

Study of Chinese Political Terminology Translation and National Image Shaping

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Abstract—China has entered a new chapter after the Reform and Opening-up Policy initiated in 1978, and all walks of life have shown a steady improvement. In recent years, China's comprehensive national power has been rising, its international status has been significantly improved, and many political terms have sprung up. These political terms reflect the country's image and the trend of national policy-making, which affects the shaping of the country's image. Starting from national image and the process of translating political discourse with Chinese characteristics, this paper selects three representative political terms of "Chinese Dream" "Harmony without Uniformity" and "New Model Major-Country Relations" that have appeared in government work reports, regular press conferences of spokesmen of the Ministry of Foreign Affairs and diplomatic parlance as the research objects. It means to discuss the relationship between Chinese political term translation and national image building and studies the influence of political term translation to build a peaceful, inclusive and win-win national image. Thus, improving China's national discourse power on the world stage.

Index Terms—national image, political terminology translation, Chinese Dream, Harmony without Uniformity, New Model Major-Country Relations

I. INTRODUCTION

Political terminology can be referred as the political product of a country in different periods, and it is with specific meaning formed by the party and the government in a series of activities such as dealing with domestic affairs and diplomacy. Since the reform and opening up, new things and new idea, such as national policies, laws and regulations have emerged.

China's economic strength has increased rapidly and become one of the world's leading countries. As a rising country, China is indispensable in all kinds of international activities and affairs, among which diplomatic interpretation has made a great contribution. As the international community pays more and more attention to China and the process of globalization accelerates, it is necessary to introduce China's political principles and policies to the world in real time. Therefore, the translation of political terms has become particularly important.

Since political terms often appear in international publicity translation, which in most cases refers to diplomatic interpretation, so it is necessary to understand what is diplomatic interpretation and therefore the author chooses

three high frequency terms that often appear in external publicity occasion. Franz [1], in his book *Introducing Interpreting Studies*, defined the term diplomatic interpretation as follows: "Where the Representatives of Different Linguistic and Cultural Communities came together with the aim of cultivating political relations, they will have relied on mediators practicing what is usually called diplomatic interpretation." It can be obviously seen that "mediator" refers to the interpreter, and that interpretation is crucial to diplomatic affairs. Therefore, it can be said that diplomatic interpretation is a bridge for communication between different language groups. Due to the differences in values, ideology, culture and other aspects between China and the West, the translation of political terms should be taken such differences into consideration and interpreters should strive to make the translation of Chinese political terms recognized by the international community, for authoritative and professional translation of political terms can even give China more chances in the international stage [2]. In addition, with the advance of "the Belt and Road" initiative, the translation of political terms will affect more countries and have a wider impact. Once mistranslation occurs, it is bound to have a negative impact on China's international publicity and international status.

At present, the translation of political terms in China is still in a process of continuous improvement. Secondly, political terms cover a wide range. As more people benefit from various policies, political terms are not the only product of diplomatic occasions, but also of people's life. The emergence of these buzzwords reflects not only the changes in China's foreign policy and economic fields, but also the development and changes in China's science and technology, agriculture and other fields. So the audience should not only be Chinese readers, but also people all over the world. Such extensive, profound and permeable nature determines that the translation of political terms must be rigorous and normative. Therefore the translation of political terms plays a vital role in promoting Chinese culture to go out, publicizing Chinese culture and products, and building Chinese cultural soft power and discourse power. Although China's diplomatic translation [3] has made significant progress in the shaping of national image in the new era, there are still some problems to be solved. General Secretary Xi Jinping once clearly instructed that "China must have its own characteristics of major-country diplomacy". In order to achieve the perfect combination of Chinese characteristics and diplomacy, translation and interpretation must be paid high attention to.

Due to above reasons, the author of this paper chooses to analyze three typical terms mentioned in the abstract, for these three terms have been frequently mentioned in diplomatic occasions in the past decade, and the author believes that these three terms are extremely appropriate to

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the image of China's wish for a peaceful rise, so as to identify the feature of the translation in Chinese political terminology and significance of national image shaping.

II. LITERATURE REVIEW

"Politics" is derived from the Greek word "Politikos"—the word originally meaning the sum of the participation of the citizens of the city-state in the various public life behaviors of rule, administration, conflict, etc. Politics in the modern sense mainly refers to the government, political parties, etc. governing the country and handling international affairs.

Chinese political terminology originated from China's diplomacy and a series of other major political issues. Influenced by science and technology, culture, agriculture and other industrial activities, a large number of terms with Chinese characteristics have been derived. When it comes to the translation of political terms, international publicity translation cannot be avoided. Because most of the political terms emerge from foreign affairs interpretation. The original words of Huang for external publicity translation are: "With the comprehensive development and progress of China's social economy, as well as the deepening of foreign exchanges, a large amount of information about China needs to be translated from Chinese into foreign languages, published and disseminated through books, periodicals, newspapers, radio, television, the Internet and other media, as well as international conferences. This is external publicity translation." (随着中国社会经济的全面发展和进步, 以及对外交流的不断加深, 需要把大量有关中国的各种信息从中文翻译成外文, 通过图书、期刊、报纸、广播、电视、互联网等媒体以及国际会议, 对外发表和传播, 这就是外宣翻译。) Foreign affairs interpretation refers to the interpretation held by business groups or government agencies especially foreign affairs departments in order to cooperate or negotiate with those from other countries or for the purpose of publicizing the latest foreign policies or opinions. The characteristics of foreign affairs interpretation can be summarized as: precise, professional, highly-demanding in encyclopedia knowledge as well as Chinese characterized expressions [4].

The word "image" corresponds to "an iconic mental representation" in English, that is, image is a kind of public mental representation generated through third-party media. As one of the images, national image is actually a psychological presupposition of a country and its people in the field of international relations and communication.

The national image is the application of the concept of "image" in the field of international relations and international communication. Regarding the concept of national image, there are different opinions of domestic and western academic circles. Western scholars tend to interpret the national image from multiple angles in related fields.

Nimmo and Savage [5] define an image as the idea of a large number of perceptible features represented by an object event or person. The state is the object of the image, which can be defined as the characteristics that a country expresses or recognizes." Kenneth Ewart Boulding, an economist of the new system in the United States, believes that it can be developed from the three dimensions of the geographical

space of the country, the "hostility" and "friendliness", "strength" and "weakness" of the country.

The definition and research of Chinese scholars on the image of the state is mostly from the perspective of international relations, with the important purpose of promoting national relations in international communication and international relations. Yang [6] believes that the image of a country is "the overall evaluation of a country's relative stability by the international public." (国家形象是国际社会公众对一国相对稳定的总体评价) Li [7] believes that the image of a country is "a reflection of public opinion on the shape and appearance of a sovereign state and nation on the world stage and in the international environment." (国家形象是"一个主权国家和民族在世界舞台上所展示的形状相貌及国际环境中的舆论反映")

National image is the overall impression and evaluation produced by a subject outside a country, which reflects the public consciousness. At the same time, it will also indirectly affect a country's foreign exchange and its international status. Therefore, national image is also very important in terms of soft power of a country. That's why more and more countries attach importance to improving their own national image. From the glorious and stable ancient China with a long history, to the isolated modern China, and to the independent New China, China's national image has changed over time. Since the 18th National Congress of the Communist Party of China (CPC), the construction of China's national image has been paid more and more attention, which has changed the passive situation in the past and can be said to break some labels of "other image". In particular, China's image as a "5G civilization", a "responsible major country" and a "socialist country" has been clearly established in recent years. The concept of Chinese characteristics has a far-reaching influence, among which "peaceful rise" is the strategic pursuit of China's national image construction in the new era. As China's diplomacy enters the new era, political terminology has a significant function in external publicity and requires high quality translation.

To sum up, the translation of political terms is influenced by many factors, such as different understanding of words and concepts between China and the West, the cultural output of Western media, and the mainstream ideology of China [8]. Translation mistakes will affect China's political stance and even endanger China's sovereignty. Therefore, the translation and interpretation of political terms should take the national interests as the basis, accurately convey China's political ideas and purposes as the core, create a good international image of China, and carry forward the national prestige.

III. RESEARCH METHODOLOGY

This part shows the methodology of this research. It covers research questions, methods, and procedure of the research.

A. Research Questions

(1) What are the main features of the national image and Chinese political term? How to position China's national image?

(2) What is the relationship between national image and

political terminology? What problems exist in the international communication of Chinese foreign media?

(3) In order to improve the present situation of our external communication, what are the solutions or suggestions?

B. Research Methods

This paper adopts a variety of research methods, including literature research, statistical analysis, comprehensive induction and case analysis, combined with content analysis and text analysis, in order to comprehensively and objectively analyze the status quo of foreign translation research on political discourse in China.

It studies political discourse translation strategies from the perspective of national image building and communication. It is also interpreted from the perspective of translation theory. At the same time, in order to make the research more targeted, the paper organically integrates the research cases (such as the government work report and the external publicity text) into the terminology translation and interpretation strategy.

C. Research Procedures

This topic mainly discusses the study of national image building and the interpretation of Chinese political terms in the new era. This paper mainly studies the influence and significance of national political term translation on national image building in interpretation. National image, as an intangible strategic asset, has become an important condition for international competition. Political discourse translation plays a vital role in better telling Chinese stories and spreading Chinese voices. Translation should not only take into account China's national conditions and Chinese characteristics, but also conform to the discourse system of Western audiences, accurately and effectively convey the new ideas and strategies of China's governance and diplomacy, and construct a positive image of China.

The first section of this paper mainly introduces the research background, research significance and research methods. To study the translation principles and techniques of some Chinese political terms in various contexts. The second section is the literature review, briefly introduces the previous research, domestic and foreign research status. The third section is based on the second part to find out the representative examples for systematic analysis and discussion. The last part is the conclusion, summarizing the whole paper.

IV. RESULTS AND DISCUSSION

This part delivers the results and discussion of this paper. As China improves its comprehensive national strength and international status, China's international image has been closely concerned by the international community. China has established many new images as "peaceful rise" "inclusiveness" and "win-win corporation". This chapter is going to discuss three typical political terms of "Chinese Dream" "Harmony without Uniformity" and "New model major country relationship" and their translation processes to find what kind of national image each term produces, and what kind of influence it has.

A. "Chinese Dream" and Shaping Image of Peaceful Rise

As a term of contemporary Chinese politics, "Chinese Dream" has been around for many years. After an explosion of heated discussions at the initial stage of communication, this term has gradually penetrated into all aspects of Chinese social life and become a highly prominent conceptual symbol in contemporary Chinese political discourse.

The term "中国梦" is officially translated into "Chinese Dream". However, in the era of mass translation, due to the intervention of different interpretive subjects, there are still obvious limitations in terms of political terms.

According to the relevant retrieval results, there are still many variants of "Chinese dream" in the process of interlingual transmission. In 2013, "China Dream" and "Chinese Dream" were the mostly used and accepted terms, (see in Table I).

TABLE I: THE TRANSLATION PROCESS OF TERM "CHINESE DREAM"

Sequence number	Time	Translated text	Source
1	2012	China Dream	People.cn
2	2013	Chinese Dream	BBC (Is 2013's Chinese Dream like the 1960s American Dream?)
3	2013	Chinese Dream	the Government Work Report-13256

According to Yang [9], The term "中国梦" is translated into English as follows: China Dream, China's Dream, Chinese Dream, Dream of China, The Dream, Chunghwa Dream, China's American Dream, etc. Some of the above translated names have been gradually eliminated in the audience selection mechanism. It has been gradually phased out, and the remaining two main translation names, Chinese Dream and China Dream, are the main objects of research on the translation of "China Dream" into English at home and abroad.

In China, some scholars believe that the semantic meaning of the Chinese Dream includes both the "Chinese Dream" (dream of China as a country) (中国的梦) and the "Chinese Dream" (dream of every Chinese people) (中国人的梦), which is in line with the current political connotation of the "Chinese Dream". At the same time, the form of the translated name conforms to the rules of word formation in English and can cater to the language habits of Western readers. In addition, the language forms of Chinese Dream are similar to those of Western concepts American Dream and European Dream, which is conducive to the realization of interlingual acceptance and communication of political concepts from the communicative dimension. On the other hand, some scholars believe that the similarity between Chinese Dream and western conceptual forms is exactly the disadvantage of Chinese Dream as a translated name. The "Chinese Dream" expresses the concept of collectivism, which is fundamentally different from the familiar western concept such as the "American Dream", which is more individualistic.

In contrast, China Dream focuses on integrity and politics, so it can better reflect the "Chinese spirit". In addition, the historical meaning of Chinese has a derogatory color, so it is not suitable for the translation of this important political term.

According to statistics, “nationalist”, “nationalistic” and “nationalism” appear 91 times in total, among which, 20 times refer directly to the concept of the “Chinese Dream” in the same sentence. In this way, the ultranationalist tone of Western public opinion attached to the “Chinese dream” is obvious.

Therefore, for the translation of core words with Chinese characteristics such as “Chinese dream”, it is necessary to prevent the Chinese voice and Chinese philosophy from being misinterpreted. If China Dream or China’s Dream is used as an English translation of the “Chinese Dream”, some people with ulterior motives may misinterpret the Chinese Dream as a Dream of China’s strong military, which will add more justification to the “China threat”. For example, “ ‘China Dream’ Became ‘Nightmare’ for Rights in China” was published on August 2, 2013 by The Epoch Times, a New York newspaper. Similarly, on September 5, 2014, The Hindustan Times website reprinted a commentary titled “China’s dream, our nightmare”, unjustifiably promoting the China threat theory. Therefore, after the closing session of the First Session of the Twelfth National People’s Congress, the connotation of “Chinese Dream” has been enriched, and it is obviously inappropriate to use the English expression “China Dream” or “China’s Dream”. In other words, the Chinese Dream can better fit the nature of “China’s dream”, prevent some people from misunderstanding the Chinese Dream as the “Power Dream”, “Expansion Dream” and “Hegemony Dream”, and provide an excuse for those who are not friendly to China and have doubts about China’s development, thus effectively addressing the so-called “China Threat Theory”.

As a significant symbol of political terms in contemporary China, “Chinese Dream” highlights the ideological and social characteristics of political terms. The particularity of this type of term and concept has an important influence on the translation of “Chinese Dream”. It has a positive and practical significance for the construction and interlingual communication of contemporary Chinese political terminology. While showing the world China’s new face, “Chinese Dream” has shaped a brand new national image of a great country that does not seek hegemony and focuses on peaceful development.

B. “Harmony without Uniformity” and Inclusiveness Image Shaping

As a kind of behavior rule, “Harmony without Uniformity” not only has the progressive significance in ancient times, but also has the positive effect and the more extensive practical value in the contemporary society. As the basic concept of decision-making, “Harmony without Uniformity” reflects the formation of correct strategies, plans and thoughts, as well as the cognitive law of mutual criticism, mutual exchange, mutual inspiration and mutual supplement of different opinions. Therefore, both the internal relations of the progressive front in the revolutionary period and the relations between politics and management in the peacetime have the requirement of “Harmony without Uniformity”. A comprehensive understanding of the multiple dialectical connotations of “Harmony without Uniformity” in ancient China can not only promote basic research, but also help to expand the discussion of its contemporary value. The strategic thoughts contained in its dialectical connotations

have obvious methodological significance. In China’s foreign exchange, “Harmony without Uniformity” also has far-reaching significance.

The thought of “Harmony without Uniformity” came into being at the end of the Western Zhou Dynasty. The core connotation of its formation and development shows that it is mainly a political philosophy concept. “Harmony without Uniformity” is first attributed to Shibo (史伯)’s saying that “harmony actually fosters new things and similarity doesn’t sustain (和实生物, 同则不继)”. This ancient Chinese wisdom means that difference is the basic condition for the development of things. Only things with different natures can complement each other and produce new things, while the same things pile up and become lifeless and cannot continue to develop. In short, different things need to coordinate their differences, so that they can develop independently and complement each other, so as to reach a state of harmony and unity. This thought reveals the unity and diversity of things and reflects that Chinese people incorporate things of diverse nature since ancient times. From ancient times to modern times, “Harmony in Diversity” has always been the guiding ideology of the Chinese people in dealing with the world. The Five Principles of Peaceful Coexistence put forward by Premier Zhou Enlai at the Bandung Conference formally introduced the idea of “harmony without uniformity” to the world and became the spiritual treasure of mankind [10].

On Beijing Forum, former vice premier Qian Qichen said that under the new historical conditions, how to realize the harmonious coexistence of all countries, through international cooperation, effectively cope with new problems and challenges, achieve the goal of common development and prosperity, has become as important as the five principles of peaceful coexistence of the new task. Qian said that “Harmony without Uniformity” is the philosophical basis of the Five Principles of Peaceful Coexistence. China is one of the initiators of the Five Principles of Peaceful Coexistence. China’s diplomatic thinking is rooted in the rich soil of Chinese culture. “Harmony without Uniformity” is a highlight of ancient Chinese philosophy. For thousands of years, it has been inherited and carried forward by generations of Chinese people.

Under the background of globalization and multi-polarization, with the acceleration of the strategic process of “going out” of Chinese culture, this philosophical thought manifests its broad spirit of inclusiveness and tolerance.

At the Geneva Conference on January 18, 2017, General Secretary Xi Jinping proposed that the torch of ‘peace’ be passed on from generation to generation. The harmonious and prosperous scene of China’s socialist construction is also inseparable from the Chinese people’s spirit of “harmony” and attitude of “tolerance”. However, in today’s so-called “global village”, due to the differences between the ethnic conflicts, contradictions are still an endless stream [11].

As General Secretary Xi Jinping once pointed out, China’s fine traditional culture, including Confucianism, contains important inspirations for solving the problems facing mankind today. Peace and development are still the theme of today’s world. Under the current international environment, “Harmony without Uniformity” is not only a philosophical thought, but also a standard for solving international conflicts and evaluating right and wrong,

which provides a clear ideological path for building a harmonious society and maintaining world peace. In “the Governance of China” by Xi, he repeatedly mentioned harmony without uniformity, which lies in the spirit of peaceful development, (see in Table II).

TABLE II: EXAMPLE SENTENCES FROM THE GOVERNANCE OF CHINA, THE GOVERNANCE OF CHINA IS WRITTEN BY PRESIDENT XI JINPING

Sequence number	Source text	Translated text	Source
1	中国人早就懂得了和而不同的道理。	The Chinese people have long come to appreciate the concept of “ harmony without uniformity. ”	<i>the Governance of China -1-3099</i>
2	“以和为贵”、“和而不同”、“化干戈为玉帛”、“国泰民安”、“睦邻友邦”、“天下太平”、天下大同”等理念世代相传。	“peace is of paramount importance”; “ seek harmony without uniformity ”; “replace weapons of war with gifts of jade and silk”; “bring prosperity to the nation and security to the people”; “foster friendship with neighbors”; and “achieve universal peace.” These axioms have been passed down from generation to generation.	<i>the Governance of China-1-3079</i>
3	中华文明历来崇尚“以和邦国”、“和而不同”、“以和为贵”。	Amity with neighbors, harmony without uniformity , and peace are values very much cherished in Chinese culture.	<i>the Governance of China 2-10143</i>

In today’s world, the choice between “conflict” and “cooperation”, “fight” and “peace”, has always been a choice facing mankind and a topic of greatest concern to the world. We stand for mutual equality, harmony, complementarity and mutual prosperity. As the old saying goes, “Harmony is the most precious for the use of the principles (rites)” (理(礼)之用, 和为贵) and “All things have their harmony to live.”

China is one of the initiators of the Five Principles of Peaceful Coexistence. China’s diplomatic thinking is rooted in the rich soil of Chinese culture. “Harmony without Uniformity” is a highlight of ancient Chinese philosophy. For thousands of years, it has been inherited and carried forward by generations of Chinese people. By promoting China’s translation concept of harmony but diversity, China has shown its profound cultural heritage to the world and shaped the national image of harmony and inclusiveness. While the cultural characteristics and diversities of different ethnic groups and regions still exist, it is all the more important for people of all countries to live in harmony, reduce frictions, increase common ground, and carry forward the thinking that “Harmony without Uniformity”

1) “New Model Major-Country Relations” and shaping image of win-win cooperation

Since President Xi Jinping first put forward the term “new model of major-country relationship” (新型大国关系) in 2012, different versions of it have appeared in English at home and abroad. On March 7, 2013, Professor David

Shambaugh of George Washington University in the United States published an article on Sino-US Focus, describing it as “New Type of Major Power Relationship”. The mainstream media and the government of the United States also recognized and adopted the translation “A New Type of Major Power Relationship”. Bonnie Glaser & Brittany Billingsley, a researcher at the Center for Strategic and International Studies, used the English expression of “New Type of Major Power Relations”.

The website of Language Tips of China Daily reported on February 17, 2014 translated it into “new model of major power relationship”. Later, Yang [12] raised an objection to this translation, arguing that due to the differences in language, culture, way of thinking, ideology and diplomatic system between China and the United States, the two sides’ cognition, interpretation and translation of the “new model of major-country relations” are not completely identical, and sometimes even have huge differences.

For foreign media, the connotation of the word “major power” is not the “great power” advocated by China. In the dictionary of Western diplomacy, “major power” refers to a country that has the power to dominate other countries in the international system. Its criteria are power politics, military strength and war ability, highlighting the meanings of “power, great power” and so on. Based on this, Yang [12] believes that the “new model of major-country relationship” should be translated into a more neutral “a new model of major country relationship”.

On September 23, 2015, Mo used the same English expression on Chinanews.com; On March 23, 2016, He used the English translation of “a new model of major-country relations” in a news article; On June 14, 2016, at the joint opening ceremony of the eighth round of the China-US Strategic and Economic Dialogue and the seventh round of the China-US High-level Consultation on People-to-People Exchange, it is interpreted into New Model of major-country Relationship (新型大国关系) [13].

First of all, the first three translations translate “great power” into “major power” from the ideological perspective of western countries, highlighting the image of “hegemony”. The Oxford Dictionary defines “major power” as “a country having influence in world affairs”, or “a country with great military strength”; “Power”; “Control” and other concepts. Therefore, the use of “power” here is not feasible enough, and it is easy for the target language readers to associate the word “power” in the “new type of great power relationship” with military power and hegemonism, which is completely contrary to the ideological perspective of the “new type of great power relationship”.

In July 2014, Xi elaborated on the implications of the new model of major-country relationship: “to enhance mutual trust and keep the direction; Respect each other and seek common ground while resolving differences”; “deepening cooperation on the basis of equality and mutual benefit”; “focus on the people and deepen friendship”.

Chen said that the possible forms of the new model of major-country relations include healthy competition, partnership and community membership. It can be seen that the traditional translation of “Power” is not suitable for the translation of “New Type of Great Power Relations” after the translator’s interpretation of the original meaning of the term

and the western social and cultural background. The translator who takes this as the translation lacks the cognition of the specific connotation of the word “great power” in the world of the original language, so it is difficult to achieve the best publicity effect [14].

Later, Yang suggested that the term(新型大国关系) be translated into “a new model of major country relationship”. He translates “great power” as the more neutral “major country” to avoid the misunderstanding of the word “great power” by target language readers, and to block the path of malicious interpretation by foreign media, which better reflects the ideological connotation. In Key Words in China, “构建中美新型大国关系” is translated into “China is Developing a New Model of major-country Relations Between China and the United States.” (as mentioned in the table 3) Among them, “big country” was translated as “major-country”, and “relationship” was translated as “relationship” “Relations”. At this point, the English translation of the term “New Type of Great Power Relations” tends to be finalized. The above translated version can be seen in Table III.

TABLE III: TRANSLATION CHANGES OF TERM “NEW MODEL OF MAJOR-COUNTRY RELATIONS”

Sequence number	Time	Translated Text	Source
1	2013	New Type of Major Power Relationship	Brookings Institution
2	2014	New Type of Major Power Relations	<i>The Diplomat</i>
3	2014	new model of major power relationship	<i>China daily</i>
4	2015	a new model of major country relationship	Yang Mingxing
5	2016	a new model of major-country relations	China News
6	2016	a New Model of Major-Country Relations	<i>Keywords to Understand China</i>

“New model of major-country relations” is a political term of great significance in China’s diplomatic discourse. Its publicity effect is of great significance to the construction of the image of a great power and the promotion of China’s diplomatic soft power. Political terms have highly condensed ideological connotations, and their translation aims to convey this ideology. This version of translation not only clarified China’s diplomatic tenets and purpose of “no conflict, no confrontation, mutual respect and win-win cooperation”, but also spread China’s image as a major country with great responsibility and its eagerness to build win-win cooperation. At the same time, it has effectively avoided the negative impact that some negative remarks may have on China’s international image.

To sum up, there are many features of political terms with Chinese characteristics, among which the “Chinese dream” “Harmony without Uniformity” and “New Model Major-Country Relations” are only three representative political terms. There are still more terms to be studied and more terms to be evolved. The road of translation is long and arduous, and translators still need to work hard.

V. CONCLUSIONS

This paper gives a clear definition of national image and political terms, sorts out the translation process of these three terms selected, and studies the relationship between national image building and interpretation of political terms from the perspective of translation.

In the last part of the paper, it selects three typical political terminology with Chinese characteristics and provides deep analysis, which discusses the development process of translation of each term and the influence of different translations on national image shaping. It not only shows the image of China as a responsible, inclusive and peace-loving big country, but also expresses the development goal of China’s aspiration for peaceful rise in the new era. To sum up, the image of China is a “fabric of collective imagination” constructed by different types of texts. Therefore, translators should be aware that the translation of Chinese political terms is the embodiment of political system and operation mechanism, and the consummation of government governance, internal and external policies and diplomatic ideas. The quality of translation has a great influence on China’s external communication and image. To build a country’s image, translation is an indispensable bridge.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

AUTHOR CONTRIBUTIONS

Yizhe Wang conducted the research, analyzed the cases and wrote this paper; Hongmei Ruan, professor at the School of Foreign Studies, Northwestern Polytechnical University and supervisor of Yizhe wang, has contributed a lot to writing and improving this paper; all authors had approved the final version.

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