



The Integration of "Three Worlds" in Translation from Phenomenology — Take the Translation of Public Signs in Eco-translatology as an Example

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Abstract: This paper will analyze the "three worlds" in translation, namely the symbolic world, the objective world, and the spiritual world and their integration by making full use of phenomenological reduction, the fundamental method of phenomenological analysis. In this paper, the author tries to analyze the integration of the three worlds in translation and the ultimate meaning of translation practice by using the method of phenomenological reduction with the example of the public signs in eco-translatology. There will be four parts in this paper. The first is to explain phenomenology and its fundamental method of phenomenological analysis, phenomenological reduction. The second is to introduce eco-translatology and its influence and significance. The third is to take the translation of public signs in eco-translatology as example, and analyze the significance of the integration of these three worlds, namely, the symbolic world, the objective world and the spiritual world. And the fourth part is to summarize this paper.

Keywords: phenomenological reduction, eco-translatology, integration of three worlds

Introduction

Nowadays has witnessed a spurt of progress in society and science as well as technology, the tie between countries is getting closer and closer, which is also coupled with more requirements for the translation discipline. Also, deep thinking, keeping pace with the times and pioneering and innovating constitute essential qualities of this discipline. In author's opinion, the nature of translation is to promote development of ideology, cultural and moral quality of individuals and even whole society through the study of this discipline. What matters is what contribution this discipline can make to society and the world. In addition, it is so crucial to understand the meaning of this discipline and identify its purpose. The author thinks that studying of MTI is to detail certain language phenomena in society. Also, doing translation is the course of achieving the integration of these three worlds. In this paper, phenomenological reduction, as the fundamental method of phenomenology, is used to analyze the integration of the three worlds and its significance in the translation of public signs in eco-translatology.

1. The fundamental method of phenomenological analysis — the interpretation of phenomenological reduction

Phenomenology[1] has become the basic thinking about philosophy since the 20th century. The meaning of phenomenology contains two aspects: phenomenon and logos, which can be dated back to the Greek terms *αἰνόμενον* and *λογος*, meaning something that shows itself and publicizes itself. Husserl, the founder of phenomenological school in the 20th century, turned the philosophy to epistemology, and opened up some new methods different from traditional philosophy with his ideological vitality. One of its basic thinking is to completely break the metaphysical thinking mode of the opposition between subject and object in traditional philosophy, which divides the world into phenomenal world and noumenon world. As a matter of fact, phenomenology explores the world presented in consciousness, in which there is no object separated from the subject and vice versa. Phenomenological philosophy is not concerned with the abstract material world separated from human beings, nor the abstract spiritual word separated from material, but the real world.

Spiegelberg.H talked about *phenomenological movement* in his book the *Phenomenological Movement* [2], which makes it necessary for us to return to the origin of phenomenology, that is, Husserl's phenomenology. Phenomenological reduction, as a fundamental method, be put forward in *Logische Untersuchungen* and then developed in *Ideen zu einer reinen Phanomenologie und Phanomenologischen Philosophie* [3]. The so-called phenomenological reduction, generally speaking, is to exclude all traditional viewpoints, natural viewpoints and theoretical structures, so as to achieve "facing things themselves". Husserl wrote: "according to this reduction method, we will be able to break the cognitive obstacles belonging to the essence of every natural research method, and change their inherent one-sided attention direction, until we finally get a free vision of the phenomena purified by 'transcendental', thus reaching the phenomenological field in

what we call a special sense." [1] (*Allgemeine Einführung in die reine Phänomenologie*). In Husserl's view, there are two kinds of phenomenological reduction: one is generalized, that is, eidetic reduction. The other is in a narrow sense, that is, transcendental reduction. Also, eidetic reduction, that is, the reduction of essential phenomenology, is a method used by pure phenomenology or essential phenomenology to exclude facts, so as to grasp essence.

This paper analyzes the integration of symbolic world, objective world and spiritual world in the process of translation through this method.

2. Interpretation and understanding of eco-translatology

In 2001, Professor Hu Gengshen first put forward the theory named eco-translatology [4]. This is an ecological translation view developed from the theory of adaptation and selection in translation, which is inspired by Darwin's evolutionary theory. He tries to find translation theory paradigm which not only has universal philosophical basis, but also conforms to the basic laws of translation. Also, he put forward the theoretical paradigm of "translation = adaptation + selection". Thus, we can find that this new definition divides translation activities into two parts: the translator's adaptability of the translation ecological environment and the translator's selectivity of the translated text

From Professor Hu Gengshen's definition of "translation ecological environment", it can be seen that translation ecological environment should include two aspects: first, the world of original text; Second, the world of the source language and the target language. As we all know, there are great disparities between Chinese, Sino-Tibetan language and English, Indo-European languages, so do the expression forms of Chinese and English public signs. Chinese emphasizes on parataxis, while English gives top priority to hypotaxis. Therefore, And Chinese people prefer thinking in terms of images or symbols and using four-character phrases and parallelism sentences in Chinese writing in a bid to obtain rhetorical effects. However, westerners are used to logical thinking, and succinct and clear words. It is no doubt that translation activities of public signs, as one of the applied texts, are also limited to ecological environment.

3. The translation of public signs and the integration of the three worlds and its significance

The combination of eco-translatology with any type text of translation should be placed in this environment. translation. The translation with high degree of adaptability and selectivity requires people to adapt to the ecological environment of translation as perfectly as possible.

Different thinking patterns between these two languages require different expression forms in public signs., Public signs in Chinese mostly use imperative sentences, which is characterized by direct and concise, such as "游客止步 (No visitors allowed)", "禁止入内 (Out of bounds)" and "禁止游泳 (No swimming)". Compared to Chinese public signs, English public signs are more rigorous, precise and specific. Although imperative sentences are also used, they are more often used in object expressions and statements, and their tone is euphemistic and indirect. This paper will take a public sign in the library of in Northwest University of Politics and Law, Yanta Campus, as an example to analyze:

Source language: 读者止步。

Target language: No visitors in it.

In this short public sign in the library, there are only four words in Chinese to remind readers not to enter the area, which is extremely simple and clear. This is a very typical public sign expression in Chinese. However, English public signs do not pay attention to the prosody and other effects in Chinese, and their expressions of public signs are slightly different. As for this translation version, it is a little bit difficult for most people to choose English words, "readers" or "visitors" in translation process. The author argues that it possesses its own merits and demerits. For one thing, the scope of objects referred to by "visitors" is larger than the other one. Although students, as readers, are the main body on campus, there are all kinds of people having chance to enter the library, such as workers, faculty and the like. As far as I am concerned, using "visitors" is not euphemistic and blunt, as if students come to the library just as passers-by in this ocean of knowledge. For another thing, using "readers" is more cordial and gives people a sense of belonging and make them more comfortable. At the same time, the object referred to is more accurate. However, the use of "readers" can lead to misunderstandings. For example, if someone comes to the library one day not to read but only to visit, then his or her identity is not a reader, so can he or she enter the area? Therefore the selection of the English word is riding both high and low, both of which select the specific ecological environment, but neither of them adapts to the ecological environment perfectly.

When people see this sign at the corner of the stairs, they cannot help but wonder if there are any expensive books stored in this forbidden area or this is a power distribution area, and breaking into it without permission will endanger people's lives. The purpose of this public sign is to warn people not to stray into the area, so as to avoid unnecessary losses. The appearance

of this public sign makes people not only think of the phenomenon that the public sign stands here, but also the "hidden secret" in the basement of the library. What we should see is the importance of this area of the library, which attracts the attention of all those who visit this place. What we see is not only the language symbols of "读者止步" and "No visitors in it"; We should pay more attention to the existence of the region and the objective fact that it is strictly forbidden to stray into the region without permission. People should place stress on balance between the translator's adaptation to the translation ecological environment and the translator's selection of the translated version from the perspective of eco-translatology, so as to make the different groups of people who use different language symbols achieve almost equivalent and consistent understanding in spirit, which is the translator's in-depth thinking of the spiritual world of the audience groups of different language symbols.

As a translator, achieving the balance between the input of the source language and the output of the target language in the ecological environment comes top of the list. The significance of translation is to make the symbolic world, the objective world and the spiritual world become one, and to achieve the overall understanding of translation. Nowadays, the degree of integration of the three worlds has become an important criterion to evaluate the quality of translation. The process of translation mirrors the process of exchanges and transformation among the symbolic world, the objective world and the spiritual world.

4. Conclusion

To sum up, this paper tries to analyze the integration of the three worlds in translation, which can help people to possess a better understanding in the field of translation and interpreting. Through doing translation, the translators could savor miscellaneous and abundant cultures as well as indigenous customs, who can accelerate the progress of the whole society. The author thinks that the significance and essence of translation is to rebuild the Tower of Babel in language symbols, and to make the different worlds reach a perfect state of integration through different languages.

References

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