
RESEARCH ARTICLE

One Size Does Not Fit All: On Application of Translation Theories to Teaching a Course of Website Localization

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ABSTRACT

Website Localization is an important part of international technical communication. Its goal is to make an existing website culturally, linguistically, visually, technically, and rhetorically adapted (customized) to the target audience so that they can read and use it as if the website were written for them. Web localization places two tasks on technical writers: To have a good understanding of the target culture and to make their own culture and its related elements easily accepted by the target audience. As a website mainly contains verbal information, translation naturally plays an important role. Therefore, the appropriate use of translation theories helps achieve successful web localization. This article mainly focuses on how to apply translation theories to teaching website localization, using Chinese culture and American culture as examples. It analyzes the strengths and weaknesses of the major translation criteria and explains how they can be used to communicate as much cultural information as possible from the source language and to increase the readability and acceptability of the target audience in the course of the website localization. Major findings are that no single translation criterion is able to handle all the translation cases effectively. In light of the nature of works to be translated, the purpose of translation, and the audience needs, various translation criteria need to be used. Suggestions are also made for customizing colors and graphics in light of the dynamic equivalence. With economical globalization, companies are competing with one another for international markets. Successful Website localization helps companies achieve this goal. So, the article is of great practical significance.

KEYWORDS

Translation criteria, approaches, cultures, rhetoric, translation theories, cross-cultural communication.

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1. Introduction

With the development of economic globalization, countries of the world have become increasingly interdependent in all fields. This development means countless cross-cultural exchanges are going on incessantly every day and every hour. Naturally, cross-cultural communication becomes very important. In successful cross-cultural communications, understanding a country's culture and translating it appropriately play a critical role. Just as Paul Engle puts it, "As this world shrinks together like an aging orange and all peoples in all cultures move closer together (however reluctantly and suspiciously), it may be that the crucial sentence for our remaining years on earth may be very simply: TRANSLATE OR DIE "(Gentzler, 1993). So, we must attach great importance to translation theories and their application in cross-cultural communication. Good translation leads to effective cross-cultural communication. For this reason, this article focuses on the important translation theories and how they can be applied to teaching a course on a website or web localization. At present, websites are the most widely used and the fastest means to communicate a company, an institute, or an organizations' information to the farthest place in the shortest time and to the largest audience. Thus, discussing how translation theories can be applied to teaching the subject of website localization will produce great significance in improving the quality of web localization that aims at cross-cultural communication. Poorly localized websites that lack the use of translation theories as a guide will lead to business failures and poor communication results. In the real world, such examples are not difficult to find. To ensure the translation quality, many translators such as Cicero, St. Jerome, Luther, Dryden, Tytler, Goethe,

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Savory, I.A. Richard, Ezra Pound, Frederic Will, Eugene Nida, Peter Newmark, Baker Mona, etc. have contributed to the development of translation theories, which are also of great use to web localization.

2. Literature Review of Major Translation Theories

Translation theories concern themselves with translation criteria, approaches to translation, and specific techniques in handling special language phenomena. Translation theorists, according to Peter Newmark (1981), mainly swung between literal and free, faithful and beautiful, exact and nature translation, depending on whether the bias was to be in favor of the author or the reader (38). For example, scholars such as I.A. Richards, Ezra Pound, and Frederic Will advocate the theory of the same aesthetic experience (or aesthetic equivalence) and adopt a hermeneutic approach to translation. They focus primarily on literary concerns, rejecting theoretical presuppositions, normative rules, and linguistic jargon. Richards holds an aesthetic belief that there exists a unified "meaning" that can be discerned and that a unified evaluative system exists by which the reader can judge the translation. The model demands that the translator should be aware that a sign does not only indicate something but also characterize it (Gentzler, 1883, p. 23). He believes that translators can arrive at a perfect understanding and reformulate that message correctly. In fact, Richards' theory is too subjective; as experiments among translators show, there is not such a unified meaning translator can arrive at.

Unlike Richards' theory of proper translation, Pound's theory of translation focuses on the precise rendering of details, individual words, and of signal or even fragmented images rather than assuming the single, unified meaning of the whole work. Pound's theory is based on a concept of energy in language and the words on a page; the specific details are seen as sculpted images. So, translators are seen as an artist, an engraver, or a calligrapher trying to produce artistic work. Pounds holds that language is charged and energized in phanopoeia (visual property), melopoeia (musical property), and logopoeia (the direct meaning and the play of a word in its context). Among these, logopoeia is the most difficult one for translation. Because Pound says, "It is the dance of the intellect among words... It holds the aesthetic content." Rhymes and dictions are more important than syntax in Pound's view; translation is to set off the energy and the images of the language (p.24).

Frederic Will has a similar theory of translation to that of Pounds. In the course of the activity of actual translation, he finds what he is translating has less to do with the meaning of the text but more with the energy of the expression and how meaning is expressed in language. So, he considers the traditional notion of translation as "carry over meaning" to be too restrictive and has caused translation to fall into categories of "faulty equivalences" and "version of the original." In this case, he advocates that translation should not focus on what work means but on the energy or the "thrust" of the work, for which there is no "correct" way of translating. Will holds the view that the translator can be most faithful to the true meaning of the text by being unfaithful to the specific meaning of the language of the text (p.34). On the whole, scholars who advocate the same aesthetic experience are criticized for their being unscientific, subjective, too practice-oriented, and theoretically naïve.

To overcome these deficiencies, translation theorists feel the need for a more objective approach. To meet the need, Eugene A Nida (1964) publishes his book *Toward a Science of Translation*. He actually uses Noam Chomsky's deep structure/surface structure as his theoretical basis to found his science. Chomsky's generative-transformational grammar considers that any language's deep structure can be represented by different surface structures. So, Nida holds that dynamic equivalence, which means that the target language wording will trigger the same impact on the target language (TL) audience as the original wording did upon the source language (SL) audience, is very important and superior to formal equivalence, which consists of a TL item that represents the closest equivalent of a SL word or phrase. Nida makes it clear that there are not always formal equivalents between language pairs. Moreover, the use of formal equivalents might, at times, have serious implications in the TL since the translation will not be easily understood by the target audience (Fawcett, 1997). Nida and Taber themselves assert, "Typically, formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labor unduly hard" (p. 201).

One can easily see that Nida is in favor of the application of dynamic equivalence as a more effective translation procedure. This is perfectly understandable because Nida was translating the Bible. His task is to faithfully communicate God's will or message to the reader. The content means more than form. But needless to say, in many cases, the form also plays an important role in letting the reader understand the culture of the SL.

As we can see from the above theories on equivalence, there are two dominant schools that have skeptical attitudes toward each other. Those who focus primarily on literary concern reject theoretical presupposition, normative rules, and linguistic jargon. Those who focus on linguistic matters claim a scientific approach and reject logical solutions and subjective speculation. Both sides are not willing to compromise. At the same time, young scholars like James Holmes and Gideon Toury (1980), feeling frustrated with these theories, begin to take a new route in this confrontational situation. They find the so-called theories are merely attitudes or approaches of the writers who are not suitable for the investigation of literary texts. So, they coin the new term "Translation studies"

for a non-allied and new approach. They make an important contribution to translation study and establish it as a separate discipline.

Toury criticizes the source-text-oriented models of translation, which prescribe aspects of translation in advance on the basis of the source text and its environment alone. He emphasizes the importance of the target literary system and advances the concepts of adequacy and acceptability, which are two theoretical poles of the continuum in which all translations can be found. These two concepts are widely accepted by the translation circles. To put it simply, Toury emphasizes “adaptation” to the target culture or language in the process of translation so that the TL audience accepts the version easily. Translation theorists that advocate TL culture-oriented translation are regarded as of the adaptation school (p.87).

Contrary to Toury’s opinion, Lawrence Venuti (2013) emphasizes the preservation of the original flavor of the source language. So, it is SL culture oriented. His theory is anti-translation in nature. He advocates “alienation” in the translation process, which means the alien elements in the SL text should be preserved. The purpose is to let the TL readers understand and accept the SL culture. Venuti claims openly that he wants to develop a translation theory and practice that goes against the dominant trend in which the TL culture is prioritized. It is a new idea to regard translation as cultural communication rather than pure linguistic sign transformation. Translation theorists who advocate SL culture-oriented translation are regarded as of the alienation school.

Both adaptation schools and alienation schools have good arguments for their theories. The former claims: 1) It is necessary to let TL readers understand a foreign culture, which is also their purpose of reading a translated version; 2) Translators should trust that readers’ intelligence and imaginary competence are good enough for them to understand the alien characteristics of a foreign culture; 3) Introducing SL culture will enrich the TL Culture and its expressions; 4) translation should help cultural communication, which is also the purpose of the translation; 5) A translated version can not be said as faithful to the original if it fails to communicate the phenomena of the source language.

The adaptation school also has its rationality. It claims: 1) It is unrealistic to impose the SL culture upon the TL readers, and at times, it is risky to do so. Translation needs to overcome cultural barriers. 2) Since translation is communication, translators should avoid cultural conflicts, which might lead to misunderstanding. 3) TL readers will have no difficulty understanding the translated message if it fits into the readers’ knowledge scope both in form and content. 4) It is unreasonable to place high expectations on TL readers regarding their ability to understand the SL culture. So, translators should make the world of the SL culture as easily acceptable to the TL readers as possible. 5) Viewed from a communicative perspective, an effective communication mode in one culture may not be so in a different culture. Even if the SL has some equivalent words in the TL, the effect produced in the translated version may not be the same for the TL readers because he/she tends to interpret the content in his/her cultural values. So, in a certain sense, translation is to seek a cultural equivalence between the SL and the TL.

As is seen from the foregoing paragraphs, each theory has its rationality and has the guiding significance in practical translation in a particular area. But concerning what to use in what situation, translators need to apply their subjective judgments in light of specific cases so as to achieve the best translation results. On the whole, being faithful to the original work is of great importance.

3. Methodology

To study how to apply translation theories, approaches, or criteria, a secondary research method is used, which is through online research and library research to collect data and then analyze them and identify the effectiveness of the specific use of a certain translation method. So, specifically, discourse or text analysis is used to study individual cases collected and try to understand how effective the translation is in terms of syntactical properties, semantical implications, cultural meaning, and the visual effect, as well as from the perspective of the needs of the audience and the communication purpose. Comparison and contrast of different cases are also used.

4. Result: One Size Does Not Fit All

As discussed above, each theory has its rationality, but still, we need to realize that it also has its limitation. For example, the aesthetic equivalence theory is appropriate to use in literary translation, for in literary works such as prose, poetry, and novels, writers, by means of their artistic talents, make clever use of language and create pictures of the real world that possess both charm and beauty so as to arouse audience’s empathy with the characters in the life events under description. Their purpose is to provide a good aesthetic experience for readers while engaging them in reading the works. If a translator fails to reconstruct the aesthetical value in the translation, for example, the use of rhyme, rhythm, tone, imagery words, shades of words, onomatopoeia, and other rhetorical devices by the writer to set off an image, a musical atmosphere, or to trigger the audience’s empathy so that readers can only have an insipid taste of the work, the artistic effect is actually lost because of the dull translation, for readers will not be able to appreciate the beauty and charm of the work, nor the artistic talent of the writer. So, the translator needs to reveal

the aesthetical equivalence in the translation or to reconstruct in the translation what Pounds calls phanopoeia, melopoeia, and logopoeia, or the thrust by Will. In this way, the audience really enjoys an aesthetic experience in reading the translation.

However, when it comes to translating scientific and technical information, this criterion of aesthetical equivalence is not of great value, for scientific and technical information is more about facts, statistics, procedures, and truth. The language of this genre is characterized by plain, concise, direct, and sincere qualities. The translation aims at informing or instructing rather than entertaining. By no means can a translator be “most faithful to the true meaning of the text by being unfaithful to the specific meaning of the language of the text,” as is put by Will. Otherwise, meanings are distorted, and wrong information is communicated. Decision-makers have to use wrong messages to make a decision if they use translated technical information for reference. The only consequence will be accidents, disasters, injuries, wrong policies, or deaths if the original text concerns itself with the use of medication, steps of operation, or saving lives. Absolutely, the translator is not allowed any room to create or fabricate information irrelevant to the original text. So, here, the right criteria to be used would be ‘loyalty,’ ‘accuracy,’ ‘fluency,’ and ‘consistency.’ Loyalty restricts a translator from translating too freely as to distort the intended meanings. Accuracy ensures the correctness of the translated information; fluency ensures readability and acceptability, while consistency avoids confusion in case someone is to use different terms to express the same concept. The above analysis clearly shows the limitation of aesthetic equivalence, which implies that it is impossible to stick to one criterion in translation since the SL texts are often composed of different genres of writing.

The same can be said of the ‘dynamic equivalence’ or ‘functional equivalence’ by Nida. This criterion, according to Nida, means that the target language wording will trigger the same impact on the TL audience as the original wording did on the SL audience. In theory, this is a very good guideline, for normally speaking, readers prefer texts that are easy to understand, and they tend to feel easier to accept things that are familiar or conventional to them. The functional equivalence satisfies this need. It is TL text oriented; thus, it easily increases the readability and develops a market among TL readers from a commercial perspective. That is why Goethe says that if one wants to exert a great influence on the general public, simple translations are the best translations (Lefevere 116). However, when examined carefully, this criterion is in some cases impossible and unnecessary, especially when translation aims at introducing a culture to another culture. This point can be supported by the different beliefs, values, and assumptions people from different cultures hold about the same things and events in the world. A book on Buddhism, no matter how well it is translated, will not have the same effect on the TL readers who are not familiar with the religion as it has on the SL readers, even if it also aims at the general public as the original does.

Here is another example. Chinese people hold a very positive notion about dragons, but Westerners do not have the same positive image of them. Even if the semantically equivalent word “dragon” is used in the target language, the readers of the TL text will still have a different response to that word because the cultural implication of a dragon is so different. Dragons are auspicious animals in the minds of Chinese people, but they are ferocious animals in the minds of Westerners. In this case, the functional equivalence is impossible to achieve.

Finally, each culture may have its own special food, animal, and plant. In translation, these culture-specific things do not have equivalents in the TL culture. The only way to solve this problem is to translate the original word phonetically and then provide some annotations to the word. *Zongzi*, a special Chinese food, is just such an example. In translation, what a translator might do is to attach to the word “Zongzi” an annotation like “a kind of food prepared by using soaked glutinous rice with pieces of pork and peas mixed in and seasoned with salt and little soda ash before it is wrapped in bamboo leaves in the shape of either a cone or a rectangle and boiled in water. Such food used to be eaten on the Dragon Boat Festival in memory of an ancient Chinese poet, Qu Yuan though it has become a daily snack food nowadays.” But with such an annotation, is it possible for the word to produce the same effect on the TL readers as it has on the SL readers? Obviously, it is not. This is because when the SL readers come across the word *Zongzi*, the image of *Zongzi*, together with its color, taste, and cultural implication, quickly appears in their minds. So, the effect is strong, striking, and immediate. In contrast, the TL readers, having to read the long annotation to understand *Zongzi* and lack personal experience of seeing and tasting it, may still have a vague idea of what this *Zongzi* exactly looks like even if they finish reading the translation. The effect on them is slow and indirect. So, the functional equivalence can not be achieved in this case.

On the other hand, it is also unnecessary to abide by the criterion of functional equivalence all the time. This is because: 1) Translation mainly aims at cross-cultural communication. That is why some scholars like Christiane Nord (2005) call it intercultural communication. Its purpose is to let people understand a different culture. Naturally, in translation, some alien elements in the SL text should be kept so that the TL audience has an idea about the alien culture. After all, translation is to introduce a new culture rather than shade it or customize it. Otherwise, the TL audience would still be in the dark about the alien culture, and the meaning of the translation would be lost. 2) Cultures can be mutually acceptable, which means translators do not have to worry too much about the audience’s being unable to accept a foreign culture because of its alienness. In fact, English has already accepted some Chinese words such as *typhoon*, *bokchoy*, *qigong*, *taiji*, *qi*, *wonton*, *tea*, *kowtow*, *putonhua*, *tofu*, *gongfu*, *Taoism*, *Confucianism*

gensheng, *CNN*, etc. It is the same with Chinese. In Chinese, English words like *OK*, *MTV*, *CPU*, *TV*, *email*, *CD*, *TOEFL*, *GRE*, *GNP*, etc., are simply directly used without replacing them with Chinese Characters. Again, these examples show that each translation criterion is imperfect. As translation is a complex process, no single approach can solve all the problems related to it. Moreover, it is very common to read some literary works that also have technical information and scientific and technical information that has literary works included. So, translators need to take varied approaches to handle varied discourse genres. 3) Stubbornly abiding by the criterion may also cause misleading on the TL audience side. For example, an English translator, David Hawkes, translates the Chinese proverb *Moushizairen Chengshizaitian* as "Man proposes; God disposes" (Guo Jianzhong 261). Though it makes the proverb easier to the TL readers than it is to the SL readers, it also makes the translation bear a religious color and causes the TL audience to think Chinese people believe in God as well like Christian people do, a misleading result. The original proverb actually reflects Chinese people's unhappiness about being at the end of their resources when faced with natural disasters. The last character, "tian," means "heaven," "sky," and "weather," respectively, not a religious God.

Finally, the criterion of the formal equivalence (literal translation) or correspondence should not be overlooked. In many cases, formal correspondence functions as an effective means to communicate cultural messages. It should receive the same attention as the functional equivalence or correspondence. For example, English has sonnets, poems that have fourteen lines in iambic pentameter with a carefully patterned rhyme scheme. If a translator does not abide by the formal equivalence criterion and translates such a poem into a 10-line or 15-line poem with no attention to iambic pentameter or patterned rhymes, I wonder if the translated poem could still be called a sonnet or even a poem. In China, people tend to hang up couplets on their doors during festivals that have auspicious blessings. The couplets are two antithetical lines. If they are translated into more than or less than 2 lines, I also wonder if they could still be called couplets. These examples show that formal equivalence communicates cultural messages more effectively on certain occasions. It serves best to keep the original flavor. Also, in scientific and technical translation, formal correspondence can be of great importance. It is more faithful to the original, thus avoiding misunderstandings. But we need to make a difference between a word-for-word translation and a formal translation. The former is forced translation or mechanical translation that does not make any sense at all. It is the type of translation that translators need to avoid. All in all, it is not difficult to see that all the translation criteria have their strengths and weaknesses. In practical translation, translators should not stick to one criterion at the sacrifice of other criteria. The complex situation of translation requires us to understand this: One size does not fit all.

5. Discussion of Application of Translation Criteria in Teaching Website Localization

Website localization is an important part of international technical communication. According to Nancy Hofty (1996), "Localization is the process of creating or adapting an information product for use in a specific target country or specific target market" (p.11). It can be inferred from the definition that the information product in the case of a website localization course is a website to be customized culturally, linguistically, visually, or rhetorically so that it seems the website was written for the TL audience. Usually, a company has created a website, and a technical communicator has to localize the website so that the target audience will accept it and buy products through this website if its purpose is commercial. In order to command the skills of conducting successful localizations, students need to understand the target culture and its related aspects, such as the use of language, rhetoric, and visuals, which are also the major components of a website. Since verbal information is the main communication means, naturally, translation plays a major role in localization. In fact, lots of cultural messages are embodied in verbal information. In other words, the quality of translation decides the quality of localization to a great extent though other factors may also affect it. Therefore, the appropriate use of translation theories to guide the course teaching can yield good results. The following discussion will be devoted to this purpose.

5.1 Faithfulness, Acceptability, and the Needs of Audience and Communication Purpose as the Guideline

A good understanding of the target culture leads to appropriate localizations. To reach this goal, a professor needs to present the target culture in an objective and comprehensive manner. In other words, he or she should be faithful to all facts about the target culture. In addition, s/he also needs to know how to accommodate the needs of the audience and communication purpose, which is the guarantee of achieving acceptability and readability. If the information a professor presents from translation does not meet the audience's expectation in terms of their cultural, educational, and personal needs, the translation will not be accepted by them. The same can be said of the translation purpose. Is it to enable the readers to understand or accept, or entertain, or use the information? These purposes require the translator to make the right decision in selecting, adapting, or simplifying the content to be translated. If the translation does not meet the goal and the wrong content is used, poor acceptability of the translated stuff will result.

Faithfulness requires professors to hold no biased attitude towards the original works in translation. In addition, s/he also needs to appropriately handle the relationship between subjectivity and objectivity, which assures the faithful presentation of the target culture. Subjectivity means a person's active response (agency) to the things, and relationships of the objective world. It involves personal feelings, views, attitudes, preferences, and assumptions regarding the thing, object, and event he or she is handling.

Because of the limitation of personal experience, knowledge, and vision, personal subjectivity tends to be biased, which is what a professor needs to avoid when she or he is choosing or presenting information about the target culture. In order to present an honest and comprehensive picture of the target culture, a professor needs to exert his/her subjective initiative in making the right choice of materials for the course while respecting the objective situation and needs. With the above as the general guideline, there are other requirements he/she also needs to follow.

5.2 Specific Requirements for Using Translation Criteria in Teaching Web Localization.

1). Be fair in choosing materials for illustrating the target culture. It is necessary to choose those information products that best reflect the target culture and possess no political, religious, or cultural bias, especially when choosing websites as examples, because this type of information product tends to have a strong influence on the audience with rich animation, multimedia, and visuals used on it. Biased websites such as those with strong political or religious colors will mislead the audience and give them a poor impression of the culture. So, by no means can a professor's choice be guided by personal preference. Experience shows that websites that are created by influential companies work best because they are more technically and commercially oriented, which is good for cross-cultural technical communication. They also reflect the target culture adequately in the use of colors, typography, graphics, language, and rhetoric and demonstrate the characteristics such as those of high-context and low-context cultures (Hall, 1976, p. 23).

2). Be sure to cover important aspects that reflect the culture's main communication style or ways of presenting the information. When choosing websites as teaching materials, make sure that they include the major aspects that display how people from the target culture use colors, graphics, typography, language, rhetoric, and technology to communicate information, for these are the very aspects students should look into to localize their own websites in the target culture. All this forms the integrity of the communication style. Neglecting any of these aspects will not do just to the target culture.

3). Do not overlook the cultural implications of colors, icons, typography, discourse patterns, and some terms if a faithful picture is to be presented of the target culture. It is better to follow the adaptation approach in handling these cultural elements. Colors, icons, typography, discourse patterns, and terms are important elements that construct websites. Inappropriate use of them may cause misunderstanding and uncomfortable feelings among the target audience, thus failing the communication. Colors have different associations in the minds of people from different cultures. Inappropriate use of colors causes negative responses from people of the target culture. Red is associated with good things in Chinese culture. On great celebrating occasions, people put up red posters, hang up red lanterns, and decorate with red ribbons. Lucky money is sealed in red bags for children at festivals. But in the United States, red is more associated with danger, bloodshed, anger, and even wars. Also, the icon of an American mailbox may not be recognized as such in Chinese culture. Meanings of non-verbal signs are also to be explained as they may be used as icons. Americans' ok- hand gesture, when used as an icon, might be regarded as an indication of zero by Chinese people. Attention should also be given when using animals such as dragon, phoenix, dog, and pig as icons; these animals have different associations or opposite meanings in the Chinese culture and the American culture. In terms of discourse organizational patterns, Asian people prefer an inductive discourse pattern that starts from specific to general, while Americans prefer a deductive discourse pattern that starts from general to specific (Scollon, 1995). Chinese people tend to use short sentences, fewer conjunctions, and few transitional words (Hinds, 1987, p.245). Chinese sentence aggregation is more coordinate than subordinate, which is more conventional in English paragraphs. Chinese culture is of high-context culture, which tends to embed meanings in the contextual situations rather than state them explicitly as American people do. So, try to get rid of some information in translation that seems redundant to Chinese people (for example, information specifying that the envelope in the letter is for the user to use). Shades of words, style of words, and word collocations are to be minded according to Baker Mona (2005, p.23). Some terms like 'individualism' have different colors in different cultures. In a culture of collectivism such as China, it is a derogatory word as it indicates selfishness, tending to harm group relationships. On the contrary, 'propaganda' is a positive word in Chinese culture, while it is a negative word in American culture. By understanding these factors well and following the principle of functional equivalence, students can localize their assigned websites successfully.

4). Maintain a neutral attitude when explaining the culture or selecting materials. As mentioned above, affected by personal subjectivity, professors may unconsciously incorporate personal biased views or attitudes regarding some cultural practices when presenting them or tend to overstate the nature of cultural events when they have a personal preference for them, which may also lead to misunderstanding and affect the impartial presentation of the target culture. So, it is important that professors should hold an unbiased attitude toward introducing the culture and follow the principle of faithfulness in presenting information about cultures. Specifically, they need to use neutral words that have neither derogatory connotations nor laudatory implications. Any statement concerning the target culture should be an objective description rather than subjective evaluation. In this manner, a true-to-fact image of the culture can be created, which helps students make the right decisions regarding the cultural localization of their assigned websites. On the whole, only when professors are honest and faithful in reconstructing the target culture for their

students, just as translators are faithful to the original text, that they can help students do a good job in localizing websites in the target language.

5). Flexible Use of Translation Criteria to Communicate Information as effectively as possible.

Websites contain various types of information such as visual information, graphical information, technical information, scientific information, literature information, instructional information, cultural information, etc. In light of the nature, the purpose, and the audience of the information, professors need to choose the right standard for translating the intended information. Normally, for literature (poems, novels, and proses) and culture (customs and locally specific elements), approaches of the alienation school need to be adopted as their styles, forms, tones, peculiarities (phanopoeia, melopoeia, and logopoeia), and their foreignness are to be preserved. Specific methods like annotation, amplification, and paraphrases are used if the original forms are by no means easy to be kept. The purpose is for the audience to appreciate their "originalness" or their foreignness. However, for scientific and technical information or graphic information (different cultures may use the same image to refer to different things; e.g., red means anger, war, danger, and bloodshed in American culture while red is more positively associated with animated atmosphere, luckiness, and celebration) and instructional information, the propose of which to enable the audience to understand and accept the concepts, so, the approach of the adaptation school should be adopted, especially when the audiences are laypersons and children. Otherwise, these audiences will have trouble understanding them. Adaptation theory also helps customize the discourse patterns to accommodate the TL audience. According to Robert Kaplan (1967), a founder of contrastive rhetoric, different cultures have their preferred discourse patterns. Take the Chinese, for example; they prefer an inductive discourse pattern that normally has supporting details that come first; then the points. In contrast, Americans prefer a deductive discourse pattern which normally has the points come first, then the supporting details. For example, the following is an inductive discourse pattern:

Because most of the production is done in China now, and urh, it is not really certain
How the government will react in the run-up to 1997, and since I think a certain amount
of caution in committing to TV advertisements is necessary because of the expense. So, I
suggest that we delay making our decision until after Lego makes its decision (Scollon,
1995).

The discourse pattern is like this: Because of Y (topic, background, or reason), X (main points).

That's the conventional discourse pattern by the Chinese, but Americans are not used to it. They prefer X (main points) because of Y (reasons or supporting details). So, if lots of inductive patterns are used in the original text, the adaptation approach requires us to convert them into deductive patterns for better acceptability. People feel more comfortable reading in a familiar environment; thus, reading more familiar discourse patterns greatly increases the efficacy.

6). Use cultural theories as guidelines to help localize a website effectively. Localization requires technical communicators to have a good understanding of the target culture. The more students understand the culture, the better they will do in website localization. Therefore, professors need to communicate as much cultural information and knowledge as possible. In this way, both cultural theories and translation theories can help a lot. The only point to remember is to use them flexibly so as to maximize the translated information value. I.A. Richard says translators should not only be aware that a sign indicates but that it also categorizes. This theory helps a professor present more cultural knowledge to his/her students. For example, websites of Chinese companies tend to have pictures of their experts and general manager, as well as awards for their products. These visual signs not only indicate that these are the conventional messages on a company's website but also help categorize Chinese culture as a culture of large power distance in which people show respect for authorities (Hofstede, p.23). Through this explanation, students also learn that Chinese people use respectful language and salutation to address their superiors. In addition, the awards also show that Chinese culture is a high uncertainty-avoiding culture, another theory of cultural dimensions by Hofsteed. The awards tell the readers that their products are of good quality, and the pictures show they have good experts, so customers can rest assured that they will make a good choice when purchasing their products and they take no risk purchasing the products. People from a high uncertainty-avoiding culture do not venture into uncertain situations. This also means that localized websites need to have guided navigation, traditional themes, customer service, free trials or downloads, and local services so that they won't feel uncertain in browsing the websites. In this way, students also learn how to communicate with people from cultures of this category. Hofsteed (1984) classified cultures in the world into six categories: cultures of high-uncertainty avoidance vs. low uncertainty avoidance, large power distance vs. small power distance, collectivism vs. individualism, masculinity vs. femininity, and of long-term orientation vs. short-term orientation. Each culture has its preferred communication style and value system. In localizing a website, the cultural dimension is an important area that cannot be overlooked to better accommodate the TL readers.

7). Dynamic equivalence theory helps increase readability and acceptability. Web localization again emphasizes readability acceptability. In this way, dynamic equivalence theory also makes a contribution. Successful localization requires students to have a good understanding of the target culture and, at the same time, make the localized websites acceptable to the target audience.

As mentioned above, the source materials, especially on a website, cover different genres of writing, and each genre of writing can be mixed with other types of writing, especially in a long document like an annual report, so it is impossible to stick to one theory in translating the SL materials. On the other hand, with the change in teaching goals, a professor may vary the emphasis on localization. He or she may want the students to understand the culture better before assigning the project. In this case, the dynamic principle may apply. Specifically speaking, when explaining some cultural terms or idiomatic expressions that do not exist in the TL culture, professors, by following this theory, could either annotate, paraphrase, or “customize” them so that they can be easily accepted by the audience. An English translator, Hawkes, has a good example in this aspect. Chinese people like to say, “new things are popping up like bamboo shoots after rain.” To accommodate the English-speaking people, he translates the sentences as “New things are popping up like mushroom after rain.” Vice versa, Chinese people find it more acceptable when the English idiom “as timid as a hare” is rendered as “as timid as a mouse,” for they consider a mouse as the symbol of timidity.

The same theory can also be applied to visual localization. According to Wang Qiuyue (2000), a Chinese professor, American people and Chinese people approach the use of visuals differently. Chinese visuals provide more contextual and technical information, while American visuals are more closely integrated with verbal explanations (p.458). In light of the dynamic equivalence, students need to make corresponding adjustments in the use of visuals when localizing websites. Also, when using animals symbolically, a peacock has to be replaced by a rooster that represents pride in Chinese culture if the website is from English to Chinese. People have different symbolic use of animals, plants, and natural objects. All of them may have to be replaced when used in a different culture to achieve the same effect. Finally, even in a technical report, Chinese people may also have poems or prose to express their excitement or happiness about the good situation. In this case, aesthetical equivalence has to be employed to impress the audience and to let them appreciate the beauty, the musical property, and witty choice of words.

6. Conclusion

Website localization is, in essence, cross-cultural communication. Naturally, translation theories have an important role to play in this aspect. The purpose of website localization is to make all the verbal, graphical, and technical information accepted by the target audience. So, this task has two requirements placed on a technical communicator: 1) He/She must have a good understanding of the target culture, which is the base for localization, and 2) He/She must make his/her own information products (websites) accepted by the target audience. Translation theories that favor alienation (keep the original cultural information as much as possible), such as literal translation and formal correspondence, contribute to this purpose as the TL audience can extract the maximum cultural information from the translated text. On the other hand, theories that favor adaptation (convert or customize the alien culture information), such as dynamic or functional, or free translation, contribute to maximizing the acceptability and readability of the information. But in each case, being faithful to the original works is most important; otherwise, the information would be distorted and misleading. As to how to use them appropriately, professors need to handle the relationships between subjectivity and objectivity in a proper manner. They need to play the active role of subjectivity while respecting the objective circumstances. They need to select the right translation theories in light of the course goal, the nature of the text, the purpose of the writer, and the need of their audience. Only in this manner can the course of Web Localization achieve its best results.

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