

Translating Discourse with Chinese Characteristics Guided by High and Low Context Cultures Theory: A Case Study of the Series of Understanding Contemporary China

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Abstract: In the 21st century, China's developing international stature has sparked increased global interest in its governance principles and practices. This has necessitated the effective translation of Chinese political literature to facilitate cross-cultural understanding. This study aims to explore the translation strategies of Chinese political discourse, focusing on the series of Understanding Contemporary China through the lens of Edward T. Hall's high-low context culture theory. The research takes a qualitative approach, employing contrastive analysis methodology. It investigates a total of 98 Chinese expressions characterized by Chinese rich cultural connotations, drawn from the selected series. The foreignization strategy seeks to preserve the cultural integrity of the source language through literal translation supplemented by explanatory annotations. In contrast, domestication reinterprets the original expressions to align with the cultural norms of the target language, employing free translation and semantic adaptation. This study enhances our comprehension of translation dynamics between high-context and low-context cultures, while simultaneously providing critical perspectives on the international propagation of Chinese political philosophy. In doing so, it fosters more effective intercultural dialogue and contributes to the reduction of cross-cultural misinterpretations.

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1. INTRODUCTION

China's influence in global affairs is progressively growing. Thus, against the backdrop of "going out" that the Chinese government promotes, an increasing number of translators focus on translating modern Chinese texts, producing a wealth of Chinese treasures that may be enjoyed by readers worldwide (Wu, 2017; Jiang, 2021).

The series of *Understanding Contemporary China* are one of the representative works, which mainly focus on the core meaning and internal logic of the thought of socialism with Chinese characteristics in the new era, in particular, Chinese theory and Chinese practice with distinct linguistic characteristics of Chinese current political material. It is regarded as a representative and influential work with a stellar reputation in C-E translation with Chinese characteristics practice (Pellatt & Liu, 2010). Its high quality and standard have won it praise from readers and experts both domestically and internationally (Wang, 2024). Consequently, it is important and valuable to analyze his works as models, since they can serve as a source and a guide for future contemporary C-E translations with Chinese features.

Given the cultural specificity embedded in political discourse, translating works like *Understanding Contemporary China* necessitates going beyond mere linguistic equivalence; it calls for a heightened sensitivity to the cultural context (Liu & Wang, 2020; Liang, 2025; Zhang, 2021). Contextual culture is ultimately related to whether the use of language is appropriate, whether the translation conveys the correct information and the author's intention (Chen, 2015). According to Edward T. Hall's (1976) theory, cultures differ in how much weight they give to explicit versus implicit message content in day-to-day interactions. High-context cultures value communications where the significance mostly lies in understanding the interaction's context, which includes the individuals and setting. The majority of a message's significance in low-context societies is expressed through the explicit linguistic code.

High and low context cultures, as delineated by Edward T. Hall (1976), represent distinct ways of communicating that are deeply embedded in cultural norms and values. It not only establishes a theoretical foundation for comprehending the disparities in daily communication across diverse cultures but also delivers profound insights into language utilization and translation strategies within the realm of cross-cultural communication (Hung, 2002; Warren, 2017). In cross-cultural interactions, the appropriateness of language use and the fidelity of translation in conveying information and the author's intent are intricately linked to the cultural context. Furthermore, the divergence in the extent of context dependency between Chinese and Western cultures engenders distinct communication patterns in Chinese and English (Hall & Hall, 1990). Therefore, Hall's (1976) theory of high and low context cultures provides a valuable lens through which to examine the differences between Chinese and English communicative styles. Chinese, characterized as a high-context language, predominantly draws upon implicit meanings, cultural allusions, and shared contextual knowledge. Conversely, English, classified as a low-context language, prioritizes clarity, explicitness (Gudykunst et al., 1988). These inherent disparities present substantial hurdles for translators endeavoring to convey

intricate political and ideological concepts with precision while ensuring their accessibility to global audiences (Li & Li, 2015).

Nevertheless, these investigations frequently lack a systematic examination of these elements within the expansive framework of cross-cultural communication theory (Pan, 2015). Furthermore, the corpus of studies that adopt a high and low context cultural perspective is exceedingly limited. In addition to this, the majority of prior research in this particular domain has predominantly revolved around the analysis of translation strategies, neglecting to explicitly integrate the distinct theoretical framework of high and low context cultures into their research purview (Li & Xu, 2018). This oversight not only limits the depth of analysis but also hampers the development of a more nuanced understanding of the intricate interplay between culture and translation in the context of Chinese political discourse (Chen, 2017).

Consequently, a significant lacuna persists within the existing literature regarding the application of high-context and low-context cultural principles to the translation of ideologically charged texts, exemplified by works such as *Understanding Contemporary China*. This study endeavors to address this void by conducting a systematic investigation into how translation strategies can serve as a bridge across cultural and communicative chasms, thereby enhancing both the readability and fidelity of Chinese political discourse when rendered into English.

Adopting a qualitative research methodology, this study scrutinizes a corpus of selected chapters from both the original Chinese version and its English translation of *Understanding Contemporary China*. The analysis delves into lexical selections, syntactic configurations, rhetorical devices, and cultural allusions, with the overarching aim of facilitating a more precise and nuanced comprehension of China's political landscape, policies, and ideologies among English-speaking audiences.

By achieving this objective, the study not only fosters a deeper cross-cultural empathy but also mitigates misunderstandings and cultivates more fruitful international dialogues (Ferguson, 2023). Through its rigorous examination, this research contributes to the broader academic discourse on translation studies, offering insights that are both theoretically robust and practically applicable.

2. METHOD

2.1 Research questions

The research questions are as follows:

1. What are the translation strategies in the series of books *Understanding Contemporary China*?
2. How do the translation strategies of foreignization and domestication manifest in the English translations of Chinese political discourse, particularly in the series of *Understanding Contemporary China*?

2.2 Research subjects

In order to carry out the research, this thesis decided to make a case study of some translation works, such as some words, phrases and sentences with Chinese

characteristics published in the Understanding Contemporary China which are generally acknowledged as typical, convincing and authoritative.

The Chinese-English text was obtained from the series of Understanding Contemporary China, and 98 expressions with Chinese characteristics were classified into four categories: four-character idioms, allusions, political buzzwords and mass language style. As in the case of four-character idiom, "Consider self-interests first in the face of difficulties." Allusion, like "The same water that keeps a ship afloat can also sink it." Political buzzword, like "Keep our skies blue, our waters clear, and our lands pollution free." Mass language style, like "we must not be muddle-headed."

2.3 Research methods

The primary research methodology used in this work is contrastive analysis methodology. It's a technique that is also frequently applied in the scientific study of all languages. By comparing original texts and reference translation versions, it is obvious that English translation not only fully understands and conveys the linguistic information provided by Chinese, but also carefully concentrates on the non-verbal information hidden in the social and cultural context, and externalizes the hidden information into low-context English.

Another important research approach is quantitative research method, which is commonly used in sociolinguistics. Some cases will be collected from the series of Understanding Contemporary China. To strengthen the argument and validate the thesis, a list of 98 expressions illustrating the high-low context distinctions between the Chinese and English languages is provided. They are basically classified into four categories: four-character idioms, allusions, political buzzwords and mass language style.

2.3.1 Data collection and categorization

All data are sourced from the bilingual publication Understanding Contemporary China, which is widely acknowledged for its representative and authoritative use of Chinese language, brimming with contemporary cultural nuances. A total of 98 Chinese expressions, each boasting distinct cultural traits, have been deliberately selected. These encompass a diverse range, including four-character idioms, historical and literary allusions, political buzzwords, as well as expressions commonly used among the masses. To facilitate in-depth and comparative analysis, the 98 expressions have been thematically grouped into the four aforementioned categories. Each Chinese expression, paired with its official English translation, serves as a unit for further contrastive examination.

2.3.2 Contrastive qualitative analysis

Lexical analysis: This aspect delves into the selection of words and the semantic shifts that occur between the Chinese source text and its English target counterpart. It aims to uncover how lexical choices in the translation process either maintain, alter, or enrich the original meaning.

Syntactic analysis: The focus lies on structural transformations, such as variations in sentence complexity, clause ordering, and information sequencing. By examining these changes, we can better understand how the syntactic structure of the Chinese text is adapted to suit the English language's conventions.

Rhetorical and stylistic devices: This section identifies rhetorical techniques employed in the Chinese text, including repetition, parallelism, and metaphor, among others. It then analyzes how these devices are either retained, adapted to fit the English context, or omitted entirely in the translation.

Cultural contextualization: In this part, we investigate the implicit cultural meanings embedded within the Chinese expressions. We explore how these meanings are either made explicit or reconstructed in the English translation to align with the low-context communication style prevalent in English-speaking cultures.

2.3.3 Thematic interpretation

Through coding and thematic grouping, recurrent patterns and translation strategies are identified. Special emphasis is placed on the externalization of implicit meaning in English translations, revealing how translators navigate the challenges of bridging the gap between high-context source texts and low-context target readers. This analysis sheds light on the intricate process of translation and the strategies employed to ensure effective communication across cultural boundaries.

3. FINDING AND DISCUSSION

Through the purely qualitative research methodology with a focus on contrastive analysis. It was found that there are two translation strategies, that is foreignization and domestication.

The translator's choice of translation strategy is constrained by the context in which the speaker speaks, which requires the translator to adopt appropriate translation strategies to achieve the goal of cross-cultural communication. Therefore, translators should adhere to the principle of fidelity and be faithful to the literal information of low-context texts. For high-context texts, translators should be faithful not only to the text, but also to the context. For high-context texts, translators should be faithful not only to the text, but also to the context. More importantly, they should trace the different degrees of contextual dependence of the text, its historical development trajectory, and grasp its original meaning, derived meaning as well as figurative meaning.

3.1 Foreignization and language cultural transplantation

Transplantation of linguistic and cultural information means using fluent and natural language to transplant the information of the source language, to achieve meaning equivalence as far as possible, and to make the style of the translated text as consistent as possible with the original text. In high-context and low-context cultures, the cultural background knowledge shared by both communicators, such as myths, religions, philosophies, histories, cultures, humanities, social customs, etc., is quite different, and for both communicators, these differences can become barriers to communication.

In Understanding Contemporary China, the language has distinctive national characteristics, and in specific contexts, consideration can be given to preserving the cultural information and flavour of the source language and conveying the original ideological content in a graphic way. To express the “exoticism” of the original language as much as possible and reflect the high-context cultural characteristics of the Chinese language, the heterogeneous translation strategy should be adopted.

3.1.1 Literal translation

Literal translation is the process of translating a statement word for word while keeping the original statements verbatim. It does not use the transitive translation approach when handling lexical meaning or rhetoric, nor does it consider the differences in lexis, syntax, and semantics between the two languages. Instead, it uses corresponding words to express the cultural information of the source language.

Example 1:

Original text : 坚定不移“打虎”、“拍蝇”、“猎狐”

Reference translation version: take out tigers, swat flies, hunt down foxes.

Analysis: This sentence employs a rhetorical device known as metaphor to associate and use two essentially distinct but slightly related objects. The Party's unwavering determination to punish excess, hedonism, bureaucracy, and formalism is conveyed clearly and dramatically by drawing comparisons between corrupt officials and images of tigers, flies, and foxes. These animals are more expressive when it comes to verbs like “taking out”, “swatting” and “hunting down”. Key targets of “猎狐” are fugitive overseas party members involved in corruption cases and fugitive overseas economic suspects. “打虎” highlights the punishment of corrupt behavior among leading cadres, especially senior cadres; “拍蝇” draws attention to the solution to the issue of misconduct and corruption among the general public.

As for contextual culture, It is clear that the translated version did not translate the connotations of these three words into their corresponding straightforward meanings in low context, but retained the content and form of metaphorical words in the source language, implicitly conveying the cultural connotations of the source text, thus promoting the exchange of two cultures.

Animal-based metaphors are strategically employed alongside verbs like “take out,” “swat,” and “hunt down,” which significantly amplify the vividness and visual potency of the linguistic rendering, thus effectively engaging the interest of readers in the target language.

This translation method is harmony with the metaphorical conventions prevalent in China's political discourse. By adopting this approach, the translator facilitates the exposure of target language readers to the distinctive political cultural idioms of China, enabling them to gain a deeper understanding of these unique expressions. Ultimately, this contributes to the advancement of cross-cultural communication.

3.1.2 Literal translation with notes

Due to differences in political systems, and cultural history, it is inevitable for cultural differences between the Chinese and English ethnic groups to cause differing in expression. When translating, readers of the target language may find it insurmountable and impossible to have a good command of the meaning that the vocabulary of the source language expresses. In this case, In Understanding contemporary China, in addition to intuitively reflecting its Chinese characteristics through literal translation, it is often necessary to use annotations to compensate for the possible missing meaning of the source language in the target language.

Example 2:

Original text: 处理好改革“最先一公里”和“最后一公里”的关系。

Reference translation version: “the first kilometer” and “the last kilometer” (the initiation and the implementation of reform)

Analysis: This sentence also has a distinct pragmatic style, using metaphorical rhetorical devices for “the first kilometer” and “the last kilometer”. When translating from English to Chinese, a corresponding translation strategy can be used, where “最前一公里” and “最后一公里” are translated as “the first kilometer” and “the last kilometer” respectively.

The implicit meaning is explained through the text. “the first kilometer” is interpreted as the Initiation of reform in a low context and “the last mile” as the Implementation of reforms in a low context. The translator gained a deep understanding of the connotations behind “the first kilometer” and “the last kilometer”. The translator provided the target language readers with an introduction to the excellent work style of the Chinese government through the annotation, such as adhering to legal requirements, streamlining administrative processes and assigning authority, and consistently placing the needs of the people at the center of the work philosophy. This gives readers from other countries a fresh viewpoint on how to better understand China’s governance plan, and the translation serves as a counterbalance by enhancing the original text’s phrasing and meaning.

“The initiation and implementation of reform,” as meticulous annotations, concretizes abstract notions like “the first and last kilometer,” helping readers grasp China’s reform spectrum from strategic design to grassroots practices. Intriguingly, this clarification has prompted low-context readers to compare it with their governance models, fostering cross-cultural understanding of China’s governance action implementation. This approach subtly highlights Chinese culture’s openness, inclusiveness, and proactive global engagement while preserving its unique identity.

3.2 Domestication of the language expression

The fundamental purpose of translation is to facilitate intercultural exchange. Translation should not only introduce the cultural information in the original work, but should also take into account the influence of cultural differences on the readers’ reception.

Translators must translate the original language while fully taking into account the influences of both high and low contexts. Language translators must compensate for the absence of context in the original text, investigate the cultural connotations of the original text, and actively mediate the reader’s cultural context because English and Chinese have different syntactic structures and some of the source language’s unique high-context cultures cannot be conveyed through English equivalents.

It is required that they should accurately grasp the cultural context of two ethnic groups to deeply understand the high contextual cultural connotations of the source text. There is another reconstruction transformation strategy, that is, domestication translation strategy. It conveys necessary cultural information to readers through various language reconstruction methods in achieving cultural adaptability of the translation. Specifically, it has the sort of free translation, variation translation, imitation and so on. The readability and appreciation of the translation can be increased by converting the high context cultural information from the original text into low context information that readers of the target language can comprehend and accept.

3.2.1 Free translation

Free translation describes a type of translation in which rhetorical or lexical extension is used to translate the original meaning while retaining the original meaning in the target language. When employing the free translation method, translators can understand the source

text either by interpretation or conversion. In *Understanding Contemporary China*, translators have skillfully employed the translation technique of free translation to gain a thorough understanding of the original text's essential meaning and value significance. This has allowed readers of the target language to comprehend the original text's connotation and essence more clearly.

Example 3:

Original text : 中国特色社会主义是不是好, 要看事实, 要看中国人民的判断, 而不是看那些戴着有色眼镜的人的主观臆断。

Reference translation version: To judge whether socialism with Chinese characteristics is good or not, we should look to the facts and listen to the voices of the Chinese people - not to the subjective judgement of those who look at China through a distorted lens.

Analysis: This line definitely employs a rhetorical device that is figurative. If we consider the depth of the Chinese language only in high context and translate it directly into “coloured glasses”, it will be difficult for readers in low context cultural environments to understand the meaning the speaker wants to convey. In fact, when combined with the context, “有色眼镜” in this sentence has a derogatory connotation. It suggests that some people have a sceptical attitude towards life under socialism with Chinese characteristics, and have prejudices and preconceptions about it.

This example utilizes “有色眼镜” not as literal translation of “colored glasses,” but rather opts for the more comprehensible “distorted lens” in the target language culture. This expression enables readers to swiftly comprehend the fundamental information, circumventing the understanding impediments that are often precipitated by cultural divergences. Consequently, it facilitates a more seamless interpretation of the erroneous attitudes that the original text is critiquing.

3.2.2 Variation translation

Translation technique known as variation involves shifting the source text's semantic center of gravity to meet the needs of readers who are speaking the target language and to accomplish a different translation goal from the original author. In *Understanding Contemporary China*, to adapt to the political context, cultural background or technical norms of the country or readers of the translated language, it is necessary to moderately adjust the logical relationship and content of the translated information so as to increase the readability and acceptability of the translated message.

Example 4 :

Original text: 脚踏中华大地, 传承中华文明, 走符合中国国情的正确道路, 党和人民就具有无比广阔的舞台, 具有无比深厚的历史底蕴, 具有无比强大的前进定力。

Reference translation version: The Chinese land, the Chinese civilization, and the Chinese path provide our Party and people an infinitely vast stage, a heritage of incomparable depth, and an unmatched resolve for forging ahead.

Analysis : This sentence has obvious Chinese characteristics in its wording. Therefore, when translating from Chinese to English, to better conform to the logical thinking of English, “中华大地”, “中华文明”, “中国国情” should be placed in the subject position for translation, highlighting the semantic connotation of the source language. This unconventional sentence

structure was adopted to draw attentions of the target language readers to Chinese culture, thereby enhancing the appeal of the text and, to some extent, stimulating their desire to explore Chinese culture. After determining the subject, the English expression is mostly expressed in a “subject predicate structure”. Therefore, in combination with the predicate verb “provide”, it represents the logical connotation of “为……提供” in the source language. This concise and clear expression style aligns more closely with the language habits and thinking patterns of readers in low-context cultures, facilitating efficient information acquisition and enhancing the readability and acceptability of the text.

3.2.3 Imitation

Imitation elaborates a translation technique where the translator uses the source text as a guide, but only translates the main ideas or main points through addition, subtraction, deletion, or supplementation (including reduction and addition). Translators are not restricted to the original text’s vocabulary or syntactic structure.

On the premise of not damaging the original meaning, appropriate reduction translation can make the translation more concise and highlight the key points. The absence of relative context in the target language can be made up for by using additional translations in the source text.

Example 5 :

Original text: 我国广大科技工作者要勇于攻坚克难、追求卓越、赢得胜利。

Reference translation version: Our scientists and engineers should strive to surmount all difficulties on the way to triumph.

Analysis: This sentence is in line with Chinese expression and is good at using four character phrases, but the meanings of “追求卓越” and “赢得胜利” are similar. “卓越” and “胜利” can both convey the message that technology workers can ultimately overcome difficulties and achieve success. Therefore, “追求卓越” can be omitted, directly using “on the way to triumph”, rather than being translated into “pursue the superiority and triumph” faithful to the target language. This approach, known as “reconstruction” aims to achieve functional equivalence by facilitating a more precise conveyance of meaning between the translated text and the original text. This approach also serves to enhance the clarity of the core message that the translator intends to convey. Translators use the original text as a reference, smoothly expressing the original ideas by the means of reduction, and concisely achieving specific translation objectives.

Example 6 :

Original text: 要坚持国家不分大小、强弱贫富都是国际社会平等成员，坚持世界的命运必须由各国人民共同掌握。

Reference translation version: We are firm in our position that all countries, regardless of their size, strength and level of development, are equal members of the international community and that the destiny of the world should be decided by people of all countries.

Analysis: Native Chinese speakers may understand the meaning of this sentence despite the text’s obvious omission of the subject because of its creative idea and context. However, the subject in the original sentence must be completed for readers of the target language to comprehend the artistic notion in the statement. In addition, this sentence expresses a position and viewpoint, thus the subject “we” should be expanded upon in light of the context. The incorporation of “we” serves to augment the formal quality of the translation, thereby ensuring

a higher degree of alignment with the contextual requirements of sentences that are designed to convey definitive positions and viewpoints. In accordance with the English sentence's structural criteria, the category word "position," which stands for "立场" may be included. This translation method ensures that the translated sentence maintains a complete structure, aligns with the linguistic expression patterns of readers in a low-context cultural environment, and facilitates the comprehension of the firm attitude and core viewpoint expressed in the sentence by target language readers.

Based on the research findings, the discussion is as follows: This study delves into the translation of politically and culturally intricate Chinese texts through the lens of Edward T. Hall's (1976) high and low context culture theory, with a particular focus on the Understanding Contemporary China series. By analyzing this material, it primarily examines how translators navigate strategic transitions between high and low context cultures, thereby enhancing cultural comprehensibility and the efficacy of cross-cultural communication in political discourse. The findings underscore the critical role of both foreignization and domestication strategies in facilitating the transmission of nuanced meanings across disparate cultural contexts. These insights not only align with but also extend the findings of prior cross-cultural translation research (Schäffner, 2004).

Firstly, through a classification analysis of 98 Chinese-English parallel examples from the Understanding Contemporary China series, the study summarizes and proposes translation strategies for Chinese discourse materials with unique cultural characteristics. The study reveals that when translating Chinese political discourse, which is embedded in a high-context culture, translators typically employ a blend of "domestication" and "foreignization" strategies. These strategies are beneficial for future translators engaged in the English translation of political documents, providing a clear operational strategy path (Xiong, 2023). The study reveals that when translating Chinese political discourse, which is embedded in a high-context culture, translators typically employ a blend of "domestication" and "foreignization" strategies. This involves utilizing techniques such as annotations, literal translation, and imitation to render implicit meanings accessible to target language readers (Nida, 1964).

The implementation of such strategies not only contributes to preserving the cultural subtleties inherent in the source language but also facilitates, to a considerable extent, a delicate equilibrium between acceptability and intelligibility for the target language audience. Furthermore, in selecting specific translation strategies, practitioners are often required to navigate the tension between contextual adaptation and cultural fidelity (Xu, 2023). This dilemma becomes particularly pronounced when translating texts laden with ideological significance, wherein translators must carefully balance the imperative to accurately convey the original message with the need to mitigate potential cultural misinterpretations. Such decision-making underscores the translator's agency and adaptability in the intricate dynamics of cross-cultural communication (Baker, 2018; Tian, 2025).

Secondly, in addressing high-context expressions, including idioms, metaphors, and political terms, the study has identified "semantic extension and cultural explanation" employed by translators to enhance the acceptability of the target language. The strategy of literal translation coupled with annotations, as highlighted in this study, aligns with Hatim and Mason's (2005) observation that translation from high to low context cultures necessitates

“pragmatic enrichment” This entails providing additional contextual information that, while unspoken in the source culture, is indispensable for comprehension in the target culture. The study’s analysis of examples like “the first kilometer and the last kilometer” effectively illustrates this principle, offering empirical support for their theoretical assertions.

In conclusion, the findings of this thesis underscore that translation guided by the high and low context framework is not merely about linguistic transfer but also about reconstructing meaning across worldviews. It offers new methodological avenues for analyzing culturally specific discourse and provides valuable insights for the global dissemination of Chinese political thought. As China’s global influence continues to grow, the importance of accurate, culturally sensitive translation transcends linguistic concerns, becoming a diplomatic imperative.

4. CONCLUSION

4.1 Findings of the research

This study is based on the high and low context cultural theory proposed by Hall (1976). Through the classification and comparative analysis of 98 expressions with Chinese characteristics in the series of English translations of *Understanding Contemporary China*, it was found that translators mainly adopted two translation strategies, namely “foreignization” and “domestication”, when dealing with high-context cultural-loaded words and expressions. They combined specific methods such as literal translation, annotation, interpretation, transformation, and imitation to achieve the equivalent transmission of language information and cultural connotations. The research findings are as follows: Firstly, when dealing with highly culturally-dependent expressions such as idioms, political terms, and historical allusions, translators tend to adopt the “alienation strategy”. They retain the language form and rhetorical color of the source language while supplementing with annotations to provide contextual information. Secondly, in expressions with low language intensity but clear cultural background, such as political slogans and popular language, translators generally adopt the “domestication strategy”. Through methods like free translation and semantic expansion, they make the expressions more in line with the pragmatic habits and cognitive logic of the target language readers. Thirdly, the choice of translation strategies is significantly influenced by the differences in context types. In high-context cultures, texts rely on background knowledge and consensus, and the information is mostly expressed implicitly. During translation, “explicit processing” must be carried out; while in low-context cultures, more emphasis is placed on the clarity and logic of language, and the translation must be expressed clearly and have a complete structure. Therefore, translators need to strike a dynamic balance between “faithfully representing the original text” and “conveying the target language culture” in their strategy selection.

In conclusion, the research shows that integrating the high-context and low-context theories into translation practice, especially in the English translation of political documents, not only helps to enhance the pragmatic appropriateness and cultural adaptability of the translation (Munday, 2022), but also provides theoretical support and

practical approaches for the current promotion of the international dissemination of the Chinese discourse system.

4.2 Implications and suggestions

Based on the research, several implications and suggestions can be concluded. Firstly, this research aids in the understanding of various civilizations. A culture is carried by its language. Studying a culture's language is essential to understanding it better. Chinese and English are two languages that both Eastern and Western civilizations speak. Many aspects of the two cultures, including their languages, are similar to those of high and low context cultures. We shall learn more about these two languages' differences as well as their respective civilizations by contrasting them.

Secondly, this research offers an alternative perspective for the comparative analysis of English and Chinese. It presents a completely new challenge for linguists to compare and contrast the languages between two cultures based on the theory of high and low context cultures. In addition, contrasting these two languages based on high and low context theory would help both teachers and language learners to notice the differences in thought patterns so that language teaching and learning would be more efficient.

The suggestions of Chinese discourse in relation to intercultural dialogue is not ambiguous in this thesis. In order to effectively communicate across cultures, we must adaptably use a variety of translation techniques, properly acknowledge Chinese's strong contextual reliance, and accurately comprehend the context. To better promote exchanges between China and other countries and further elevate China's international political status, it is necessary to accurately and reasonably express the cultural information contained in political papers with Chinese characteristics, while fully taking into account the expression methods of the target language and the thinking patterns of the target language readers.

5.3 Limitations and further study

Although the author has made great efforts to study the translation strategies based on the theory of high and low cultures, these drawbacks are as follows: First and foremost, the thesis lacks comprehensiveness and in-depth examination at every level due to the restricted amount of research resources. Not every aspect of Hall's theory has been applied in this investigation and there are many different facets to the hypothesis of high and low cultures. However, just a few typical traits of high and low cultures that are directly relevant to the research have been mentioned in this study. Regarding future researches in this field, based on the discussion above, more examples from other books with Chinese characteristic which differ in styles and contents could be analyzed from the standpoint high and low theory.

Additionally, more techniques in translation are required to demonstrate the viability of Hall's theory on translations to a greater number of discourses with Chinese characteristics. Future research tying this theory and translation together could be accomplished with the tenacious efforts of many academics. To make the translation version better, there is still a long way to be done.

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