaneously.

Since the linguistic characteristics and spiritual style of the verses can only be fully expressed in its SL, using the literal translation strategy results in the loss of the original charm and even meaning. As a result, this strategy is not enough to represent the spirit carried by a combination of both form and meaning of the SL. Although a footnote explanation can be added, due to the political nature of the ST and the main purpose of disseminating information in this case, it is inevitable that the attention of readers will be distracted; consequently, the purpose of using verses to portray the speaker's language style to arouse resonance among recipients will not be achieved. On the other hand, if the equivalence translation strategy is adopted, due to the uniqueness of the poem in a certain language and culture, it is difficult to find a completely equivalent translation, so the focus of translation should lie in reproducing the spirit of the verses. Therefore, the researcher holds that it is unnecessary for translators to carry all of the original culture to the target readers. The translation of verses in political discourse should thus make information delivery the primary purpose, and use the target language style and ways of expression to embrace the ST.

In the analysis of translations of idioms, none of the official translations received the highest acceptance. It shows that the literal translation strategy is not accepted by most target readers. The target readers tend to prefer domestication of the ST so that idiomatic expressions conform to their language habits. Moreover, in Example 3, questionnaire participants and interviewees tended to dislike literal translations with footnotes, the majority regard this way of cultural communication as ineffective.

Moreover, from the perspective of the recipient, reception theory (Jauss, 1982) emphasizes the subjective creativity of the recipient. If the images reflecting cultural differences are changed or simply deleted, the uncertainty of the translation will not be filled, experienced, or realized by the target readers, and the process of the translation reader accepting the translation will be regarded as incomplete. Further, one of the purposes of translation is to break the original vision and directional expectation of the target readers, so that they can constantly experience foreign cultures; this is done to revise and expand their visions of expectation. In the translation of idioms, the translator reproduced the ST by adding footnotes to the official translation. However, it is clear from the responses that although it tried to expand the target readers' innovative expectations, the translation effect was not ideal. This contradicts reception theory in translation studies and finds out that, when directional expectation of the target reader disaccords or contradicts with elements in the translation that attempt to satisfy their innovative expectation, their innovative expectation usually gives way to directional expectation.

Therefore, departing from both CDA and reception theory, this study regards the reception of culturally related translation as a three-level progressive process and thus should be evaluated under three progressive levels: Level 1: Informative effectiveness----Effectiveness in information delivery; Level 2: Communicative effectiveness----Effectiveness in analogy thinking that arouses target readers' innovative expectation and cultural communication; Level 3: Cognitive effectiveness----Effectiveness in social-cognitive patterns, stereotypes, ideology and vernacular intimacy. These three levels are

progressive, and the translations can be evaluated as effective when all three-level effectiveness are achieved.

This study provides an insight into the effectiveness evaluation of literary translation in the context of political discourse. It attempts to evaluate the effectiveness combining both product-oriented and target-oriented analysis. Due to word limit of this paper, the examples given for text analysis can only cover a few topics and genres under political discourse. Future research can be conducted to explore and compare the acceptance of literary translation in more diverse genres under political discourse. In addition, as this study only cover the translation reception among English target readers, it didn't give a entire map of the acceptance of literary translation of Chinese political discourse other than English, it is hoped that more subsequent research can be done to draw a complete map for translators' reference.

Declarations and Acknowledgment

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