

*Li Haiying,**Postgraduate Student at the Institute of Philology
Taras Shevchenko National University of Kyiv*

ON THE NECESSITY OF THE CONCEPT OF “REALIA” FROM THE PERSPECTIVE OF THE MODERNIZATION OF CHINESE TRANSLATION STUDIES

Summary. Translation Studies is an interdisciplinary subject that spans multiple disciplines, languages, and cultures. The formation and development of Chinese Translation Studies underwent three stages: the pre-modernization stage before 1840, the emergence stage from 1840 to 1979, and the development and mature stage after 1979. The formation and development of Chinese translation studies have been profoundly influenced by social evolution, especially after the First Opium War. As Chinese society began to modernize, the translation of foreign works also increased sharply, stimulating the rapid development of Chinese translation studies. It can be said that translation studies in China have undergone a transformation process from passive acceptance to active change under the strong impact of Western culture. After the implementation of the reform and opening-up policy in 1979, while Chinese society continued to modernize, Chinese translation studies have been continuously influenced by Western translation theories, and have undergone a transition from a linguistic approach to a cultural turn, and currently show the characteristics of pluralism. With the continuous advancement of modernization, China has gradually participated in global cultural and trade interactions, and at the same time, it has increasingly needed to have a deeper understanding of the cultures of different subjects. In this context, it is necessary to introduce the concept of “realia” into Chinese academia. The concept of “realia” emphasizes the “reality” and “materiality” of a certain national culture, which can help people strengthen the cognitive distinction between the cultural attributes of different “others” and better spread the cultural characteristics of their nation to the world from the perspectives of “reality”, “existence” and “subjectivity”. This article will combine several major historical turning points, observe the development of Chinese translation studies from a modern perspective, and explain the importance of introducing the “realia” theory to Chinese Translation Studies.

Key words: Chinese Translation Studies, modernization, realia

Problem setting. Translation Studies is the study of human communication, it can never be done without the study of cultural background and historical process. In 2009, Chinese scholar Xu Jun (许钧) examined the emergence and development of Chinese translation studies. He stated, “Over the past 30 years of reform and opening up, translation studies has gradually moved from the controversial and unrecognized edge to the center of foreign language and literature research and teaching. It has become an independent secondary discipline and has experienced many difficulties during this period” [1, p. 77]. China's translation studies have undergone a development process from an absence of disci-

pline to becoming a discipline, from lacking a systematic approach to becoming systematic, and from pre-modernization to modernization. Throughout this period, it has been greatly influenced by China's societal changes and foreign theories. Its development has paralleled the modernization of Chinese society. The evolution of translation studies in China reflects the broader development and changes in the humanities within the country. It also aligns with the overall trend of social modernization in China. As a result, it is essential to examine the emergence and development of Chinese translation studies from the perspective of social modernization. This is **the primary focus of the article**.

The term “realia” originates from the Latin word “realia”, meaning “material” or “real”. In the mid-20th century, Western scholars started using “realia” to refer to physical objects that are represented by words with national characteristics in one language but have no corresponding objects in another language. As China's societal changes continue to deepen, and its interactions with other countries become increasingly frequent, one of the important issues facing Chinese scholars is how to respond to the impact of diversity brought about by deep participation in globalization. This is related not only to the issue of cultural subjectivity itself but also to how to engage in dialogue and cooperation with other cultural entities around the world. The turnings of Chinese translation studies are influenced inevitably by societal changes and disciplinary developments. Therefore, **the second issue addressed in this paper** is to explore the changing logic of Chinese translation studies within the context of China's social modernization and consider potential theoretical turns in light of current research in the Chinese academia. The concept of “realia” holds significant importance in this context.

Previous studies and discussions. At present, research in Chinese academia on translation studies has entered the stage of summary and reflection. Among the works on translation studies published in China in recent years, “Introduction to Translation Studies in China Since the Reform and Opening Up (1978–2018)” systematically summarized the overall situation of translation studies in China during the 40 years of reform and opening up, including the construction of translation disciplines, the construction of translation theories, translation criticism studies, foreign translation of Chinese literature, and translation history studies, etc [2]. In “Contemporary Theories in Foreign Translation Studies: An introductory reader”, Xie Tianzhen (谢天振) introduced the influential foreign translation theories in detail, outlined the two major turns of Western translation studies, and translated the representative papers of the linguistic approaches, the hermeneutics approaches, the Functional approaches, the cultural approaches, Deconstruction, Feminism, post-colonial theory and theories originating in the Soviet Union and Eastern Europe into China. He pointed out that translation studies in China should change ideas

and keep up with the latest developments in international studies [3]. From the perspective of the breadth of Chinese translation studies, Fang Mengzhi (方梦之) made a statistical analysis of the articles related to “translation studies” on CNKI¹. By analyzing the research trends and approaches of the articles related to Chinese translation studies in the past half century, she found that Chinese translation studies have shown trends of continuous interdisciplinary and decenteration [4].

The research of Chinese translation studies by non-Chinese scholars mainly focuses on the history of translation, the historical evolution of translation theories, the relationship between Chinese and Western translation theories, and the latest trends of Chinese translation studies. In the history of Translation, Tsien, Tsuen-Hsueh in his Master's thesis “Western Impact on China Through Translation – A BIBLIOGRAPHICAL STUDY” systematically reviewed the influence of Western translation on China's science and technology, humanities and social sciences and social change from the 16th century to 1951 [5]. The Chinese University of Hong Kong conducted a research project on “Translation and Modernization in East Asia in the 19th and early 20th Century”, explores the role played by translation in the modernization of the three major East Asian countries, China, Japan and Korea, in the 19th and early 20th century [6]. The article “Literary Translation Research in China” reviews the influence of literary translation, especially Western literary translation, on Chinese translation studies in different historical stages, the introduction of Western translation theories in China, Chinese native translation theories, and the relationship between them from a historical perspective. It also introduces the Western translation theories which have a great influence on Chinese translation studies and the latest research trends in China [7]. “Chinese Translation Studies in the 21st Century-Current Trends and Emerging Perspectives” presents a selection of some of the best articles published in the journal *Perspectives* in a five-year period (2012–2017), highlights the vitality of Translation Studies as a profession and as a field of enquiry in China. This book introduces translation studies in China from four aspects, including: theoretical and conceptual issues, audiovisual translation, bibliographies and bibliometrics, and interpreting [8].

Purpose and Significance of Research. It can be found that the research on Chinese translation studies is quite comprehensive, and both Chinese and foreign researchers have acknowledged the need for a turn. However, there is a lack of in-depth discussion on specific theoretical approaches. Whether it's research in China or other countries, there's a shortage of background discussion on the emergence, development, and transition process of Chinese translation studies from the perspective of societal changes. Similarly, there is a lack of stage division and analysis of the emergence and development of Chinese translation studies from the perspective of modernization. This article argues that translation studies in China have evolved from being primarily reliant on experience and perception in the pre-modernization period to gradually becoming more scientific during the development stage. This represents a progress toward modernization. The article will offer a detailed analysis of this transformation. Additionally, as current Chinese translation studies have entered the pluralism stage, facing the differences among individuals worldwide, the introduction of the concept of “realia” holds great significance for Chinese translation studies.

The birth background of the emergence of Chinese translation studies from the perspective of modernization.

The emergence and development of Chinese translation studies have been influenced by the ongoing modernization of society and changes in the Chinese language. The modernization of society provides an ideological basis for the construction of modern disciplines, while the evolution of the language provides a modern language thinking basis for academic exchanges between China and the world. Looking back at history, China's social modernization and language change took place according to the “impact-response model” [9] described by John King Fairbank.

“Impact-response model” and the beginning of China's modernization. China's modernization did not happen spontaneously. “The mid-19th century marked a significant turning point in East Asian history. This turning point was not caused by internal factors but by external factors. As the Industrial Revolution took hold in Britain, a new wave of Western capitalist colonial expansion aimed at expanding the world market began” [10, p. 258]. Specifically speaking of China, John K. Fairbank pointed out: “Stimulated by the Industrial Revolution, the collision between China and the West had disastrous consequences for traditional Chinese society. The old order in every area of social life was challenged, criticized, eroded, and even overturned. These changes were caused by the powerful and unfamiliar West, and they affected all aspects of politics, society, thought, and culture.” After The first Opium War (1840–1842), under the strong “impact” of the West, China “completed the disintegration of the old order and the reconstruction of a new society at an unprecedented scale and speed” [9, p. 3–4].

The initial impact of the West on China was demonstrated in two main ways: through technology and culture. The West first impressed China's ruling class and intellectuals with its advanced technologies. As the Qing government started to gain a preliminary and vague understanding of the modern world, it decided to learn from the West to become stronger. This led to the launch of the Westernization Movement² and active learning from top to bottom, marking the beginning of China's modernization. “In China's history, ideological and academic movements have always been closely tied to political movements” [10, p. 363]. In ancient China, there was an intellectual bureaucracy represented by the “literati” (in feudal China). There was also the “imperial examination” system, through which scholars were promoted to officials. These systems established the tradition of academic subordination to politics in China. When China began its modernization, it also followed the tradition of “politics first, literature and art later” [11, p. 137]. After the Westernization Movement, China also initiated the Reform Movement, the New Citizen Movement, and the New Culture Movement. Research on the relationship between external impacts and China's modernization has been well-developed, this article focuses on the connection between the translation of foreign works and the significant changes in the Chinese language and Chinese translation studies in the context of China's modernization under the “Impact-response model”. It should be noted that Modernity and East Asia are not a unilateral “impact-response” relation but a bidirectional mutually constructed symbiotic relation. This phenomenon is well demonstrated by the evolution of Chinese Translation Studies in the following text.

The influence of translation on the evolution of the Chinese language. The translation of Western works has significantly

¹ China National Knowledge Infrastructure is a private-owned publishing company in China since 2014. It operates databases of academic journals, conference proceedings, newspapers, reference works, and patent documents.

² This movement lasted for more than 30 years from 1861 to 1895, advocating the imitation of advanced Western military technology, and was also known as the **Self-Strengthening Movement**.

impacted the transformation of the Chinese language and the development of translation theory in China. Before outlining the historical evolution of Chinese translation studies, it is important to first examine the impact of translation on the language. Modern language forms the foundation of all modern thoughts and the development and construction of modern disciplines. At any point in history, language, as a tool of communication, will be the first and most directly affected by translation, although the extent of its influence varies across different historical periods. Before China began to modernize, the main content of translations was religious classics, primarily Buddhist texts. The significant differences between Sanskrit and Chinese languages led translators to invent a large number of new Chinese characters, such as “monk” (僧), “cassock” (袈裟), and “bodhisattva” (菩薩). Additionally, many original Chinese words were reshaped and assigned Buddhist meanings, like “nirvana” (涅槃), “perfection” (圓滿), and “truth” (真實). These new characters and words became integrated into daily life as Buddhist culture spread and influenced China, thus becoming part of the Chinese language. Despite the translation of Buddhist scriptures lasting for thousands of years, its impact on the Chinese language was much less significant than the impact of translating a large number of Western works (mainly scientific and technological works and humanities and social science works) after the Chinese society began to modernize.

The influences are mainly manifested in two aspects in terms of language. **The first aspect** is the difference in the number of new words. After the First Opium War, the translation of Western works continued to increase, reaching a peak during the Vernacular movement during the New Cultural Movement. The rapid changes in society and the active translation activities have posed significant challenges to the old language. There are many gaps in the old language, making it unable to express new concepts that have emerged. Intellectuals at that time advocated using translation to transform and enrich the Chinese language, leading to the continuous appearance of new words. “The influx of new words in modern Chinese surpasses that of any other period. The introduction of Buddhist words into China was a significant historical event, yet it pales in comparison to the introduction of loanwords” [12, p. 690]. The new words produced by the translation of religious classics totally cannot be compared with the new words produced by the translation activities after the middle of the 19th century in terms of quantity, breadth and depth of content. Tsien, Tsuen-Hsuei counted more than 10,000 Western works translated into Chinese during this period, from the quantitative point of view, “It is clear that the highest percentage of translations was in the social sciences, followed by literature, natural and applied sciences” [5, p. 210].

The second aspect is the impact on the written language of literature, which in turn has affected the modernization of the entire literature. Classical Chinese was the language used in literature in the Chinese Dynasty period. In the period of great ideological changes caused by modernization, Chinese literary language inevitably embarked on the road of modernization. The translation of foreign literature has played a significant role in the modernization of Chinese literature and its written language. Language is shaped by history and culture. The historical and cultural traditions conveyed by Chinese are distinct from those conveyed by European languages. When employing classical Chinese to translate Western culture and advanced instruments, there may be a mismatch in cultural meanings due to variations in historical and cultural traditions, as well as a shortage of new concepts resulting from differences in productivity. The urgent need to understand, learn, and accept West-

ern technology and culture led to a significant reform of the Chinese language. When translating foreign works, in addition to the introduction and creation of a large number of new words, the syntactic structure of the Chinese language also changed. As a result, these new words, expressions, syntax, and structures passed through the translated text and entered creative writing, leading to a massive transformation in literature.

“Modernity impact” during the period of the First Opium War and “Cultural response” during the May Fourth Movement. The Western “Modernity impact” occurred after the First Opium War, the result was a systemic crisis in traditional Chinese society and culture. In the beginning, there was a movement in China’s society to learn technology and political system from the West, while later China’s “cultural response” was fully demonstrated during the May Fourth Movement. Modernity is commonly used to describe the changes in various aspects of social life in China after it entered the modern era, as well as the daily experiences of Chinese people as they go through these changes [13, p. 62]. “Modernity” should be expressed in a modern language. Some scholars believe that after the First Opium War, Chinese society had already experienced “modernity” because there were initial descriptions of “modernity” in the literature at that time. However, the historical turning point occurred during the New Culture Movement and the new Vernacular Language Movement. The New Culture Movement and the new Vernacular Language Movement “were consciously initiated by pioneers of modern literature as a deliberate break from Chinese traditional culture and ancient literature. This marked the beginning of a new era of ‘literary self-awareness’ in modernity, unlike the forced invasion that had occurred previously” [14].

We believe that there was a clear “cultural response” during the New Culture Movement and the new Vernacular Language Movement. It was at that time that China’s language and literature underwent fundamental changes. First and foremost, language is not only a byproduct of history and the carrier of culture, but it also serves as an expression of thought. The creation of writing depends on words, i.e., language. The “modernity” depicted in literature also hinges on the use of modernized language for its expression. Therefore, the modernization of literature is closely tied to the evolution of language. The May Fourth New Literature Movement and the New Vernacular Movement both hastened the transformation of the Chinese language. Later, the new words that had already been popular at that time were gradually consolidated, while on the other hand, new words continued to be created to meet the growing cultural needs. Secondly, the New Culture Movement and the New Vernacular Language Movement were literary practices in which Chinese intellectuals consciously used innovative literary language and closely integrated literary creation with China’s modernization process. Writers independently assigned specific meanings and functions to their literary works, providing a practical platform for transforming the Chinese language and innovating ideas through continuous exploration. Finally, during this period, translation activities led to significant changes in the Chinese language, as well as influencing the creative forms of Chinese literature. This included the introduction of new words, syntax, and literary styles through translated works, such as modern novels, new poetry, drama, and essays.

Based on the above aspects, the transformation of the Chinese language and modernization of Chinese literature took place after being heavily influenced by Western culture. These changes were also accompanied by shifts in Chinese society and were

influenced by various political movements, in essence, it is a dual change of language and thought. The transformation of language and thought is the foundation of the construction of all modern disciplines, and translation plays a very important role in this process: (1) Translation has enabled a substantial influx of scientific knowledge and foreign culture into China, facilitating the exchange of ideas and academic communication with the rest of the world. (2) Chinese translators have gained valuable experience in translation practice, allowing them to address specific translation-related issues in the context of China's unique characteristics, which has laid a practical foundation for the emergence and development of Chinese translation studies. (3) The introduction of new words and changes in written language caused by translation have provided a modern linguistic and ideological basis for the development of Chinese translation studies.

The stage division of the development of Chinese Translation Studies from the perspective of modernization.

Translation studies is closely related to translation practice, and the thinking on translation has never ceased. Before the 1980s, translation studies in China primarily focused on translation standards. In 1951, Dong Qiusi (董秋斯) published an article titled "On the Construction of Translation Theory." However, at that time, translation studies mainly focused on the practical aspects, and due to political influences, the development of translation studies in China was almost at a standstill. It was only after the reform and opening up that Chinese academia started rebuilding translation studies, gradually transforming it from an unrecognized marginal discipline into an independent one. Throughout this period, Chinese translation studies underwent several significant turns, closely tied to the changes in Chinese society.

The pre-modernization stage of translation studies before 1840. Before the end of the Qing Dynasty, the translation of religious texts was prevalent and academic discussion was limited to monk translators due to the limited content. The discussion mainly revolved around specific translation methods and understanding of translation practice, showing a singular characteristic. During this period, Chinese society was a stable agrarian society, so there was no fierce ideological collision brought about by translation in the context of social transformation. At that stage, translation studies in China kept pace with the social development and was still in the pre-modernization period.

The emergence stage of translation studies from 1840 to 1979. During the late Qing Dynasty and the early Republic of China, China's modernization started following the "impact-response model". Intellectuals suggested "saving the country through translation", leading to a significant increase in translation activities. This surge in translation works and the resulting ideological and cultural clashes began to draw attention from intellectuals, sparking discussions about translation practice. Yan Fu (严复) first proposed three translation standards when translating "Evolution and Ethics and other Essays" (《天演论》, 1896): "faithfulness, fluency and elegance" (信, 达, 雅), which have been repeatedly discussed and explained by many later scholars. Lin Yutang (林语堂) proposed "Faithfulness, Fluency and Beauty" (忠实、通顺和美) in monograph "On Translation" (《论翻译》, 1933), which is actually an interpretation of Yan Fu's standards using vernacular Chinese. During the New Culture Movement, China's "response" to the "impact" was reflected in translation research, there was a lively debate on whether to use the "domestication" or "alienation" method when translating unfamiliar Western concepts and cultural phenomena. In particular, Lu Xun's (鲁迅) "hard

translation" principle ("硬译", 1930), sparked controversy among scholars. After the establishment of the People's Republic of China, Fu Lei (傅雷) proposed the concept of "Spiritual Approximation" ("神似论") in 1951, and Qian Zhongshu (钱钟书) proposed the concept of "Transformation" ("化境论") in 1964, both of which are translation concepts rooted in Chinese aesthetics and poetics.

It is evident that from the late Qing Dynasty to the founding of the People's Republic of China, active translation practice greatly stimulated the development of translation studies in China. Over time, translators' summaries of translation experience gradually shifted from being based on perception to specific standards. After 1949, translation activities resumed and progressed in an orderly manner under the government's leadership. Simultaneously, initiatives to establish translation theory began to emerge. However, due to political factors, translation studies in China did not keep pace with the development of global translation studies and entered a "stagnation period". It wasn't until the reform and opening-up in 1979 that several significant events profoundly impacted China's translation studies, and discipline development. Western translation theories were gradually introduced to China, and China's translation studies underwent several major research turns over the following 40 years.

In summary, from the Self-Strengthening Movement to the May Fourth Movement, and then to the eve of reform and opening-up, the Chinese academia's focus on translation mostly centered around the "applicability of translation standards". Some progress was made, such as the introduction of some specific translation standards and the discussion on translation concepts, but the core of these efforts remained rooted in Chinese aesthetics and poetics, without forming a scientific system. Additionally, translation studies was primarily carried out by famous writers who were also translators, and there was a lack of specialized researches. Furthermore, the matter of establishing the discipline of translation studies is yet to be resolved. It is important to note that during this period, Chinese translators accumulated a significant amount of practice and explored specific issues related to Chinese-foreign translation. These issues included the collision of Chinese and Western cultures in translation, the creation of new words to express new concepts, and more. Additionally, starting from the late Qing Dynasty, Chinese language and literature underwent a process of modernization, which provided a linguistic and ideological foundation for the development of modern sciences and disciplines. As a result, this stage can be considered the emergence stage of Chinese translation studies.

The developing and forming period of Chinese translation studies after 1979. "Before the reform and opening-up, colleges and universities primarily focused on education with minimal emphasis on scientific research. The main objective was professional development rather than discipline construction" [15, p. 8]. After the implementation of reforms and opening up, the establishment of the translation discipline commenced with a series of policies. "In 1979, Beijing Foreign Studies University established 'the United Nations Translator Training Course', which is the first program to provide professional training for translation talents in China. In the same year, the University of International Business and Economics and Shanghai Maritime University commenced the enrollment of master's students in the field of "Translation Theory and Practice," signaling the start of China's efforts to develop high-level translation talent" [16, p. 17]. After that, major universities started recruiting undergraduate and master's students in translation majors, and annual seminars on translation topics

were organized. “In 1997, Guangdong University of Foreign Studies established the first translation department in mainland China, offering translation as a major” [17, p. 22]. In 2011, the Ministry of Education updated its subject catalog and included “Translation Studies” as a second-level subject under the first-level subject of “Foreign Languages and Literature”. This marked the official recognition of translation studies as an independent discipline after more than 30 years.

The reconstructing of the translation discipline established the groundwork for the education of professional translators and researchers. This led to an increase in the number of talents focusing on the theoretical development of translation studies, and translation itself once again played an important role. “Since the 1950s, a group of scholars has emerged in the West who study translation from a linguistic perspective. These scholars include Eugene Nida, Newmark, Catford, and others, who are now relatively familiar to the China’s academia. Their major works on translation have also been translated into Chinese since the 1980s” [3, p. 2]. Under the influence of Western linguistic theories, China’s translation studies “has shifted towards linguistics approaches in terms of theoretical basis and research methods. As a result, linguistic theory has become the scientific basis for Chinese translation studies” [18, p. 81].

The first Western representative personages of linguistics approaches and their related theoretical models introduced to China include Eugene A. Nida and his theory of functional equivalence, Newmark and his theories of communicative translation and semantic translation, Catford and his theory of translation shift, Noam Chomsky and his theory of transformational-generative grammar and so on. Their translation works and ideas continue to influence Chinese translation studies to this day. Compared to traditional Chinese views, the linguistics approaches are more scientific, systematic, and empirical. These are exactly what traditional Chinese theories lack. As scholar Li Linbo (李林波) commented, “The surprise that Nida brought to Chinese academia was not so much his theory as it was the scientific spirit and research approach based on linguistics theory” [19, p. 19]. The entire linguistic approach, not just Nida, offers a research method that can be replicated, analyzed, and validated. As a result, an increasing number of Chinese scholars have started to embrace these theories and engage in thorough research and explanation in consideration of China’s circumstances, which also reflects the continuous transformation of Chinese translation studies into scientific and modern research methods and concepts.

In the 1980s, Chinese scholars started translating many Western linguistic approaches to translation theories, at that time, cultural turns had already emerged, but Chinese scholars didn’t take them seriously. This was mainly because Chinese scholars were still stuck in old research approaches and hadn’t moved away from them yet. “The linguistic approach to translation theories introduced in China closely with traditional Chinese views on translation. These views belong to applied translation theory and both advocate for a translation standard based on “fidelity” [20, p. 60], aligning with the tradition of “pragmatism” in Chinese academia. However, using only linguistic approach to conduct translation research has certain limitations. In the late 1990s, some Chinese scholars began to realize that blindly adopting the linguistic approach had caused Chinese translation studies to enter a “stagnation period” [21].

Recognizing this limitation, some scholars began to introduce the cultural translation theories in the hope of revitalizing Chinese translation studies. For example, “The Creative Treason of Essay Translation” (Xie Tianzhen, 1992) is one of the earliest articles to

study literary translation from a cultural perspective. He discusses “creative treason in literary translation” from the perspectives of “translator, receiver and receiving environment” [22]. Xie Tianzhen said that the expression was interpreted from the perspective of comparative literature after being influenced by the French scholar Robert Escarpit, who wrote “translation is always a creative betrayal” in his book “The Sociology of Literature” [23, p. 137]. Since then, a series of representative personages like Even-Zohar, James Holmes, Gideon Toury, André Alphonse Lefevere, Susan Bassnett and related theories – polysystem theory, descriptive translation studies, and Manipulation theory began to enter into China and developed rapidly. Later, a cultural turn of translation studies in China has happened, and even in recent years, due to the continuous expansion of the scope of interdisciplinary studies, it has gradually shown the characteristics of pluralism.

The primary cause of this turn lies in the urgent need for the Chinese academia to introduce novel research approach in order to shatter the inflexible research model and path dependence resulting from the linguistic approach. Secondly, as the cultural communication between China and other nations deepen and multiply, Chinese scholars have started to recognize that translation studies based on linguistic theory for a considerable period of time is incapable of explaining cultural issues in translation, particularly in literary translation. Finally, this is also an inevitable tendency for the continuous development and advancement of disciplines in the context of globalization as China’s society undergoes continuous transformation. The cultural turns and even the characteristics of diversification of translation studies inevitably require researchers to be proficient in language, have a deep understanding of the culture and social structures of both the source and target language countries, as well as master relevant knowledge in humanities or social sciences. In the period of continuous modernization of Chinese society, there has been significant development in the humanities and social sciences, leading to the emergence of a large number of multidisciplinary researches. These individuals have begun to incorporate theories or knowledge from various disciplines such as sociology, political science, philosophy, psychology, biology, and even medicine into their translation research. Nowadays, the application of Western deconstruction theory, gender theory, and post-colonial theory to translation studies not only reflects the increasing interdisciplinary awareness of Chinese scholars but also reflects the continuous modernization of Chinese translation studies: **the complexity of the division of labor in modern society.**

Conclusions and prospects for further development.

The practical significance of the concept of “realia” in the context of the continuous modernization of Chinese translation studies. After the reform and opening-up, China’s economy has been developing rapidly. In 2001, China joined the WTO, and the economic cooperation and cultural exchanges with other countries have been further deepened. At the same time, the third Industrial Revolution also brought a new science and technology: the Internet. The Internet makes it easier for people all over the world to know each other, but it also brings more cultural differences and conflicts. Different from the situation of a large number of words and concept gaps faced by Chinese translators more than 100 years ago, Chinese society is now highly modernized, and the lack of language expression caused by the difference in the degree of social modernization is no longer the main problem facing the translators. Under the complex situation of intermingled trends of informatization, globalization, and anti-globalization, how to avoid the “centralism” and deal with the “cultural heterogeneity”

in translation with modern concepts has become a long-term problem for translators to think about.

In this context, the author proposes to introduce the concept of “realia” into the Chinese translation studies to provide new ideas. As with culture-loaded words, “realia are words and phrases that denote objects characteristic of the life (lifestyle, culture, social and historical development) of one people and foreign to another; thus, they appear as carriers of national and/or historical flavor, realities, as a rule, do not have exact counterparts (equivalents) in other languages, and therefore cannot be translated on a general basis, because they require a special approach” [24, p. 16]. The difference is that the concept of “realia” combines words with objects themselves and emphasizes the “materiality”, “existence” and “subjectivity” of culture from the philosophical aspect. This difference in concept makes the scholars who study these cultural words radically change their cognition. At a time when Chinese translation studies is on culture turn or even show the characteristics of pluralism, the concept of “realia” can help translators to base on the cultural subject itself. Applying the theory of “realia” to the literary translation can make translators and readers better understand the external world, and at the same time, better communicate themselves when dealing with “realia” in their own literary works.

Bibliography:

- Xu Jun., Mu Lei. Chinese Translation Studies: 1978–2007. Journal of Foreign Languages. 2009. Volume 32, № 1. pp. 77–87.
- Xu Jun. Introduction to Translation Studies in China Since the Reform and Opening Up (1978–2018). Wuhan: Hubei Education Press, 2018.
- Xie Tianzhen. Contemporary Foreign Translation Studies. Tianjin: Nankai University Press, 2018.
- Fang Mengzhi. A Survey on Interdisciplinary Translation Studies with 66 Different Names. Journal of Foreign Languages. 2023. Volume 46, № 2. pp. 79–87.
- Tsien, Tsuen-Hsui. Western Impact on China Through Translation – A BIBLIOGRAPHICAL STUDY. The university of chicago, 1952.
- <https://www.cuhk.edu.hk/rct/ts/modernization.html>
- Valdeón, R. A., & Zhao, Y. Literary translation research in China. Perspectives. 2020. Volume 28, №. 5. pp. 645–658.
- Valdeón, R. A. Chinese Translation Studies in the 21st Century–Current Trends and Emerging Perspectives. Routledge. London: Routledge, 2020.
- Ssu-yu Teng (Author), John K. Fairbank. China's Response To The West: A Documentary Survey, 1839–1923. Translated by Chen Shaoqing. Beijing: Democracy and Construction Press, 2022. pp. 3–4.
- Luo Rongqu. New Theory of Modernization: The Modernization Process of the World and China. Beijing: The Commercial Press, 2023.
- Lu Xun. Collected Works of Lu Xun, Volume 4, An Overview of Today's New Literature. Beijing: People's Literature Publishing House, 2005. 137 p.
- Wang Li. Collected Works of Wang Li, Volume 11. Jinan: Shandong Education Press, 1990. 690 p.
- Ji Jianqing. What is the “modern” in “modern literature”?—A historical investigation and rethinking of the starting point of modern Chinese literature. Literary Review. 2015. № 4. pp. 57–67.
- Chen Guoen. Where did modern Chinese literature start? Modern Chinese Literature Studies. 2009. № 03. pp. 15–20.
- Qu Zhenyuan. A brief discussion on the history, current situation and development ideas of discipline construction. China Higher Education Research. 2020. № 11. pp. 7–12+18.
- Zhuang Zhixiang. The Construction of Translation Major in my country—Problems and Countermeasures. Shanghai International Studies University, 2007. 17 p.
- Mu Lei. Research on Translation Teaching in China. Shanghai: Shanghai Foreign Language Education Press, 1999. 22 p.
- Li Linbo. Review and reflection: on the road to the construction of translation studies in China. Foreign Language Education. 2005. № 6. pp. 79–82.
- Li Linbo. A Critical Review of China's Translation Study: 1981–2003. Xian: Northwestern Polytechnical University Press, 2007. 19 p.
- Zhang Nanfeng. Chinese and Western Translation Criticism. Beijing: Tsinghua University Press, 2004. 60 p.
- Fang Mengzhi. The Comprehensive Principle of Translation Studies. Chinese Translators Journal. 1996. № 04. pp. 3–6+20.
- Xie Tianzhen. The Creative Treason of Essay Translation. Journal of Foreign Languages. 1992. № 01. pp. 32–39+82.
- Escarpit, Robert, Sociologie de la littérature. Translated by Wang Meihua and Yu Pei. Anhui: Anhui Literature and Art Publishing House, 1987. 137 p.
- Волкова, С. Г. Реалії та особливості їх перекладу в літературі. Вчені записки ТНУ імені В. І. Вернадського. Серія Філологія. Журналістика. 2021. Том 32 (71) № 2. 16 p.

Лі Хайїн. Про необхідність поняття «реалії» з точки зору модернізації китайського перекладознавства

Анотація. Перекладознавство – це міждисциплінарний предмет, який охоплює кілька дисциплін, мов і культур. Становлення та розвиток китайського перекладознавства пройшло три етапи: передмодернізаційний етап до 1840 р., етап появи з 1840 по 1979 р. та розвиток і зрілий етап після 1979 р. На формування та розвиток китайського перекладознавства глибоко вплинули соціальної еволюції, особливо після Першої опіумної війни. У міру того як китайське суспільство почало модернізуватися, переклад іноземних творів також різко зріс, що стимулювало швидкий розвиток китайського перекладознавства. Можна сказати, що перекладознавство в Китаї пройшло процес трансформації від пасивного прийняття до активних змін під сильним впливом західної культури. Після впровадження політики реформ і відкритості в 1979 році, у той час як китайське суспільство продовжувало модернізуватися, перекладознавство китайської мови зазнавало безперервного впливу західних теорій перекладу та зазнало переходу від лінгвістичного підходу до культурного повороту, і в даний час демонструє характеристики плюралізму. З безперервним просуванням модернізації Китай поступово бере участь у глобальних культурних і торговельних взаємодіях, і в той же час йому дедалі більше потрібно глибоко розуміти культури різних суб'єктів. У цьому контексті необхідно ввести в китайську академію поняття «реалії». Поняття «реалії» підкреслює «реальність» і «матеріальність» певної національної культури, що може допомогти людям посилити когнітивне розрізнення між культурними атрибутами різних «інших» і краще поширювати культурні характеристики своєї нації у світі. з позицій «реальності», «існування» та «суб'єктивності». Ця стаття об'єднує кілька основних історичних поворотних моментів, спостережимо за розвитком китайського перекладознавства з сучасної точки зору та пояснює важливість впровадження теорії «реалії» у китайське перекладознавство.

Ключові слова: китайське перекладознавство, модернізація, реалії.