
RESEARCH ARTICLE

Research Review on Ideological factors in Public Diplomacy Discourse Translation

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ABSTRACT

At the end of the 1980s, translation studies began to show a cultural turn, with the research focus shifted to the cultural origin of translation and exploring ideological factors in translation. While ideology in translation has at large been discussed in translation studies, little research has been conducted to examine the role of ideology in public diplomacy discourse translation. As a communicative tool, translation can bridge or divide the gap between two different worlds at the ideological level, which means that the translation involving discourse reconstruction can be indicative of the ideology of the translator. In public diplomacy discourse translation, the use of degree adverbials reflects the translator's ideological factors, including common knowledge of stereotypes, cognitive preference, assertions to others, and use of first-person-based (egocentric) concepts of spatial orientation and metaphorical extensions of those concepts. Therefore, this paper first provides an overview of theoretical frameworks about ideology in translation studies. Second, the review discusses the previous studies on public diplomacy discourse translation. Furthermore, it reviews the definition, functions, rating scale, and internal ideological factors of degree adverbials. This review finds that taking adverbs of degree as the research object to study the translation strategies in public diplomacy discourse translation is a worthy research direction, not only exploring how translators manipulate different translation strategies of degree adverbs to reconstruct different discourse effects but also can studying the ideological factors for different translation strategies by the translator.

KEYWORDS

Translation, Ideology, Public Diplomacy Discourse, Adverbs of degree

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1. Introduction

At the end of the 1980s, translation studies began to show a cultural turn, with the research focus shifted to the cultural origin of translation and exploring ideological factors in translation. While ideology in translation has at large been discussed in translation studies, little research has been conducted to examine the role of ideology in public diplomacy discourse translation. As a communicative tool, translation can bridge or divide the gap between two different worlds at the ideological level, which means that the translation involving discourse reconstruction can be indicative of the ideology of the translator. In public diplomacy discourse translation, the use of degree adverbials reflects the translator's ideological factors, including common knowledge of stereotypes, cognitive preference, assertions to others, and use of first-person-based (egocentric) concepts of spatial orientation and metaphorical extensions of those concepts. Therefore, this paper first provides an overview of theoretical frameworks about ideology in translation studies. Second, the review discusses the previous studies on public diplomacy discourse translation. Furthermore, it reviews the definition, functions, rating scale, and internal ideological factors of degree adverbials.

2. Theoretical Frameworks of Translation and Ideology

The concept of ideology within semiotics goes back over 200 years to the French philosopher Destutt de Tracy, but the first semiotic account of ideology dates back to 1929, with the publication of Vološinov's *Marxism and the Philosophy of Language*. In

this account, Vološinov describes the sign as the ideological phenomenon 'par excellence'. He presents a view of ideology as something entirely pervasive, arguing that everything that is ideological has semiotic value and that without signs, 'there is no ideology' (Vološinov 1973). From the perspective of philosophy, Michel Foucault notes that discourse is distinctly material in effect, producing what he calls 'practices that systematically form the objects of which they speak'. Discourse is a way of organizing knowledge that structures the constitution of social relations through the collective understanding of discursive logic and the acceptance of the discourse as a social fact.

Theoretical frameworks of linguistics are commonly used by researchers to conduct translation studies, especially the theories of Halliday and VanDijk are the most common. With the development of linguistics gradually maturing, in addition to the narrow sense of language itself, linguistics begins to pay more attention to the social and environmental existence of language. While Mainstream linguistics is a social way of studying language, which ignores the relationships between language and ideology, Halliday's linguistics becomes widely applied in Critical Discourse Analysis (CDA), he thinks language is ideologically saturated. Grammar is, in Halliday's view, an 'ideological translator built into language' (Halliday, 1996). And the power of language, its ideological power, derives from this central characteristic. Discourse plays a prominent role as the preferential site for the explicit, verbal formulation and the persuasive communication of ideological propositions. (VanDijk, 1995) As a social practice, a discourse can construct society. Discourse is political, and its power struggle exists both outside and inside. Fairclough is a leading scholar in the field most associated with the study and analysis of ideology in discourse and creating critical discourse analysis. He argues that language has become perhaps the primary medium of social control and power, though that is noteworthy enough; language has grown dramatically in terms of the uses it is required to serve, in terms of the range of language varieties, and in terms of the complexity of the language capacities that are expected of the modern citizen. Ideology is pervasively present in language, and it means that the ideological nature of language should be one of the major themes of modern social science. He points out the term linguistics is used ambiguously within the mainstream. Linguistics has won widespread acceptance within the human sciences and beyond for the centrality of language among human phenomena. It has done so by developing an impressive array of systematic techniques for the description of the language, which have been widely drawn upon as models in other human sciences and which any modern approach to language study (including CLS) can benefit from. However, the achievements of linguistics have been bought at the price of a narrow conception of language study. It is a paradoxical fact that linguistics has given relatively little attention to actual speech or writing; it has characterized language as a potential, a system, an abstract competence, rather than attempting to actual language practice. Fairclough argues that only 'certain uses of language and other "symbolic forms" are ideological'; that discursive practices 'are ideologically invested in so far as they incorporate significations which contribute to sustaining or restructuring power relations' (Fairclough, 1992).

At the end of the 1980s, translation studies began to show a cultural turn, with the research focus shifted to the cultural origin of translation and exploring ideological factors in translation. (Lefevere A, 1992; Susan Bassnet, Harish Trivedi, 1999; Venuti 1998) Lawrence Venuti argues that in instances where translations are governed by the state or a similar institution, the identity-forming process initiated by a translated text has the potential to affect social mores by providing a sense of truth. Translations may create a corpus with the ideological qualification to assume a role of performing a function in an institution. While ideology in translation at large has been discussed within Translation Studies (for example, Venuti, 1992; Lefevere 2002; Hatim and Munday, 2004), little research has been conducted to examine the role of ideology in public diplomacy discourse translation. As a communicative tool, translation can bridge or divide the gap between two different worlds at the ideological level, which means that the translation involving discourse reconstruction can be indicative of the ideology of the translator. On the ideological level, Venuti (1995) examines the ideological effect on the translation contending that "all these conditions permit translation to be called a cultural-political practice, constructing or critiquing ideology-stamped identities choice to be made whether to domesticate or to foreignize the text".

Power relations are the central concern of translation studies and postcolonial theory. Tejaswini Niranjana presents a post-colonial image shrouded in absent colonialism in *Siting Translation: History, Post-Structuralism, and the Colonial Context Context*. (Tejaswini Niranjana, 1992) She believes that literary translation, as one of the discourses, embodies the characteristics of hegemonic institutions matching the ideological structure of colonial rule. Colonial powers often used English translation as a means to construct a rewritten image of the "East" and impose ideologies on others. Niranjana argues that translation, as a practice, shapes and gradually takes shape in the asymmetric power relations that operate under colonialism. Niranjana offers two suggestions for what translators should do. First, Postcolonialism must suspect everything about colonialism and liberal nationalism. It destroys hegemonism from within the West and identifies how the West supplants and marginalizes others. To counter western oppression, the translator must first recognize and value the process of marginalizing others in the West. Second, Niranjana asks the translator to adopt an "interventionist" approach, adopting translation strategies to respond to the name of the original text and simile and resist the "containment policy" of colonial discourse. Contrary to most traditional approaches, ideologies are defined here within a multidisciplinary framework that combines social, cognitive, and discursive components. As

'systems of ideas, ideologies are sociocognitive defined as shared representations of social groups, and more specifically as the 'axiomatic' principles of such representations. As the basis of a social group's self-image, ideologies organize its identity, actions, aims, norms and values, and resources, as well as its relations to other social groups. Ideologies are distinct from the sociocognitive basis of broader cultural communities, within which different ideological groups share fundamental beliefs such as their cultural knowledge. Ideologies are expressed and generally reproduced in the social practices of their members and, more particularly, acquired, confirmed, changed, and perpetuated through discourse. However, general properties of language and discourse are not, as such, ideologically marked; systematic discourse analysis offers powerful methods to study the structures and functions of 'underlying' ideologies.

In these various perspectives, taking translation as their starting point, several theorists have argued that the act of translating involves manipulation, subversion, appropriation, and violence. As a result, it can be argued that mistranslation has been done on purpose to serve the ideology of the target culture or political stance. As Venuti emphasizes, "whatever difference the translation conveys is now imprinted by the target-language culture, assimilated to its positions of intelligibility, its canons, and taboos, its codes, and ideologies". It can be argued that intentional mistranslation of this nature is rather a disinformation and an interference motivated by an ideological preference of a certain culture that works implicitly in manipulating the translation practice in the discourse translation, especially public diplomacy discourse translation. Since this paper argues that researchers could make the study more correlated with the ideology, political stance, and other semantic elements contained in the discourse translation rather than the discourse itself (Qi, 2020).

3. Research of Public Diplomacy Discourse Translation

In the digital era, public diplomacy discourse translation plays a very important role in reconstructing ideology for global readers. Public diplomacy discourse translation becomes the new arena where countries make more efforts to reshape their image and promote soft power in the international discourse system. Antagonists' images in the international news media can play a significant role in determining their level of political success in the international arena, which explains why so many political actors invest considerable resources in public diplomacy. Moran Yarchi, Gadi Wolfsfeld, and Tamir Sheafer explain the level of success that various actors (countries and non-state actors) have in promoting their preferred frames about terror to the international news media. (Moran, Gadi, amir, 2013)

Public news discourse translation is also used as an effort to engage and persuade foreign publics, an important factor in foreign policy to improve the image and position of one country. The objectives of one country's foreign policy can be obtained by dealing directly with the people of foreign countries. Huyen Trang Do concludes with the new way for the Vietnam Ministry of Foreign Affairs to implement its public diplomacy in the new era of the media age. (Huyen, 2018) Daya Kishan Thussu examines the dynamics between Western public diplomacy and the mediation of international military conflicts by US-dominated global television news. He finds that Western television news channels, notably CNN, consistently reproduce the agenda set by the United States and molded public opinion in support of the war. He argues that Western diplomacy has become sophisticated in packaging public information in a visually astute fashion, and television networks, which often operate in a symbiotic relationship with the authorities, tend to conform to the geopolitical agendas set by powerful governments. (Daya,2020) Zhao Geng noticed that WeChat became a new platform for public diplomacy, and many foreign embassies and consulates in China have built their public accounts on WeChat. These public accounts have become a new type of media to learn about these countries' cultures, societies, and so on. (Zhao, 2018) In this digital age, under the power of the media to cause an effect in indirect or intangible ways, new public diplomacy is implemented as a modern instrument and technique of communication, like newspaper, television, and even other media forms, especially news media as mainstream. Many foreign scholars have studied China's or other nations' public news discourses. Cho Youngkwon analyzes the reports of Chinese newspapers on the foundation of AIB from the viewpoint of public diplomacy. (Cho, 2016) Duan and Takahashi compare newspaper coverage of Beijing's air pollution in China and the United States (2008–2013). (Duan and Takahashi, 2017) Alafnan examines media bias, media ideologies, and dominance in two newspaper articles on COVID-19 that were published by the American Washington Post newspaper and the Chinese People's Daily newspaper. (Alafnan, 2020) Ayhan and Kadir Jun draw on the Korean government's -related policy documents and Diplomatic White Papers and all relevant academic articles found in Korean-language journals registered in the Korean Citation Index (KCI), which are analyzed to gain an understanding of the public diplomacy discourse in Korea. (Ayhan, Kadi, 2020)

In the ideal world, Public diplomacy discourses, mainly news reports, are expected to present information objectively to allow readers to make up their minds. However, as Niranjana argues, translation, as a practice, shapes and gradually takes shape in the asymmetric power relations that operate under colonialism. Niranjana's (1992) concept of hypertext has been used by more and more researchers in translation studies, and the components covered by hypertext have also been expanded to politics, culture and ideology. Zhang examines five examples of Chinese-English news translation. The results show that translation is the most important form of international news translation, and traditional concepts such as "equivalence" and "faithfulness to the original

text" are difficult to achieve in new translations. (Zhang, 2011) Colonial powers often used English translation as a means to construct a rewritten image of the "East" and impose ideologies on others. Rima Walkawi argues that translation, particularly in the context of media discourse about Arab-Muslim political affairs with the western world, is not a mere linguistic tool in the field of political media but, rather, is utilized as a tool of ideological manipulation. (Walkawi, 2001). He indicates that the inaccuracy and mistranslation of the extracted political samples of news reports are motivated by a wider perspective of political, ideological editorial stance. Mahdi Aslani intends to discuss the concept of "rewriting" in translating political news texts, specifically the news related to Iran's nuclear program, because the ideology of patronage plays the main role in establishing news texts. (Mahdi, 2016)

Hatim emphasizes this perspective by stating that "the translator would be seen not as an individual but as a mouth-piece institution and an advocate of an entire socio-political ethos which deliberately overlooks anything that can be construed as giving voice to values seen as alien for whatever reason"(Hatim, 1997). In this connection, it can be argued that journalists and translators work in tandem to serve these values. Jin makes a comparative analysis of the Chinese text elements in news translation from three aspects of the translator's "initiative, passivity and egoism". (Jin, 2011) Darwish defines these values as "an enduring organization of competing beliefs that a specific way of selecting the news is preferable to achieve a specific end state meeting a set of agreed standards of objectivity, neutrality, credibility, and interest. These values are ranked and prioritized"(Darwish, 2010). News values play a vital role in journalism as they provide a guideline for decision-making. However, it can be argued that these values are vital not only for journalists but for translators as well by reflecting and adhering to these values through the translation process since the translator, as Hatim (forthcoming)describes, is the mouthpiece institution. In this perspective, Faig contends that "taking culture and ideology as their starting point, many theorists have argued that the act of translating involves manipulation, subversion, appropriation and violence"(Faig, 2014). As a result, it can be argued that mistranslation has been done on purpose to serve the ideology of the target culture. Matsushita K studies the drastic changes in the media environment triggered by translation. (Matsushita, 2019)

Some scholars have studied the reconstruction of country images in translation discourse. Ji-Hae Kang examines how the image of South Koreans is ideologically constructed in an American news magazine and how such an image, constructed in the source text, is reconstructed in translation by a South Korean news media firm. (Kang, 2004)Rima Walkawi analyzes The Times-News Network, as well as its two juxtaposed translation-sourced Arabic target texts, which belong to two separate news networks, which are analyzed through the application of both Critical Discourse Analysis and translation discourse analysis. The analysis reveals the critical role of ideology in manipulating the production of news reports. (Walkawi,2001) Tao Li and Feng Pan analyze the reshaping of China's image through Chinese political discourse. (Li, Pan,2020). Chonglong Gu and Rebecca Tipton explore the government-affiliated interpreters' mediation of Beijing's discourse on different levels using self-referential terms. (Gu, Rebecca,2019) Olga I. Popova, Irina D. Volkova, and Marina Yu. Fadeeva presents the results of a comparative analysis of the original and secondary texts of media discourse aimed at identifying the ways to localize and internationalize the verbal content of news websites. They reveal that the internationalization of texts is performed through the omission of cultural markers, the addition of phrases emphasizing the view of the country "from outside", explication of toponyms, replacing proper names with generalized lexemes, as well as by indicating the positions of English-speaking countries on topical issues through the analysis of the material of news hypertexts in four languages – Russian, English, German and French, posted on the international Internet resource rt.com, Business Insider news portal, National Review newspaper, RTD Documentary Channel, L'Express journal. (Olga I. Popova, Irina D. Volkova, Marina Yu. Fadeeva,2021) Kyung Hye Kim argues that mass media play a central role in circulating and disseminating ideas. Particularly in this globalized era, it is becoming increasingly difficult to ignore the role and impact of news media in shaping public opinion worldwide. During the attacks on New York in September 2001, for instance, CNN – the American cable news network – broadcast across the world twenty-four hours, and most of its reports were translated, or interpreted, into other languages, to be aired in other countries in real-time. And yet, most research on news discourse has so far tended to examine monolingual texts rather than multilingual texts, including translations, although numerous news reports are translated from one language into another regularly. Therefore, he compares the texts that are drawn from Newsweek/Newsweek Hangukpan and CNN/CNN Hanguel News and analyzes which particular media discourses are constructed, disseminated, and mediated via translation through Korean texts and English texts. (Kim,2013).

4. Research of Degree Adverbials

As Bolinger states, virtually any adverb modifying an adjective tends to have or develop a grading meaning. Generally speaking, the adverb limits the quality denoted by the adjective, and thus, the scope of the quality can be augmented or reduced. (Bolinger, 1972) Adverbials can be divided into three major classes by their functions: circumstance adverbials, stance adverbials, and linking adverbials. Although each class is an element of a clause, the classes differ in the extent to which they are integrated into the clause structure and the amount of variability in the precise functions of the class. (Douglas, Stig, Ceof, Susan, Edward,1999)

Circumstance adverbials are the most varied class, as well as the most integrated into the clause structure. Circumstance adverbials add information about the action or state, answering questions such as 'How, When, Where, How much, To what extent?' and

'Why?'. The second class of adverbials is stance adverbials. Stance adverbials convey speakers' comments on what they are saying (the content of the message) or how they are saying it (the style). Stance adverbials fall into three categories: epistemic, attitude, and style. Epistemic stance adverbials focus on the truth value of the proposition, commenting on factors such as certainty, reality, sources, limitations, and precision of the proposition. The third class of adverbials is linking adverbials. Linking adverbials have a more peripheral relationship with the rest of the clause than circumstance adverbials typically do. Rather than adding additional information to a clause, they serve a connective function. They make explicit the relationship between two units of discourse.

In *Longman Grammar of Spoken and Writing English*, Douglas Biber, Stig Johansson, Ceof key Leech, Susan Conrad, and Edward Finegan presents the data of three types of adverbials. Although in most cases, they are optional, adverbials are a common feature of discourse relative to many other features. For example, adverbials are four to eight times more common than modal verbs; they are only slightly less common than lexical verbs in conversation, fiction, and news, and they are slightly more common than lexical verbs in academic prose. In these four registers, adverbials are most common in fiction and least common in news and academic prose. In all four registers, circumstance adverbials are by far the most common class of adverbials. Stance adverbials are more common in conversation than in the other registers, although they account for less than 10% of all adverbials in that register. Linking adverbials are most common in academic prose, but they account for less than 10% of all adverbials in that register.

It can be observed in Fig1 that news is the poorest register of adverbials, while environment adverbials account for nearly 80%. As a result, it can be assumed that in public diplomacy discourse, translators' manipulation of stance is highly reflected in circumstances adverbials. Circumstances adverbial are mainly categorized into 8 classes: Adverb of Place (distance; direction; position), Adverb of Time(position in time; duration), Adverb of frequency(temporal, relationship), Adverb of Process(manner: manner proper; comparison; accompaniment); Adver of Means(instrument; agent), Adverb of Contingency(reasons cause; purpose; concession; condition; result), Adever of degree(amplifier; diminisher), Adverb of Additional(restriction: addition; restriction), and Adverb of Recipient.

Frequencies of adverbial classes in four registers

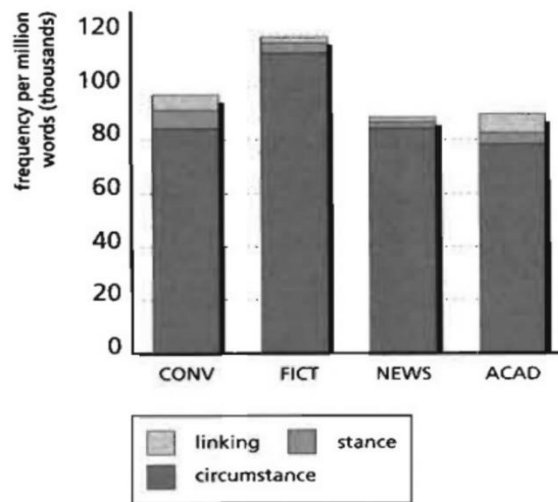


Fig1. Frequencies of Adverbial Classes in 4 Registers (Douglas, Stig, Ceof, Susan, Edward,1999)

In the register of news, Time, Place, Means, and Contingency should be objective for the features of news, but adverbs of degree are relatively subjective. Therefore, we assume that the translator's attitude must be expressed by adverbs of degree in this study. Degree adverbials can either amplify the intensity of the clause proposition, sometimes called amplifiers or intensifiers or lower the intensity, also called diminishers.

There are some examples of Amplifiers :

- In places, the grass was gone altogether.
- She looked very much like her mother.
- The idea is for them eventually to be restored completely.

There are some examples of Diminishers :

You know, I think you can fix it by pulling the prongs out a little bit.

He hardly dared to look at what was filmed in the hok in the sheet.

The land tenure system varies slightly from place to place.

Degree adverb is an element of intensifiers as a means for speakers to make their utterances more expressive. It provides information about how much, how many, and to what extent. It seems that every degree has its preferences in terms of collocations and the semantic prosody that arise. English degree adverbs form a range from low to medium to high to a moderately and low level. Although each classification of degree adverbs is different by scholars, both embody that degree of adverbs have gradability. Henny Klein, in his book *Adverbs of Degree in Dutch and Related Languages*, classifies DAs into eight groups. (Fig2) In the absolute degree, we find the adverbs that indicate that a predicate applies without any reservation or that the predicate applies to the whole of the subject. The approximative degree is used to modify predicates that denote an absolute endpoint on a scale, to express that the range of the scale which applies is very close to this endpoint. Approximative can be suspended for the absolute degree. The extremely high degree is expressed literally by adverbs such as extremely and utterly and by superlatives used as elatives such as Dutch/ German *höchst* 'highly'. Besides, the many adverbs that express more than just a high degree by their extreme emotive value (unbelievably, awfully) are reckoned to this class. The high degree shifts the lower bound of the range of the predicate to a higher place on the scale: very nice denotes a higher degree than just nice. This level of moderate indicates that the predicate is applicable, but not much more than that: the lower bound of the range is not far from the norm. A moderate degree can be suspended for a grade high. Adverbs of minimal degree (minimizers), such as somewhat, a bit, and a little, indicating that the predicate is applicable, but they minimize the degree since the lower bound of the range is lower than the unmodified predicate itself normally indicates (Klein, 1998).

Table 2: *The degrees discerned*

class	degree	Dutch	English
I	absolute	<i>volkomen, absoluut</i>	<i>completely, absolutely</i>
II	approximative	<i>bijna, vrijwel</i>	<i>almost, nearly</i>
III	extremely high	<i>uiterst, ontzettend</i>	<i>extremely, awfully</i>
IV	high	<i>erg, heel</i>	<i>very</i>
V	moderate	<i>nogal, tamelijk</i>	<i>rather, pretty</i>
VI	minimal	<i>enigszins, een beetje</i>	<i>somewhat, a bit</i>
VII	quasinegative	<i>weinig, nauwelijks</i>	<i>little, hardly</i>
VIII	negative	<i>niet, geenszins</i>	<i>not, not a bit</i>

Fig2: Degree of adverbials according to Klein (Klein, 1998)

Tantri Refa Indhiarti and Erwanda Resti Chaerunnisa examine the collocational pattern and semantic prosody of degree adverbials very, really, quite, and pretty in Blog Authorship Corpus. (Tantri, Erwanda, 2020). Fu Huili focuses on comparing the usage of DAs between advanced Chinese English learners and native speakers in both spoken and written English. (Fu, 2010). Huang Ruihong studies the relationship between fibers of degree and scalar quantity implicature. (Huang, 2008).

Scalar implicatures (SIs) and, more generally, quantity-based implicatures (QBIs) have been intensely investigated since Grice's seminal work. Grice (1975) identifies a meaning-creating clash between quantity and quality. Hirschberg shows that scalar implicatures are extremely varied. The orderings that permit speakers to license scalar implicatures thus range from those relatively domain-independent 'canonical' orderings inspired by the logical quantifiers and connectives to domain-dependent entity

rankings—and from linear orderings to hierarchical orderings. If there are entailment-based scales, then they fall under this heading — special cases where the logic determines a linear ordering. (Hirschberg, 1985) Based on Grice’s Scalar implicatures, Horn Laurence Robert proposes Scalar Quantity Implicature(SQI) theory. (Horn, 1972)Horn scales, defined first in Horn (1972), are more or less conventionalized scales of lexical items organized by informativity in some sense. The crucial role of scalar quantity implicature in understanding scalar expressions in natural language, specifically certain connectives, quantifiers, modals, frequency adverbs, adjectives, verbs, anaphora, and even articles, has been widely discussed. However, the scalar implicature of degree adverbs has been ignored. Based on Horn’s scale, Levinson argues that a linguistic scale consists of a set of linguistic alternates or contrastive expressions of the same grammatical category, which can be arranged in a linear order by degree of informativeness or semantic strength. Such a scale will have the general form of an ordered set(indicated by angled brackets) of linguistic expressions or scalar predicates, $e_1, e_2, e_3 \dots e_n$, as in: $\langle e_1, e_2, e_3, \dots, e_n \rangle$ where if we substitute e_1 or e_2 in a sentential frame A we obtain the well-formed sentences $A(e_1), A(e_2), \dots$; and where $A(e_1)$ entails $A(e_2)$, $A(e_2)$ entails $A(e_3)$, etc., but not vice versa. (Levinson, 1983)

Huang Ruihong argues that the entailment relationship between degree adverb qualifies them as a Horn scale, and they can be divided into two Horn scales concerning different pragmatic directions, namely absolute, extremely high, high, moderate, minimal, and negative. It is proposed that because of their feature of clarity, scalar implicature can be applied to degree words as well. Degree set refers to different degree adverbs on the number line. As far as adverbs of degree are concerned, she regards them as two dimensions: reinforcement and negation. She presents the adverbs of degree in this way according to Horn’s scale. Therefore, we can put the degree adverbs of all languages into this rating scale and give degree scores. (Huang,2008).

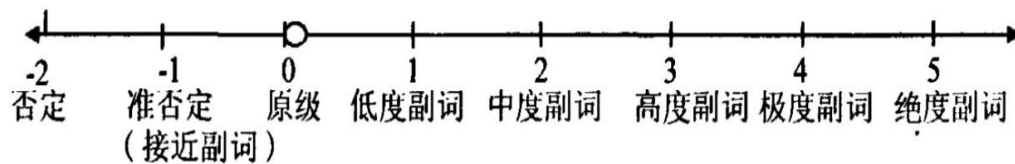


Fig3: Rating Scale of degree adverbials(Huang,2008)

In other words, this rating scale can be used to evaluate the translation shift of adverbs of degree. The proper account of the pragmatics of degree adverbials with comparative similarity expressions requires a coherent inference sketch, and that in turn requires Post-Gricean Radically Radical Conventions of Non-Controversiality: common knowledge of stereotypes, cognitive preference for some assertions, conditions to others, the use of first-person-based (egocentric) concepts of spatial orientation, and metaphorical extensions of those concepts. (Atlas, 1984) As Venuti emphasizes, “whatever difference the translation conveys is now imprinted by the target-language culture, assimilated to its positions of intelligibility, its canons, and taboos, its codes, and ideologies”. We could argue that an intentional translation shift of this nature is rather a disinformation and an interference motivated by an ideological preference of a certain culture that works implicitly in manipulating the translation practice in the discourse, especially news media discourse. Therefore, through the deviation of degree adverbs in translation, it reflects the translator’s ideology, political stance and other semantic prosodies.

5. Conclusion

This paper reviews the theories of language and ideology in translation studies. Several theorists have argued that the act of translating involves manipulation, subversion, appropriation, and violence. As a result, it can be argued that mistranslation has been done on purpose to serve the ideology of the target culture or political stance. Recently, scholars have broadened the genre of research texts, not only by focusing on literary texts but also by exploring all natural languages in non-literary genres. (Du, Chen,2022; Liu,2015; Cho 2016) As is the case for most public discourse, the news discourse, which is imbued with ideologies, deserves more attention in translation studies. As part of news discourse, knowledge, attitudes, and ideologies, are all forms of social cognition and mental representations shared by members of news media, which are the popular objects of study in recent years. (Fraser and Gaskell, 1990) In the digital era, news discourse interpretation plays an increasingly significant role in constructing ideologies for global audiences. Therefore, it also reviews related papers about public diplomacy discourse translation, which plays a very important role in reconstructing ideology for global readers. Then it summarizes the definition, functions, and rating scale of degree adverbials which contains numerous ideological factors in public diplomacy discourse translation.

However, there is still a big gap in the study of the multilingual translation texts of news discourses. This review finds that taking adverbs of degree as the research object to study the translation texts in public diplomacy discourse is a worthy research direction, not only exploring how translators manipulate different translation strategies of degree adverbs to reconstruct different discourse effects but also can studying the ideological factors for different translation strategies of the translator.

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