Telling Stories of Lingnan Zhaoqing in the New Era's Local Foreign Affairs Reception Activities

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Abstract: In the new era of a long history, collision with modern civilization, science and technology, increasing international exchanges, and the increasing level of foreign affairs reception by the municipal government, Zhaoqing City, Guangdong Province is not only an ancient city with a long history of over 2000 years, Lingnan culture, and the birthplace of Cantonese, but also a rising star city in the Greater Bay Area of Guangdong, Hong Kong, and Macao (GBA). How to tell the stories of Zhaoqing well against the background of rich historical and cultural heritage has put forward higher requirements for English translation and interpretation, and become an important topic of investigation and research. High standard foreign affairs reception arrangements generally include scenic spots in Zhaoqing City, Zhaoqing Museum, Zhaoqing New Area, and various representative enterprises or agricultural visits. There is not enough talent for English translators and interpreters who understand the local conditions and customs of Zhaoqing City and have high English language and cultural skills. This study is based on theories such as Skopos theory of English translation, interpretive theory, interpersonal communication theory, cross-cultural communication, and foreign affairs translation etiquette. It explores how to cultivate and guide English translators and English interpreters in foreign affairs activities and active practice. It has achieved eight phased achievements in translation and interpretation in scenic areas, the New Area, enterprises, agriculture, museums, and banquets, and drawn a path to optimize the training of local young senior English translators and English interpreters. It is recommended that the government adopt the GCS (Government/College/School) and government, university, primary and secondary school cooperation model to cultivate talents, and reserve high-level translation and interpretation talents as soon as possible and in a timely manner, contributing to the modernization of Zhaoqing City.

1. Introduction

Zhaoqing City is located in the central and western part of Guangdong Province, bordering Guangxi to the west, Foshan and Guangzhou to the east, and is adjacent to Hong Kong and Macau. It is an ancient city with a history of more than 2000 years. As a crucial passageway connecting the Greater Southwest of China with the Guangdong-Hong Kong-Macao region, Zhaoqing not only borders the Greater Southwest but is also the only hub town in the Guangdong-Hong Kong-Macao

Bay, but is the site of the earliest discovery of ancient human remains in Lingnan and is known as the "birthplace of Lingnan culture". It is also the earliest region in ancient Lingnan to inherit the Central Plains culture and is known as the "birthplace of Cantonese". It has repeatedly become the center of politics, economy, and culture in the Xijiang River Valley, and has been hailed as the "First Prefecture in Lingnan Area" and the "Governor's Mansion of Guangdong and Guangxi". It has been known as the "first station of Chinese and Western cultural exchanges" since the late Ming and early Qing dynasties. It has nurtured distinctive Lingnan cultures such as Dragon Mother Culture, Red Culture, Bao Gong Culture, Duan Inkstone Culture, and Cliff Carving Culture.

With Zhaoqing City's inclusion in the Guangdong-Hong Kong-Macao Greater Bay Area (GBA), its external interactions have been increasing, and the level of these interactions has been rising, leading to stricter requirements for foreign affairs reception standards. In January 2020, the Zhaoqing Municipal Government successfully hosted the 2018 Asia-Pacific Economic Sustainable Development Forum (the First Zhaoqing Talent Festival), the 2019 Asia-Pacific Economic Sustainable Development Forum (the Second Zhaoqing Talent Festival), and received the Kiribati Presidential and Ministerial Delegation from 2020 to 2023. In the process of organising the above English translations and interpretations, certain experiences and understandings have been accumulated, leading to deeper reflections on how to tell the stories of Zhaoqing in foreign affairs activities. To better tell the stories of Zhaoqing, active efforts have been made by means of reading literature, communicating and exchanging ideas, and finally to clarify specific research questions.

1) Does the English translation theories guide English translation and interpretation?

2) What are the differences of tour guiding in English and Chinese for scenic spots, the New Area, enterprises, agriculture, museums, and so on?

3) In the reception of foreign affairs, how can cross-cultural communication and foreign affairs translation etiquette be achieved?

4) How can the stories of Zhaoqing be better told?

The research was based on on-site tour guiding in scenic spots, museum, and mini-docent, combined with translation literature and tourism literature research, text translation and oral translation, questionnaire surveys, interviews, and other quantitative and qualitative research methods.

2. Literature Review

2.1 Skopos Theory

Skopos theory, proposed by Hans Vermeer[1], is centered around the purpose of the entire translation process, which is considered the main factor in translation. Skopos theory liberates translation studies from the constraints of source-text-centred theories, asserting that translation is an action based on the source text, which must be negotiated to be completed. It is purposeful and result-oriented. Furthermore, translation must adhere to the principles of purposefulness. Among a series of primary regulations, the purpose of translation is paramount, that is, the meaning of the translated text is considered. Translators should adopt corresponding translation strategies based on different translation purposes and have the right to determine the source text content that can be retained and content that needs to be adjusted or modified. Vermeer believes that the highest rule should be the "Skopos rule" in translated text. That is, the purpose of the translated text varies, the strategies adopted in translation vary, and the methods used are diverse. The purpose of the translated text determines the strategy and the means of translation determines the translation method.

2.2 Interpretive Theory

In the late 1960s, Danika Selescovitch[2], a renowned French translation theory researcher,

established interpretive theory. The theory insists that translation is interpreted and defines the systematic interpretation theory of translation procedures: a comprehensive understanding of the original text, detachment from the source language, and re-expression. Interpretive theory, that is, the translator's expression through the understanding of the source language, emphasizes that the translator should explore whether the meaning or effect of the original text is equivalent, not the equivalence between languages. The characteristic of interpretive theory is that it studies and discusses translation as an act of communication, rather than the result of communication. Therefore, interpretive theory regards translation as a type of communicative action. Language is a means of communication in the natural communication process, so the translation objective should focus on the content of the information, not the language.The interpretive theory believes that appropriate translation should tightly grasp the source text of communicative consciousness. There is semantic equivalence at the level of comprehensive understanding, not semantic equivalence of words, sentences, or paragraphs; that is, the meaning expressed by the source text cannot be understood unless the translator comprehensively understands the whole text.

2.3 Cross-cultural Communication

Jin (2003)[3] elaborated on the theoretical basis and operational principles of cross-cultural communication translation studies, believing that cross-cultural communication translation studies is a cross-cultural communication discipline. Its development is closely related to the perspectives of related disciplines and fields, which can break the theoretical basis of traditional translation and operational principles. The cross-cultural communication function of translations is important.

2.4 Scenic Spot Tour Guiding Methods

The main methods for scenic spot docent include segmental interpretation, highlighting key points, arousing and sharing feelings, answering questions, and citing evidences. The main method is to divide a large scenic spot into several segments for segmental interpretation, highlighting the key points. The guide strives to integrate and understand, arouse and share feelings, expand on a theme, answer questions, solve doubts, and cite appropriately.

2.5 Museum English interpretation

Shan of the Palace Museum (2013)[4] pointed out that most museums in China currently do not have foreign language docent services and cannot meet the viewing needs of audiences of different nationalities. Foreign guests must rely on accompanying translators to complete explanatory tasks. However, the accompanying translators often lack basic professional knowledge. When translating exhibits and cultural relics into appropriate foreign languages, it is difficult to accurately use professional foreign languages.

Zhou (2017)[5] believes that good "communication" with the audience is the key to improving the quality of museum interpretation. The docent is very familiar with the exhibits and cultural relics and is more capable of effective interaction and communication with the audience, which can continuously attract the audience and make them feel happy. She proposed a communication model for museum touring, which is a model proposed based on the analysis of the internal elements of the docent and the interpersonal communication theory of social psychology.

Li (2017) [6]pointed out that there are still problems in the current museum English tour guiding work, such as the low level of existing English docent and the lack of systematic English interpretation training. She believes that the management should pay attention to the assessment and training of English docents, increase efforts, and strengthen their awareness of self-improvement,

such as actively adjusting the tour guiding mentality and writing suitable scripts according to the actual situation.

3. Research Methods

The research project team (hereafter: the team) conducted field investigations on the route from Duanzhou District to the New Area of Zhaoqing City, the scenic spots in Zhaoqing City such as the Ancient City Wall, Judge Bao Well, Micang Lane, Piyun Tower, and the Zhaoqing History and Culture Exhibition of Zhaoqing Museum, based on literature research. The team participated in activities such as the little docent of Zhaoqing Museum's Zhaoqing History and Culture Exhibition and Duanzhou Red Story, as well as the banquet translation etiquette in large-scale foreign affairs activities in Zhaoqing City, and held a science report meeting of the Zhaoqing Association for Science and Technology to tell Chinese stories and Zhaoqing stories. The team completed the Chinese tour guiding route from Duanzhou District to the New Area of Zhaoqing City, the Chinese and English tour guiding of the scenic spots in Zhaoqing City such as the Ancient City Wall, Judge Bao Well, Micang Lane, Piyun Tower, the translation of the third and fourth units of the Zhaoqing History and Culture Exhibition of Zhaoqing Museum, the translation of the little docent's interpretation of the Zhaoqing History and Culture Exhibition of Zhaoqing Museum, the translation of the little docent's interpretation of the Zhaoqing Red Story of Zhaoqing Museum, the translation of the lunch and dinner menus of large-scale foreign affairs activities, the Cultural Center of Zhaoqing City, and the Zhaoqing Museum, and the two science report meetings of Zhaoqing Association for Science and Technology. They combined literature research with field investigations, such as translation theory, principles and methods of scenic spot interpretation, museum interpretation and foreign affairs etiquette, theoretical guidance practice, and scientific research, adopting a combination of quantitative and qualitative methods. The quantitative method is to distribute the "How to Tell the 'Zhaoqing Stories' Foreign Affairs Activity Survey Questionnaire" in the Foreign Language Colleges of 4 colleges and universities in Zhaoqing City (Zhaoqing University, Zhaoqing Medical College, Guangdong Technology College, Guangdong Business and Technology University), as well as two civil groups in Zhaoqing City (the Translators Association of Zhaoqing, Zhaoqing Foreign Affairs Volunteer Service Team). The team collected 84 questionnaires and conducted in-depth interviews with four people from different units who participated in the questionnaire. Those who participated in the questionnaire survey and interview came from the six organisations above. One person may have three identities, such as a teacher at the the School of Foreign Language of Zhaoqing University, a member of the Translators Association of Zhaoqing, or a member of the Zhaoqing Foreign Affairs Volunteer Service Team, but only one questionnaire was completed. All four interviewees participated in the questionnaire survey: two women and two men, all under 45 years old, one of whom had participated in foreign affairs reception activities in Zhaoqing City. The interviewee's working identity is true, and the real name is hidden, referred to as ABCD.

4. Research Results and Analysis

4.1 Stage Results and Analysis

Eight stage results have been achieved in the research work: Chinese explanatory words from Zhaoqing City's Duanzhou District to the New Area, Chinese and English tour guiding scripts for Zhaoqing city attractions such as the Ancient City Wall, Judge Bao Well, Micang Lane, Piyun Tower, translations of the third and fourth parts of Zhaoqing History and Culture Exhibition in Zhaoqing Museum, translations of the scripts of the little interpreters of Zhaoqing History and Culture Exhibition in Zhaoqing Museum, translations of the scripts of the little interpreters telling the red

stories of Zhaoqing in Zhaoqing Museum, and the 75th report of Zhaoqing Association for Science and Technology "How to tell Chinese cultural stories in Chinese teaching abroad?" and the 77th science report of Zhaoqing Science Association "Political Literacy of Translation in the New Era". The writing of English translations and interpretation scripts fully utilises the theory of English translation purpose and interpretation theory, taking the translation of the Ancient City Wall as an example.

"The position we are now in is the Chaotian Gate of the City Wall. "*Chao Tian*", as the name suggests, is facing up to the emperor in the north. Most of the capitals of China's dynasties are north of the Yangtze River; therefore, the direction of this gate is north, called the North Gate. In addition to the North Gate, the city wall has three other city gates. Please look at the stone-pillar-like building in front of the gate. This is the preserved gate, which proves that historically, the ancient city wall of Zhaoqing not only served as a defense against foreign enemies but also played a pivotal role in flood control. The rammed earth city wall base of the Song Dynasty is completely preserved on the city base on both sides of the city gate, which is very rare in the Lingnan area. Because Lingnan is humid and rainy, the rammed earth structure is easily washed away by rain. Therefore, it is not easy for the city base to be preserved to this day.

Now we are at the Chao Tian Gate. We can see two characters - *Chao Tian* on the door. From the literal meaning of these characters, it means "Facing to the Sky". In fact, the sky denotes an emperor called "*Chao Tian*" in ancient times. Chao Tian Gate is also called North gate. Just because capitals in ancient times lied in the north of Yangtze River, so the gate faces to the north. Except for the North Gate, there are three other gates around the city wall. Please look at the two stone pillars in front of the gate. Could you guess what the function is. They played a very important role in fighting against flood, so it is also called "water lock". The Ancient City Wall not only defended the citizens and fought against the enemies but also controlled flood. The street in front of the North gate was "city moat" in the Song Dynasty. When Xijiang River flooded, the "city moat" would be put down to prevent water from flowing into the city. The city wall based on both sides of the gates keep rammed soil very well.The structure is rare in the south of China because it is wet and rainy in Lingnan area, rammed soil structure is easy to be destroyed by rain. It is so great to keep original."

It's not hard to see that the interpretation of "*Tianzi*" is similar to the king in other countries. In the interpretation process, the term "King" can also be used. The interpretation of "*Chaotian*" contains rich Chinese cultural knowledge. When tour guiding, it is necessary to specify that the Beiling Mountain is in the north direction. In Chinese, it is called the Song City Wall, and because the city wall was built during the Northern Song Dynasty, it can also be called the "Ancient Wall". From the perspective of Skopos theory, the time of the Northern Song Dynasty should be converted into Gregorian calendar time, so that Western visitors can integrate it into the corresponding point on their own Western historical timeline. In different dynasties, awareness of the timeline is still very important because of the rapid change in history. In addition, the water mark of the Seven Star Crags during the Emperor Daoguang years can also be mentioned for the echo. According to the different visited objects, combined with their cultural background, the main content of the translation should be explained clearly, so in the actual interpretation, it is necessary to apply the Skopos theory and interpretive theory in translation. In the process of translating the script of the little docent of Zhaoqing Museum's Zhaoqing History and Culture Exhibition, because the project's little docent is only 10 years old, attention is paid to the liveliness and comprehensibility of the language while translating the script, which is convenient for the little docent to understand and express. The following discusses only the origin of Cantonese from the perspective of the Guangfu dialect:

"Unit 3 Origin of Guangfu CultureThe Origin of Guangfu Culture

The origin of Guangfu language was closely related to Guangxin County, the center of Lingnan area at that time.

Before the unification of Lingnan area in the Qin and Han dynasties, people who had lived in Lingnan spoke the native dialect, while people who lived in Central Plains spoke Yayu (Elegant literary language).

After Qin and Han dynasties unified Lingnan area, a large number of people from the Central Plains moved to the south to settle down.

In Guangfu area with Guangxin County as the center, two groups of people who spoke native dialect and people who speak Yayu were mixed. After a long period of intermarriage, commerce, education and other cultural integrations, a new type of local language was gradually formed, dominated by Yayu and supplemented by native dialect. This was the origin of Cantonese.

Now the Cantonese in Fengkai County (ancient Guangxin Country) of Zhaoqing City preserves Yayu of the Han Dynasty, which was earlier than Qieyun (the earliest rhyme that can be verified today) of the Sui Dynasty. It is not only a rare living fossil of ancient Yayu, but also a witness to the formation of Cantonese in Guangxin County. This is the end of my introduction. Thank you for your listening!"

In the case of a long paragraph in Chinese, the translation should be divided into several smaller sections, based on logical relationships. What is "*Yayu*"? What is "*Qieyun*"? These two concepts must be clarified first in the theory of cross-cultural communication translation. According to the Baidu Encyclopedia, "*Yayu*" refers to "literary language", as opposed to "colloquial language". The term is derived from Chen Tian's "The Lost Record of Ming History". The "*Yayu*" of each feudal state in the pre-Qin period differed. The "Yayu" of the Central Plains, also known as "Central Plains Yayu", was the literary language used in the ancient Henan region, which can be said to be China's earliest "official language". It was the common language of the Central Plains (Henan province) during the Zhou period. "*Qieyun*" was written in the first year of Emperor Wen of the Sui Dynasty (601 AD). The complete set consisted of five volumes, with a total of 11,500 words, divided into three tones, totaling 193 tones, including 54 flat tones, 51 rising tones, 56 departing tones, and 32 entering tones. The most complete revised editions available today are the "Continued Supplement to the Lost Rhymes" by the Tang people and the "Revised Guang Rhymes of the Great Song" by Chen Pengnian and others of the Northern Song Dynasty. After understanding the issue of Chinese phonetic notation before the New Culture Movement, we transliterate "*Qieyun*" as Qieyun, and then explain it in a supplementary way (the earliest rhymes that can be verified today). "*Yayu*" is also transliterated as "Elegant Literary Language".

4.2 Survey Results and Analysis

The survey for the topic "How to Tell the Zhaoqing Stories in Foreign Affairs Reception Activities" received 84 responses. Among them, 44% were locals of Zhaoqing, 56% were non-local people in Zhaoqing, 59% held a master's degree or above, only 6% were translation majors, 55% had a working experience of 1-5 years, 62% had participated in translation practice activities, and only 23% had participated in Zhaoqing's foreign affairs reception activities. 77% hoped to have the opportunity to participate in Zhaoqing's foreign affairs reception activities.

In the survey questions 14-18 on the application of translation purpose theory, 76% of people agreed with the idea that "translation is recreation", 65% agreed that "translation depends on the purpose of the translation", 49% agreed that "whether translation adopts domestication or foreignization depends on the purpose of the translation", and the "purpose principle" is the highest principle in translation. 56% agreed that "according to the purpose of the translation, English interpreters and guides have the right to decide which content can retain the original text and which content needs to be adjusted or modified". From the 6% of translation professional materials, the vast majority of participants have not received professional translation theory learning, but most agree

with the purpose theory, but less than half believe that the "purpose theory" is the highest rule in translation.

In the survey questions 19-23 on the application of interpretation, 90% agreed that English interpreters and guides should first understand the whole text, 75% agreed that English interpretation and interpretation have a process of breaking away from the source language shell, 89% agreed that after understanding the source language semantics, English interpreters and guides need to rephrase the understanding and cognitive supplement and understanding necessary after understanding the source language shell. 71% agreed that English interpreters and guides focus on translating content rather than language form, and 89% answered that they would not translate word by word in interpretation. Compared with the purpose and interpretation theories, participants had a stronger sense of recognition for the application of interpretation theory in English translation.

As to the survey question 24, 94% agreed that English interpretation is cross-cultural communication, which is a cross-cultural communication activity integrating translation studies with multiple disciplines and fields. This shows that cross-cultural communication in translation and interpretation is a thought that translation and interpretation workers very much agree with.

Questions 25-30 asked about the English tour guiding venues, difficulty differences, and willingness to ask about Zhaoqing's scenic spots, new districts, enterprises, agriculture, museums, etc.: 80% believe that there are differences in difficulty, the museum has the greatest difficulty (38%), but 80% of participants are interested in participating in Zhaoqing Museum's English interpretation volunteer activities; Zhaoqing's scenic spots have the least difficulty and are also the first choice for participants to explain (53%); the difference in English interpretation difficulty lies first in professional knowledge, then in background knowledge, and finally in professional vocabulary.

Questions 31-34 asked about foreign affairs etiquette, and the feedback results were:100% believe that in foreign affairs reception activities, it is very important to dress formally, have a neat appearance, natural expressions, and polite manners; 92% believe that as a foreign affairs translation worker, it is necessary to have a firm political stance, solid professional knowledge, sufficient preparation in advance, and a wide range of knowledge; before doing foreign affairs translation work, the preparation of translation personnel is also very important, among which 93% believe that it is most important to clarify specific tasks, familiarize with relevant backgrounds, and understand relevant links, 87% believe that it is important to adapt to the on-site environment, but 81% believe that it is important to master the characteristics of the review. It can be seen from this that the participants were not professional foreign affairs workers and were not familiar with the foreign affairs work term "mastering the characteristics of the review". All the staff who participated in the survey believed that the translation should be faithful to the original intention. Important precautions in foreign affairs reception translation etiquette include moving with the main reception staff of the reception unit, and timely translation and translation should be well informed and meaningful. 84% of participants believe that the translation sound should be moderate, and 70% agree with foreign affairs etiquette and dining etiquette.

Participants believe that the biggest difficulty in telling the Zhaoqing stories to foreigners is the lack of understanding of Zhaoqing's local customs and economic development (62%); 96% believe that the GCS (Government-College-School) cooperation mode helps to strengthen cooperation by utilizing resources, 86% are willing to participate in GCS project work, 86% believe that the biggest benefit of participating in social translation work is to exercise language translation business ability (86%), followed by expanding knowledge on high platforms (81%), then increasing social experience (76%), and finally better understanding Zhaoqing (75%); the survey finally asked participants to fill in subjective opinions, that is, what good suggestions they have for how to tell the Zhaoqing stories well in foreign affairs activities, the most concern is more training.

From the data above, it can be seen that the biggest difficulty in telling the Zhaoqing stories to

foreigners is the lack of understanding of Zhaoqing's local customs and economic development, and the lack of training for professional translation and interpretation. However, participants agree with the GCS (Government-College-School) cooperation mode, are willing to participate, and are sure that they can exercise language translation business ability from project participation, expand their horizons on the government's high platform, increase their knowledge, and thus better tell the Zhaoqing stories. It can be seen from this that the questionnaire participants had expectations of the government, colleges, and primary and secondary schools to organise special translation and interpretation training activities.

4.3 Interview Results and Analysis

The researcher selected four individuals from different organizations from among the 84 questionnaire participants for the interviews. The interviewees included two males and two females, all under the age of 45 years. They were two university English teachers (Male A, Female B), one middle school English teacher (Female C), and one staff member from a public institution (Male D, who had studied in the United States for 6 years in his early years).The interview questions were as follows:

1) In the theory of domestication in English translation, domestication refers to localising the source language, conveying the original content to the destination of the target language or the readers of the translation, and adopting the expression habits of the target-language readers to localise the source language. In the specific activities of foreign affairs reception, English translation needs to be constantly coordinated between Chinese and English users. How can we better domesticate the translation to facilitate smooth and pleasant communication between the two parties?

2) In the theory of translation interpretation, the translation process, from understanding the original text as a whole to rephrasing, has departed from the shell of the source language. In actual foreign affairs reception activities, do you think theoretical cognition guides specific translation behaviours? How do you understand the process of departing from the source-language shell?

3) In the questionnaire survey, 38% of participants reported that the English interpretation of the Zhaoqing Museum was somewhat difficult. They believed that, in the volunteer activities of the Museum's English tour guiding, 53% of people found it difficult to tour guide the scenic spots, and 80% of people were willing to participate. What is your view on this issue?

4) In the questionnaire survey, 62% of the participants believed that the biggest difficulty in English interpretation was an insufficient understanding of Zhaoqing's local customs and economic development. Where do you think the problem lies?

5) 96% of the questionnaire participants responded that the GCS (Government-College-School) cooperation model helps strengthen cooperation by utilising resources. The most common suggestion in the final suggestion column of the questionnaire was "more training". How do you think the three parties can cooperate to better tell the story of Zhaoqing in foreign affairs reception activities?

A did not answer this question in response to the first interview. B believed: "Whether to adopt domestication or foreignization in translation is based on the purpose of translation, and is based on the understanding of domestication and foreignization. Domestication is indeed a feasible translation strategy to better meet the needs of the target language audience. Regarding how to better domesticate, I personally understand that good domestication requires a more comprehensive understanding of the culture, customs, policies, and taboos of the target language. The language is abstracted and concretised according to the culture, customs, policies, and taboos of the target-language audience. " C believes "If we need to consider both the localization of the source language and the domestication of translation, I think we can first convey the content of the original text in the habitual expression of Chinese, and then explain the local content as much as possible in English." D believes that we should

try to domesticate as much as possible.

The second interview question asked about the three translation procedures of the interpretation theory. A did not answer this question; B believed that "the guiding principle of understanding the original text as a whole in translation is appropriate", "it is not appropriate to understand by departing from the shell of the source language"; C also believed that "in actual foreign affairs reception activities, we cannot completely depart from the shell of the source language, but should guide the translation work with the source language as the guide."; D also believed that it is not appropriate to understand by departing from the shell of the source language.

The third interview question asked about the difficulty and positive subjective willingness of interpreting Zhaoqing Museum and Zhaoqing Scenic Area. B believed that the reason why the museum interpretation is difficult should be "due to the large difference between the source language culture carried by the museum relics and the target language culture, which requires a large amount of knowledge interpretation prepared by the translator". C believed that "it may be because the translator has little understanding of the history and proprietary terms of the museum, especially the translation of proprietary terms is also a great difficulty". D believed that "if you don't study by yourself, it is difficult to learn, it is difficult to get in touch with". A, B, C, D all believed that everyone is more familiar with the local scenic area, the interpretation is less difficult; C believed that 80% of the respondents are also willing to participate in the museum English interpretation volunteer activities, because "the translator is willing to try and learn the relevant content of the museum, and also experienced their own experience and learning".

The fourth interview question asked about the biggest difficulty in English interpretation is the insufficient understanding of Zhaoqing's local customs and economic development. A believed that "the main reason is that the docent is not interested in Zhaoqing's local customs and economy, and rarely pays attention to the local news and videos or reports introducing local customs of Zhaoqing." He also pointed out that Zhaoqing City "does not pay enough attention to its own publicity", effective publicity is not much, has not discovered and packaged well, "publicity methods and means are all single and old-fashioned", especially "has not attracted the attention of young people". A also pointed out the second reason is "the lack of fixed professional interpreters, long-term learning and accumulation of knowledge about Zhaoqing's local customs and economic development. This leads to the urgency to learn, consult materials, and memorize hard when translation is needed." B believed that the reason mainly "comes from the translator's emphasis on the learning of translation skills in daily translation activities, and the lack of rich knowledge in social, cultural, economic, political and other aspects". C believed that the main reason is that everyone has not seriously studied Zhaoqing's local customs and economic development. D believed that the difficulty is caused by the fact that the translator who understands English does not understand professional knowledge, and the staff who understand professional knowledge do not understand English.

The fifth interview question was about the GCS tripartite cooperation and training issues. A, B, C, D all expressed support and believed that special training is very important. Among them, a gave specific suggests, believing that: "We should build a '1+2' model led by the government and build a practical education platform, that is, one platform. Two types of main personnel means, actively participating primary and secondary school students, with university teachers as guides." He also suggested to carry out four activities, "Firstly, we should compile some Chinese and English versions of textbooks about Zhaoqing stories, provide them to local primary and secondary schools as quality education readers. Secondly, we should regularly hold inter-school speech contests, essay contests, drama contests and other entertaining practical activities. Thirdly, we should select good seedlings, further strengthen training by inviting in or going out, and cultivate excellent young translation talents. Last but not least, we should establish a long-term mechanism, not only to stabilize the existing talents, but also to ensure the stability of talent delivery and update iteration."

5. Discussion

5.1 Detaching from the Shell of the Source Language

Translation theory effectively guides the translation and interpretation of English, but in actual foreign affairs reception activities, there is some controversy over whether one can completely detach from the shell of the source language. This is seen from the results of the eight stages, questionnaire surveys, and interviews on the purpose of translation, the ease of problem-solving in different venues, cross-cultural communication, foreign affairs etiquette, suggestions, and other research results and analyses. The second step of the translation process in the interpretive theory is to detach from the shell of the source language and enter the level of language "meaning", which is the necessary path to detach from the shell of the source language (memory). Detaching from the shell of the source language in English interpretation is an invisible and intangible cognitive process of rapid processing of meaning. Since cross-cultural communication does not occur in the classroom, but in different contexts, such as scenic spots, conference rooms, museums, enterprises, villages, banquets, etc., with rich emotions, experienced English translators will not translate word by word. They have a strong desire to communicate, and as interpreters, they should prepare for the content of communication in time, detach from the shell of the source language, quickly search for the target language sentence, fill in the core meaning of the source language, that is, complete the process of detaching from the shell of the translation process, and enter the third process of re-expression. The expression of the core meaning of the source and target languages is equivalent, that is, the function of the translation as a cross-cultural communication medium has been achieved. When to domesticate and when to alienate depends on the purpose of translation at that time.

5.2 GCS Tripartite Cooperation

How to tell the stories of Zhaoqing well in foreign affairs reception is a research topic involving English language ability, Zhaoqing's local customs and economic development, cross-cultural communication, foreign affairs etiquette, and other aspects. It is difficult to improve the quality of English translation and interpretation with the efforts of one party alone. The cooperation of the Zhaoqing municipal government, universities, and primary and secondary schools can help to systematically and long-term cultivate English translation and interpretation talents. According to the research data, 44% of the questionnaire participants are locals of Zhaoqing, but they also need formal professional training to take up their posts. 55% are young people who have been working for 1-5 years and need to understand Zhaoqing more deeply, get to know Zhaoqing, thus love Zhaoqing, and introduce Zhaoqing with passion. The cultivation of these talents requires the support of the government, especially the support and leadership of the Zhaoqing Foreign Affairs Office. As interviewee A said, a specific "1+2" model can be adopted, with the government leading, university teachers guiding, and primary and secondary school students participating, closely linking the three parties of GCS. Translation theory guides translation practice, translation practice needs the government platform of foreign affairs activities, expands the scope of cooperation, updates the way of cooperation. Regular exchange and training, learning theory, expanding knowledge, field visits, writing interpretations, simulating the alternation of leaders and guests interpreting on the spot, practicing, communicating, rehearsing, and studying diligently, can complete the talent reserve of foreign affairs translators and interpreters.

6. Conclusion

Through triangulation, analysis of eight stage results, questionnaire surveys, and interviews, it has

been concluded that English translation theories such as Skopos theory and interpretive theory can effectively guide English translation and interpretation. In foreign affairs reception, the purpose of English translation determines the content and method of translation. Domestication and purpose harmony, with the main content as the core, have improved the quality of translation.There are differences in the difficulty of English interpretation in Zhaoqing's scenic spots, the New Area, enterprises, agriculture, museums, etc. Through research, it was found that a lack of understanding of Zhaoqing's local customs and economic development has caused difficulty in tout guiding in English. Museum interpretations are the most difficult, while scenic spots parts are the easiest. The research found that the subjects involved in the research are enthusiastic about participating in the interpretation, with strong willingness, hoping to improve through learning and training. In foreign affairs reception activities, English translators and interpreters take into account both Chinese culture and guest country culture, have accurate cross-cultural communication awareness, and in different occasions such as meetings, banquets, scenic area travel, museum visits, the New Area visits, enterprise and agricultural visits, etc., they consider foreign affairs translation etiquette according to different scenes, being generous, professional, confident, and natural, helping both parties to communicate without barriers. Finally, after the analysis and discussion of the research results, in order to better tell the stories of Zhaoqing, GCS (Government, Colleges, and Schools) should be closely united, share resources, assist one another, strengthen training, and timely reserve young talents.

Acknowledgement

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