The Chinese Style "Misreading" in the Cross Cultural Communication—Take Japanese Writer H. Kuriyagawa’s Translation in China as an Example

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Abstract. In the process of cultural transmission and communication, it inevitably produce cultural misreading: conscious misreading and unconscious misreading. Although "misreading" is the global universal law, but different areas or countries have showed the unusual "personality". The spread of H. Kuriyagawa in China is a typical Chinese style conscious "misreading" phenomenon. The reason of Chinese style misreading’s existence is about two things. One is Chinese scholar believe that Chinese traditional culture should be the noumenon, foreign theory just as supplement. Another is the differences between elite and grassroots culture. We should understand the cultural phenomenon of "misreading", and oppose to use produced in the values of a culture system to judge another culture system. It is a method to avoid, digest and reduce the negative misreading effect, and it’s also could guide, expand the positive method of misreading.

Introduction
About the "Misreading"

Arnold J Toynbee who is a famous British historian in civilized theory has a point: An advanced level of a civilization is associated with the degree of exchange with other civilizations. In my opinion, for the development of any civilization in the world, although it can be equivalent as a self-organizational process far away from equilibrium system, But if we do not communicate with other civilizations and give up drawing lessons from, absorb and bleed the foreign culture, it will be toward the edge of civilization. In the process of cultural transmission, and communication it will certainly produce culture "misreading". By studying the phenomena of "misreading" in culture transmission, it will help many ways, facilitate to cultural exchange, aspect of mutual understanding, communication and eliminate misunderstanding.

The Misreading of the Cross-Culture: Consciously and Unconscious

The misreading of Cross-culture, no matter when and in all of the world, there are many misreading phenomenon, this is the rule. Professor Cao ShunQing pointed out this at The theory of comparative literature. Because of the cultural filtering in exchange activities, Lead to send information loss and recipients of cultural infiltration, thus the impact error, culture misreading. It divided into consciously and unconsciously.

Unconsciously “misreading”. It always due to the lack of enough knowledge that the translator of the source language culture or the restriction of the native culture background. But in the culture exchange, some misreading is the result of the culture main body and the translator’s choice. The target language because of the need to development itself, so on certain aspects of the source language culture, stressed that at some level to weaken or ignore them, even in some special period, possible distortion the original culture.
The Consciously misreading about H.Kuriyagawa in China

The modern Japanese writer H. Kuriyagawa is the typical consciously misreading in China. Last century 20's in Japan, H. Kuriyagawa is well known as a writer, critics of civilization, the author of essays. Japanese critics divided his life achievements into the following three categories: poetry literature research, the introduction of European and American Literature, a critics of civilization and social critics. But in China, he be seen as literature and art theorist. Although the Chinese young translates, who very understand he and regarded him as a mentor. They have been studying in Japan, even talk with him face to face, but they still introduction H. Kuriyagawa into China as a master of literature and art theory. Next we will discuss the causation.

Methodology

In this paper, the international communication and textual research are used in the study.

Results and Discussion

The Root of “Misreading” in Cross-Culture

The root of “misreading” in cross-culture: Chinese traditional culture should be the noumenon, foreign theory just as supplement.

Why the “misreading” appearance? Why call this “misreading” is Chinese style? In addition to the universal of the “misreading”, it also has the Chinese situation and the special times. In author’s opinion, the thought of essence of traditional Chinese beliefs should be noumenon, western technologies just is supplement. This theory deeply rooted in Chinese academic circle, is one of the root of the “misreading”.

From the late of Qing dynasty, China study the western through Japan. The “Times” newspaper and “Preface of Da Tong translation bureau” are all advocated “Mainly in Chinese, and the English is auxiliary”, Zhang ZhiDong thought should translate Japanese “as soon as possible, because translate English into Chinese is not good as translate Japanese into Chinese”, there are 80% of Japanese are Chinese, so it’s simple to learn. Even someone think “We can understand Japanese without learning it”. The mentality of Chinese intellectual in the Qing dynasty always think China is the best country in the world so Chinese is also the best culture even to face the culture from other countries.

To use the traditional culture as main body, use the foreign technologies, is might be universal to face the outer culture in the world. But compare to western culture, Chinese culture is more powerful, because “Chinese culture” has been inheritance in thousands of years and never be interrupted, it shows the strong and sharply cohesion. When Chinese culture contacted with powerful foreign culture, it can’t be externalization totally, lead to the interrupt of Chinese culture. Now the China academic circle division essence of traditional Chinese beliefs to the feudal theory, and traditional guides and other thought generally, we think that it’s more likely shallow and the appearance.

Chinese Style Misreading Have Very Strong Purpose

In a word, the misreading of H. Kuriyagawa is a typical case of Chinese consciously misreading. The ideological roots is the idea that Chinese body and western usage by the modern Chinese intellectuals. They control audio-visual using reason and constantly change their “useful” and “useless” value judgment as the changes of the times to the same monograph of the same author. We could get this conclusion because in that time modern Chinese intellectuals intentionally emphasize the thinking of H. Kuriyagawa on some level, weaken even overlook the other level. That’s why after in some special times, they could unhesitatingly criticize and abandon it.
The Extremely Way of Cross-Cultural Communication in Transmission of Chinese Style “Misreading”: the Elite Culture and the Grassroots Culture

V.I. Lenin thought that every modern nation is two cultures which are the ruling class, ruled class culture or elite culture and the grassroots culture. These two are in different status, so to the acceptance for the foreign literature, the vision, feeling and choice are all different.

In modern Chinese literature history, Chinese scholars translated, accepted H. Kuriyakawa from three different types: first is that they are impressed by his personality and thoughts for worship, second is that they admire the progressiveness of his articles and the third type is that they just use it to instruct the literary theory. It doesn’t mean that the translators didn’t consider the readers’ situation completely. Gao ChangHong pointed out that the literature and art at that time, just like what Lu Xun hoped is, on the one hand, improve the readers’ ability to understand literature and art, on the other hand, he also hope the genius will appearance. To complete the former work, he translated some kinds of H. Kuriyagawa’s book, but it’s impossible that the readers are all the perfect readers which like what Lu Xun expected, so there is always have some difference between what he expected and what the readers accepted.

There are always two kinds of readers, one is the elites who have abundant knowledge and are willing to accept new knowledge, rational readers, the other one is the grassroots, who have the ability of reading but give priority to with entertainment consumption, public readers. In China, especially in that precarious and humiliation time, most of the Chinese readers belong to the latter one. In route of transmission view, alienation between elite culture and the grassroots culture is also one of the roots of producing Chinese misreading. In the contacting with H. Kuriyagawa, We think that the public readers didn’t think too much, they read out of direct emotional feelings more, and just for personal profit that run after the fashion because recommend by the famous people or just because of group psychology. What they accept is superficial and their interest could disappear easily. The influence of new thinking can’t last long time.

For example, in his literary theory the H. Kuriyagawa’s main point “anguish” also became fashionable for one time. The reasons why it could be fashionable just because the recommend by the celebrities, the popularity of magazines and its speak like fashion word etc.

Under the leading of herd behavior and the pursuit of modern psychology, the readers went with the tide and add fuel to the fire, which make “go out of the tower of ivory” and “go out of crisscross streets” became the pronoun of revolution, make “anguish” context became main stream discourse. But H. Kuriyagawa’s thinking was overlooked, not understood or ignored by the readers.

The interest of the public readers transfers most easily. The thought of Japanese scholars was criticized in the eight years of the Anti Japanese war. After that fromforties of the last century, the contradiction between China and Japan started relieving, the Chinese viewpoints on Japan was no longer hostile, There was some scholars make parts of the H. Kuriyagawa’s thinking be theirs, but otherwise H.Kuriyagawa’ thinking became the pure culture symbol. So it no longer attracted many people, and there are no more renowned scholars praised it highly, the public readers lost interest immediately. After new China was founded. “revolution” literature became mainstream and H. Kuriyagawa faded out of China. Through his thinking, theory and other new words from him were still mentioned constantly, but less and less people knew it came from him. Therefore, from the perspective of a Chinese style misreading of transmission, the alienation between elite culture and grassroots culture is one of the roots that come into being Chinese misreading.

Summary

In a word, culture exchange is necessary in modern civilization. During the process of exchange, it is necessary to appear misreading, which is a universal law during the global culture transmission. No matter it is a willful reading or unmeant, it will produce two effects that should be positive and negativity.

The misreading, even though at the present age when information develops highly and globalization, there are still have different kinds of misreading and influence the public’s mentality
collective. For example, from last century in China, learning western at the eighties, aphasia at nineties, showing talent at now.

Although, like what George Steiner said: In the history of translation, fortunate misreading often is the source of new life. The fortunate misreading can push forward something good during develop culture like it can make foreign culture spread easily in this country so that it achieve the aim that exchange culture. The Chinese translation of India Buddhism is a typical case, use China Confucianism to explain the method of India Buddhist doctrine is obvious very effective. The positive misreading also can attach new meaning to the text to make the original work abundant and rediscover the value of the original work, even create literature, like Nietzsche was construed by Mao Dun, Han Shan was fashionable at fifties and sixties in America, etc.

On the other hand, negative misreading possibly produce harm which also is exceptionally severe. It can lead to the solid barrier in different countries and different cultures. Actually, misreading is a double-edged sword. If people insufficient understanding it that may be have some negative effects. But just emphasis its enthusiasm, it is likely to damage the rationality itself so that people can not reach the original intent of presenting the concept of "misreading". Therefore, we should understand the cultural phenomenon of "misreading" and know its essence. We should oppose to use produced in the values of a culture system to judge another culture system, and admit that all cultures, no matter how special it is, have its rationality and the existence value. So it should be treated with respect. This is the right way to avoid, to digest, to reduce the negative misreading effect, and to guide and expand the positive method of misreading.

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