

An Empirical Study on the Translation Intersubjectivity Based on Communicative Competence Theory

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Abstract: Communication theory has a certain influence on the translation intersubjectivity. Habermas's communication theory divides translation into different main parts and expounds the standardization of the translation intersubjectivity. In this theoretical study, it is concluded that the rationality of the translation intersubjectivity communication should be ensured if translation activities are to be carried out smoothly. This paper mainly analyzes the translation intersubjectivity based on communicative competence theory.

1. Introduction

The universal relationship in human society is communication relationship. It is the existence of communication relationship that forms the society. Communication relationship includes many contents, such as communication between people, communication between people and nature. It is the existence of diverse communication relationships that constructs a rich and colorful material life. In Habermas's communicative competence theory, he advocates “centering on intersubjectivity” and tries to build a discourse communication relationship between subject and the subject, so as to meet the needs of dialogue between object subject and selfness.

2. A Study of the Translation Intersubjectivity Based on Communicative Competence Theory

2.1 The Translator and the Original Author

The focus of translation study is the relationship between the translator and the original author. The traditional translation view ignores the subject position of translators and only pays attention to that of authorship. In the post-modern translation study of deconstructionism, the subject position of translators' interpretation is further clarified, and that of authorship is further denied so that the intention of the original author's gradual marginalization is gradually removed from the generation of text meaning. It can be seen that both the traditional translation view and the post-modern translation study of deconstructionism have certain disadvantages, and the principle of subjectivity shows a great degree of singleness. In the communicative competence theory, both the translator and the original author are in the dominant position, they are independent of each other and the authorship serves as the creation subject in the whole process of translation. It is necessary for translators as the subject of implementation to have a dialogue with each other. The deep understanding of problem is the premise of translation. Only when the translator and the original author have a common understanding of the translated content can the language and text be transformed. The deeper the understanding is, the smoother the translation will go. However, there are obvious differences in each person's understanding level. In different time and space, translator and authorship are influenced by their own literary quality and world outlook, resulting in differences in understanding. Therefore, any translator needs to have a comprehensive understanding of the original author's historical background, cultural customs, etc. and only by doing this can the translator successfully complete the whole translation activity. In addition, the translator also needs to make an in-depth analysis of the history, world outlook, ideology and aesthetic concept described by the original author. On the basis of in-depth understanding of the original author, the translator can better understand the meaning of the text to realize an effective

dialogue between the translator and the original author.

2.2 The Translator and the Target Language Readers

The translator's translation process is a process of multidirectional communication. On the basis of the original text, the translator should show the ideas, contents, forms and styles of the original author as much as possible. The translator needs to realize the dialogue with the original author, because the dialogue between them is the standard to measure whether it is in line with the original author's wishes. In addition, the translator should have a dialogue with the target readers in the future and predict whether they can accept the target text. It can be seen that in the process of translation, the translator should not only base on the original text, but also fully reflect their own subjective initiative and create artistically to ensure that future readers can accept the style and content of the translation. The implementer of text translation is the translator, the acceptor of translated text is the reader. Through taking the translated text as the platform, the translator and the reader construct an equal and reasonable communication relationship. Compared with the target language readers and the original author, the translator can establish a better emotional relationship with the future readers. As a special reader, the translator, like the future readers, can stand on the position of the readers to realize the needs of the target readers. The translator can bring their own understanding of the content and spiritual enlightenment to future readers ^[1].

2.3 The Translator and the Original Text

The translator's translation activities are mainly based on the original text. As the direct target of the original text, the translator is quite different from the general target readers. Because the interpretation object of the translator is "the original", the translator can be regarded as the first reader of the original text. The translator's main function is to realize the conversion between the original and the translated texts. Therefore, the translator needs to deeply understand the literal meaning of the original text, so as to present the true and comprehensive appearance of the original text to the readers. The whole translation behavior of the translator begins with the original text and ends with the translated text. The original text plays a reference role for the translator. The translator should make sure that the whole translation process is the same as the world presented by the original author, and that the same world is the condition to ensure the smooth translation activities. If the translator is divorced from the original author's world in the process of translation, the final translation will not express the social, cultural and humanistic characteristics of the original author at that time, and the whole translation process presents high mechanical features.

3. The Requirements of Translation Intersubjectivity Based on Communicative Competence Theory

Translation itself is a kind of communicative activity, and each subject needs effective norms to coordinate their relations. Therefore, under the communicative competence theory, the translation intersubjectivity needs to meet the principles of authenticity, correctness and sincerity. Only in this way can the translator's subjective initiative be constrained to a certain extent, so that the original author, the translator and the future readers have the same understanding and recognition of the objective existence, and play a role of balancing translation activities in coordinating their behaviors ^[2].

3.1 Authenticity

The so-called authenticity is to present the objective facts expressed in the original. People need to keep an objective attitude when they understand the objective world. Authenticity is one of the criteria to evaluate the rationality of the world. Language is an important tool to describe the objective world, so language also needs to adhere to the principle of objectivity. For the translator, the so-called authenticity is the need to reflect the "artistic authenticity" of the original in the translation. The presented translation should ensure the authenticity of the text to the objective facts. The objective facts mentioned here are the facts beyond the text. Therefore, for the translator, the

original idea, plot, details and so on need to be highly consistent with the translation. Referring to the history of Chinese translation, Zhou Guisheng, a translator in the late Qing Dynasty, organized translation activities according to the following procedures under the principle of authenticity when he translated the novel *Snake Ring* written by Beaufort, a French writer. First of all, Zhou Guisheng transformed the original work into the form of the traditional Chinese chapter novel, re-divided it into dozens of chapters, and worked out the corresponding titles for each chapter. In addition, Zhou Guisheng added a paragraph of text that was not found in the original work. Such a translation mode obviously goes against the original intention of the original author and the principle of authenticity of translation activities^[3-4].

3.2 Correctness

Translation is not only an activity of language conversion but also an activity of discourse. Translation should adhere to the regularity of language in the process of language conversion. The so-called regularity of language is to guarantee the correct words, and the language expression of the translation should be fluent. Correct words and fluent language expression are the most basic requirements for translation. In addition, the translator should ensure the correctness of the translated text, and the translated text should keep the language rules and be fluent. Translation in discourse activities needs to ensure that the adopted language form is to fully express the main idea of the original. It can be seen that the correctness of intersubjectivity communication is that the translator should follow the form of the original subject language. The translator's questions need to be closely linked in form and content. However, in the actual translation activities, even with the same content, the forms of communication may be diverse. Under the different forms of communication to connect content and form, we need to ensure that the language form should not exceed the "rule". It's not correct that the translator changes the original meaning of the work, even if he has literary talent. On the contrary, in the process of translation, the translator sticks to the main idea of the original work but makes corresponding changes in the form of the genre, which also violates the requirements of correctness. For example, in Lermontov's *The Sail*, a famous translator translates it into "蔚蓝的/海面/雾霭/茫茫,孤独的/帆儿/闪着/白光!" In the above-mentioned translation, the translator abides by the requirement of four pauses in each line of Chinese poetry, which replaces four steps in each line of the original text. This translation in content and form is basically consistent with the content conveyed by the original author's text, so it can be said that the above translation meets the requirements of correctness. However, the translation of poetry genre is obviously different from that of novel type. If a novel wants to be consistent with the original in an all-round way, it is not only very difficult, but also it must need to let the translator or the original make some "sacrifice"^[5].

4. Conclusion

To sum up, the subjectivity of translation activities isn't single. Due to translation activities as a kind of communicative behavior, the intersubjectivity exists inevitably. The co-existence and equality of intersubjectivity must be guaranteed by sincerity and correctness. The above analysis is based on the communicative competence theory, hoping to be helpful to the research in this field.

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