A Study of Pragmatic Features of English Translation in the Background of Cultural Integration Thinking

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Abstract: The process of translation is a process of cultural communication, a process in which two cultures interact and learn. In recent years, the study of translation theory has developed rapidly, especially in the linguistic and cultural schools that are all derived from the West. The two theories have different starting points and different focuses, so each has its own strengths and weaknesses. At the same time, because English-Chinese translation involves two different linguistic and cultural systems in the East and West, there are different practical difficulties in the process of translating the two languages. Therefore, from the perspective of the translation theory itself and the reality of English-Chinese translation, it is necessary to integrate different translation theories and complement each other.

1. Introduction

In the process of human society's development and progress, language has unparalleled role and significance. In addition to being an important tool for human communication and communication, language is also an important carrier and cultural product of national culture. Due to the occlusion of regional development and the influence of the living environment of different races, different ethnic groups have formed completely different languages and cultures. To communicate and communicate on the basis of different languages and cultures, it is necessary to translate different languages. In other words, translation is an important bridge to achieve cross-cultural communication and plays a pivotal role in the process of intercultural communication. However, in the process of translation, it is often difficult to translate different cultural idioms, because idioms often have very strong regional characteristics and national colors. They are a special form of expression in language and culture, which generally has vivid images. Concise, profound, and rigorous, it also has specific forms of phrases, phrases, or phrases. It is precisely because the idiom contains a large number of cultural characteristics and cultural background information that the translator's translation of the idiom cannot be simply obtained from a single word or some literal meaning, but should be comprehensively considered in both language and culture factor.

Translation is the process and result of transforming the content of one language or language variant into the content of another language or language variant. Since most of the idioms have a strong national color and local color, some of the ideas are clear at a glance, and some have multiple meanings. Cultural factors must be considered when translating. Chinese scholar Chang Chenguang proposed on the basis of McCarthy's definition of English idioms: English idioms are a multi-word expression that is relatively fixed in pronunciation, lexical and syntactic forms. English idioms are not only an important part of English vocabulary, but also a linguistic phenomenon reflecting the way of national thought in English-speaking countries. Therefore, English idioms are often difficult in translation.

In addition to this difference in translation, English idioms have another feature. In a certain sense, English idioms are also a kind of carrier of culture. The relationship between culture and culture is very different. The geography, history, religious beliefs and customs of life are not different. The language carries these different national cultural characteristics and cultural information. It is really because of this uniqueness of idioms. Therefore, in translation, translators must not only ensure the

credibility of the source language, but also maintain the idiom. The metaphorical image and cultural heritage in the text, in order to achieve the translation of the reader, when the translation is seen, the response is generally consistent with the source reader, understanding the true meaning of the article. Different cultural customs and other differences have a great influence on the true meaning conveyed by the idiom translation. The reader's understanding often has great deviations, which requires higher requirements for translators and target readers. They must have a certain understanding of the background environment, language and culture of the original author, so that their understanding of the source text will not be too biased.

2. The Proposed Methodology

Linguistic School and Cultural School. The linguistic school emerged in the 1950s and 1960s. Because the study of linguistics is characterized by strong system and high theoretical foundation, most of the translation theory research is empirical research. Therefore, since its birth, it has been as the darling of translation theory research. It is based on the rigorous analysis of linguistic structure by structural linguistics and transformation-generating grammar. It studies a series of correspondence and transformation rules between lexical and syntactic vocabulary and translation, and pursues the equivalent of original and translation. However, translation activities are more than just a translation of language and characters. It is essentially a special inter-linguistic communication activity involving a series of super-linguistic categories involving other cultural systems outside the language. The initial weakness of the linguistic school is that it only focuses on the linguistic equivalence of the original text and the translation, while ignoring the communicative function of the discourse and the relationship between translation activities and social culture. In the past two decades, the language school has begun to focus on the study of equivalence at the discourse level, which to some extent compensates for the shortcomings of early research. The linguistic translation theory has also experienced different stages, from formal equivalence to dynamic equivalence to pragmatic pairs in recent years. However, since the theory of reciprocity originates from the linguistic linguistics of the same language family in the West, there is still a lack of guidance in English-Chinese interlanguage translation from different languages because so far, the different translation theories of the linguistic school have not deviated from the original text-centered thinking. The status of the author and the translator in the translation process is clear, no matter how close the translator's status is to the author, it is obviously lower than the translator's status. As a result, the culture behind the two languages has also lost equality, which is not conducive to the exchange between the two cultures.

Idioms are used frequently in language and are a very distinctive term in the language. Because of their strong cultural characteristics, they cannot simply understand and translate the original text according to a single word. Translators often need to understand their culture. Background, the idioms are placed on a cultural background and translated according to the current context. There are differences in history, geography, religious beliefs, and customs of life in different countries. Today, there is no scientific and effective translation method and principle that can be well applied to idiom translation. Therefore, the study of idiom translation has become a Chinese and foreign language. The great challenges faced by translators and the important issues that need to be overcome. Translator's thorough study of idiom translation will promote smoother communication between different cultures and different countries, promote the globalization of culture and the development of economic globalization, and promote the progress of human society.

The components of the language are diverse and the idioms are part of it. The idioms come from different countries and regions, so its national characteristics and cultural color are very strong. But language is the product of the human development process. Even in different races and regions, human evolution and development process will have certain commonalities and similarities due to the influence of natural forces.

Idioms are generally composed of two or more words. In addition to the linguistic and succinct features of the language, the idioms are also structurally stable. In daily life, people continue to

accumulate and form a common language, and its composition is fixed. This is the idiom. Therefore, the translator cannot change the fixed structure of the idiom according to personal preference or other use needs, that is, the expression of some idioms does not conform to the current normal logical reasoning and grammatical order.

The Application of Functional Equivalence Theory in Translation. Because Chinese and English belong to different language families, language differences affect people's way of thinking; geographical differences, historical backgrounds, etc., determine the cultural characteristics of both China and the West, thus determining the habits of people who are influenced by different cultures, Values, aesthetic tastes, customs and so on. English and Chinese idioms are unique and fixed expressions of a certain language. They carry the cultural characteristics and cultural information of each ethnic group and are closely related to cultural traditions. Therefore, when translating English idioms, it is necessary to consider Chinese and Western cultural differences and treat and deal with them in different ways of thinking. Mr. Wang Zuoliang once said that the biggest difficulty in translation is the difference between the two cultures, especially the translation of idioms.

Idioms are often used in people's daily life and communication. After continuous accumulation and precipitation, idioms have been deeply understood and accepted by people, and because idioms have vivid and concise features, they are used and communicated. The process can make people have a good association. However, due to the particularity of idioms, translators should accurately grasp the cultural connotations of idioms in various countries if they need to better understand the idioms of different languages.

Different language idioms reflect many cultural differences. However, among the many different factors, the differences in living customs greatly influence the emergence and development of idioms. Among English and Chinese idioms, the most representative of them is the attitude of the Chinese and Western animals towards animals.

Because human beings are social, any group of people in the world must inevitably engage in direct or indirect interactions with other ethnic groups and associations. Culture cannot be closed, but open. Different cultural differences affect each other, communicate with each other, teach each other, and are mutually identical. This is the phenomenon of cultural integration. The introduction and interaction of cultural differences has produced a subtle fusion. The cultural complementarity and exchanges between the various nationalities and the various societies have promoted the rapid development of world culture and society, and the cultures of each nation are inevitably affected by this integration. The commonalities of human society, such as similar life experiences and ideological understandings, make some claims have striking similarities in connotations, grammatical functions, and their origins.

Different ways of thinking may have different opinions or different attitudes for the same thing, and thus will have different preferences or criteria for judging good or bad. In the long-term development of human society, the differences in thinking patterns will also be reflected in the culture of each language. For example, the ancient Chinese totem is a dragon. People think that the incarnation of God is a dragon. In China, the dragon generally symbolizes courage and honor. The related idioms are "Dragon Flying Phoenix Dance" and "Dragon Horse Spirit". In Western countries that use the English language, the dragon is seen as a ferocious and cruel incarnation. In the ocean, it is regarded as a terrible life. It has the characteristics of a sinister human being and the fate of being destroyed by God.

There are two main strategies for the translation of English and Chinese idioms: naturalization and alienation. The domestication translation advocates that the translation should use the expression of the target language culture itself, while the foreignization translation advocates retaining the unique expression of the source language culture. To a certain extent, the conceptual inheritance and extension of free translation and literal translation is domestication and foreignization. However, no matter which translation method, the translator should capture the true information contained in the original idiom as comprehensively and completely as possible in the process of translating the idiom. Clearly define the pragmatic effects and special styles of idioms in a specific context, and convey to the reader as accurately as possible the meaning of the idiom itself and its cultural characteristics.

In recent years, due to the rise of discourse linguistics, linguistic translation studies have achieved remarkable results. Because the discourse emphasizes the top-down analysis method, some translation problems that are difficult to solve in traditional linguistics, such as stylistics, rhetoric, etc., have systematic solutions at the discourse level.

Pragmatic Features of English Translation. The meaning expressed in the same sentence is relatively fixed, but the value of information varies from person to person. It is not difficult to see that the informative nature of the text reflects the flexibility of language use and relies on the interpretation of meaning by language recipients in language use. Language recipients are always faced with a dynamic social communication scene; they will adjust the interpretation and transmission of the original meaning with the anxious scene changes and their subjective motivation. It shifts the center of translation from static text to dynamic messaging.

In terms of the integrated thinking of English-Chinese translation theory, discourse information research meets the requirements. Discourse informational requirements require the translator's subjectivity to a certain extent in the process of translation. From the cohesion of discourse - coherence to discourse informationality, although it is a fine-tuning of the same theoretical framework, it is of great significance to the study of English-Chinese translation theory. Because this adjustment affirms the translator's position in the translation process, translation from text-centrism to translator-centrism requires the text-based translation process to emphasize the translator's reasonable manipulation of the meaning of the text. Of course, this adjustment is also an integration of the linguistic and cultural schools, complementing each other's strengths. Discourse studies originate from the linguistic school, emphasizing equivalence with emphasis on text. The information research confirms the subjective participation of the translator and meets the requirements of the cultural school. Therefore, the discourse informational study of English-Chinese translation theory integrates two major schools of translation theory, complementing each other's advantages, and also conforming to the special requirements of Eastern and Western culture on English-Chinese translation theory.

In translation theory, alienation and domestication are two opposite theories, but they are not contradictory and can be used simultaneously for the translation of idioms. Both domestication and alienation have their own uses, and no one should be abandoned altogether. When the translator wants to introduce the source language culture, the alienation theory is used to preserve the cultural characteristics of the source language. When the translator intends to adapt to the target language reader, the domestication theory is used to satisfy the requirements of the target language reader. Whether it is "alienation" or "naturalization", the relationship between the two is by no means a relationship between spear and shield, but each has its own strengths and complements each other. The key is that the translators can flexibly use them according to the situation. In fact, in terms of cultural communication, the ultimate goal of alienation is to make the readers truly naturalized, that is, to cause the reader to filter, contrast, and precipitate the foreign visions conveyed by the translators in the original language through their own culture and primitives as re-orientation, in the comparison to achieve a new understanding of their own culture and primitive culture, in the cultural sense to achieve true naturalization.

All in all, in the process of the translating idioms, the translator should first fully understand the language culture, historical customs and general geographical differences of the source language, and accurately select the appropriate translation method according to his own knowledge to express the meaning of the source language. Express it accurately and achieve functional equivalence. Although the functional equivalence theory is not a panacea, it is by far the best translation method. It should be guided by functional equivalence theory and combined with various translation methods to lay a good foundation for the cultural exchanges between nations and nations.

3. Conclusion

With the deepening of cultural globalization, the possibility and comprehensibility of cross-cultural communication translation has long been proved by translation practice. English

idioms are an indispensable component of English. They are a collection of rhetorical devices and a concentrated "culture" when translating English idioms, compare Chinese and Western cultural characteristics, as far as possible to retain the richness of the original works, and to meet the tastes of Chinese readers.

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