

A Corpus-based Study on China's Image in Emotions of Daodejing's English Translations from the Perspective of Communication Studies

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Abstract. Grounded in the Chinese-English parallel corpus of Daodejing, this study delves into the intricate interplay between emotional expression, communication effects, and the nuanced portrayal of China, unveiling the subtle impacts of translation in presenting the Chinese image. Through the establishment and analysis of the corpus, the research provides insights into the evolution of emotional elements in multiple translation versions spanning from 1868 to 2009. Quantitative analysis utilizing Pearson correlation coefficients reveals weak correlations between emotional expression and communication effects, both outbound and inbound. Despite a lack of statistical significance, qualitative analysis sheds light on valuable insights. In outbound communication, the nuanced handling of emotional expression, a weaker emphasis on positive emotions, and a deliberate avoidance of excessive negative emotions signify efforts to challenge traditional perceptions and portray a more complex image. In inbound communication, a tendency toward neutral emotional expression aims to offer Western readers a genuine and comprehensive understanding of China. Motivational analysis highlights the influence of cultural differences, historical contexts, reader expectations, and global dynamics on the translator's choices in emotional expression. Cultural nuances play a crucial role in shaping the Chinese image, emphasizing the translator's importance in flexibly navigating cross-cultural communication. In the era of globalization, this study aims to underscore the growing awareness among translators of the necessity to present cultural commonalities in emotional expression, fostering a broader understanding and acceptance of Chinese philosophy and values on the global stage.

Keywords: Emotional Expression; Communication Effects; Chinese Image; Daodejing, Chinese-English Parallel Corpus.

1. Introduction

With the acceleration of globalization and the rapid development of information technology, intercultural communication has become an indispensable and crucial phenomenon in contemporary society. Translation, as a vital tool of communication, plays a bridging role in connecting different languages and cultures. In the context of this multicultural environment, one of the objectives of translation is not only to convey the text but also to present the image of a specific country or culture, thereby eliciting the recipient's cognition and understanding of these cultures. China, as one of the most populous countries globally, boasts a rich cultural heritage and a profound history. Among its cultural treasures, Daodejing, representing ancient Chinese philosophy, holds significant influence and embodies a unique system of thought. With the increasing global interest in Chinese culture, numerous Daodejing's English translations have emerged to meet the demand of foreign readers seeking to understand and explore its profound teachings. However, the inevitable presence of subjective factors and cultural differences in the translation process results in variations in the use of emotional vocabulary by translators. These differences in emotional vocabulary usage may have an impact on the representation of the China's image.

Therefore, this study aims to establish a bilingual parallel corpus of multiple English translations of Daodejing. Employing a combined quantitative and qualitative analysis approach, this study explores the ways in which translators shape the image of China by examining the use of emotional

vocabulary in different translation versions, combining the methods of communication studies, combining the methods of communication studies. Additionally, this study investigates how this shaping process is influenced by the translators' subjective factors and the cultural background of the target readers. This study aims to analyze the relationship between the usage of emotional vocabulary in various Daodejing's English translations and their representation of the Chinese image, providing new perspectives and methodologies for intercultural communication.

2. The Impact of Emotion Translation on China's Image

As a product of subjective cognition, judgment, and evaluation, a nation's image can be categorized into three states: the indescribable “source image” of a national image, the image constructed by the controlling group within the nation, and the image portrayed by international communication channels and other controlling groups from different countries (Zhang Yuqiang, 2002: 28). In other words, a nation's image generally consists of three parts: an objectively existing “source image”, a self-constructed self-image, and an externally portrayed image formed through international communication. Building on this framework, Zhao Xuebo (2006) divides the constituents of a nation's image into constants and variables, emphasizing that changes in a nation's image largely depend on changes in variables. The national image is an indispensable dimension for understanding and grasping a country due to its malleability, complexity, and significance, making it a significant topic that modern nation-building must address (Liu Xiayun & Yang Siping, 2022: 186).

Culture is the soul of a nation, and cultural image constitutes the core of a national image. With its vast and profound cultural heritage, shaping the national cultural image involves disseminating Chinese culture worldwide through various cultural products, aiming to gain recognition from people of diverse nations globally (Fan Hong, 2013: 147). Daodejing, as one of the ancient Chinese philosophical classics, embodies profound cultural connotations and philosophical wisdom. Its conveyance of moral and ethical concepts, thought processes, and reflections on the relationship between humans and nature has positioned it as a representative of Chinese culture. This ancient classic is considered one of the sources of Chinese philosophical thought, reflecting traditional Chinese wisdom and values, playing an undeniable role in shaping the image of China. Through an in-depth study of Daodejing, a better understanding of the moral and value systems of the Chinese people can be achieved, appreciating the unique aspects of Chinese culture, such as the emphasis on respecting nature, advocating humility, and prioritizing moral cultivation. Therefore, as one of the typical classics in China, Daodejing, through its unique ideological system, provides a profound and rich cultural foundation for the construction of the Chinese image.

Emotion is the center of human spiritual and social life (Oatley & Laird, 1998: 85). It can create and maintain certain social structures and cultures, as well as dismantle them (Turner, 2007: 1). In the translation process, the translator's subjective cognition and cultural background profoundly influence the selection of emotional vocabulary. As the center of human spiritual and social life, emotion is a powerful cultural carrier with the potential to shape a nation's image. Through Daodejing's English translations, it can be observed that different translators use emotional vocabulary to express the emotional features of the source text, subsequently influencing international readers' perceptions of China. For example, in emphasizing the philosophy of gentleness and humility, some translators may choose emotional vocabulary with warm and humble hues to better convey the refined nature of Chinese culture. However, other translators, influenced by specific cultural backgrounds or subjective perceptions, may present different shades in their selection of emotional vocabulary, thereby impacting external understanding of the Chinese image. Therefore, through an in-depth analysis of the use of emotional vocabulary in multiple translations of Daodejing, more comprehensive understanding can be achieved of the mechanisms through which translation influences the shaping of the Chinese image, providing a more precise research perspective for intercultural communication. Guided by the corpus-based translation studies

paradigm, employing an empirical approach to explore how translators from different eras and with different translation directions reproduce the emotional features of the source text of Daodejing, can further deepen our understanding of Western and Chinese societal cultures. This is advantageous for the internationalization of Chinese literature and culture and contributes to shaping the image of China.

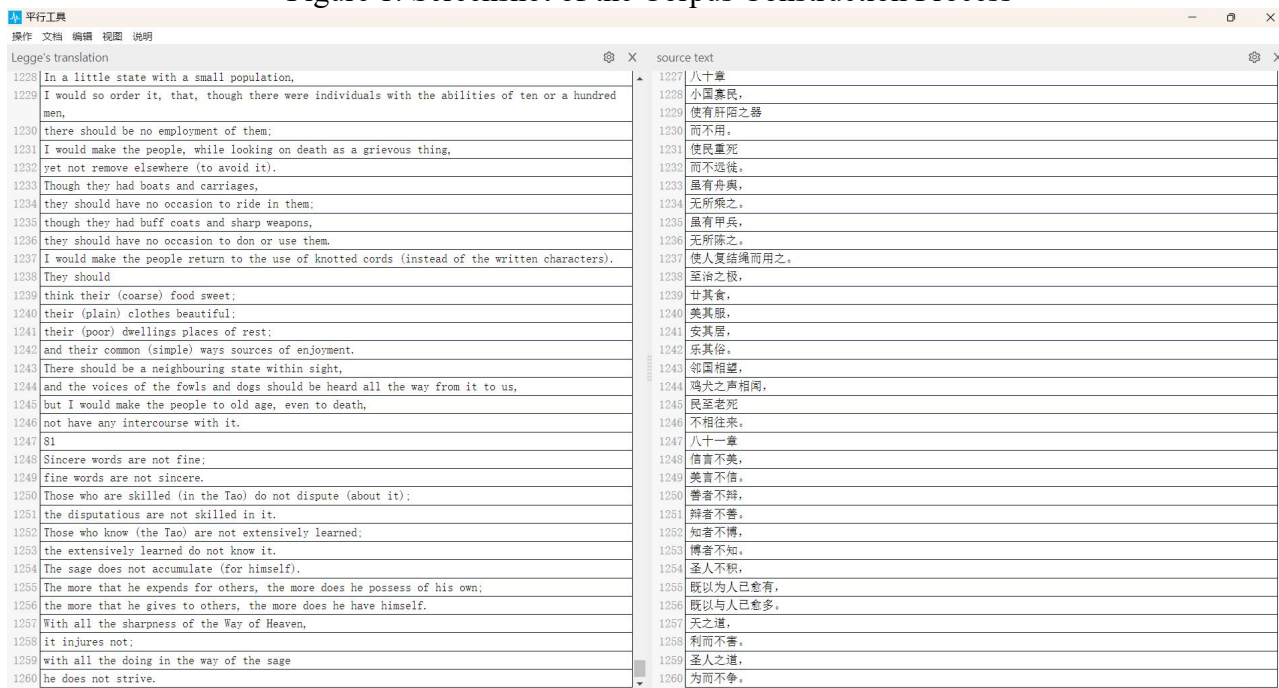
3. Introduction to the Daodejing's Chinese-English Parallel Corpus

The exploration of translation and the study of China's image based on corpora involve three pivotal steps: (1) the construction of a corpus, (2) the description of linguistic features in translated texts and the analysis of China's image, and (3) the elucidation of the factors contributing to the formation of China's image (Hu Kaibao et al., 2018: 232). The corpus, serving as the foundational platform for research, directly determines the scale and quality of outcomes in this field. The descriptive analysis of linguistic features in translated texts is equally critical. To unveil the impact of translated texts on China's image, it is imperative to provide a specific account of linguistic features in translation, along with the regularities manifested in the application of translation strategies and methods. Only through an objective depiction of linguistic features in translated texts can a comprehensive understanding of China's image and its variations be achieved. Furthermore, offering explanations for the changes in China's image, based on the descriptive analysis, holds equal significance (Hu Kaibao et al., 2018: 232).

3.1 Establishment of the Daodejing's Chinese-English Parallel Corpus

This study selected Daodejing's English translations spanning the years 1868 to 2009. To construct the Daodejing's Chinese-English parallel corpus, the following procedures were employed. Firstly, the source language text and the selected translated texts underwent denoising to ensure the quality of the corpus. Subsequently, SISU Aligner software was utilized for sentence-level alignment of each Daodejing's translation, with manual correction for any alignment errors. The aligned corpus was then exported in TMX format and transformed into analyzable TXT format using Xbench software, with separate storage of Chinese and English segments (Zhang Xuran et al., 2022: 34). Finally, the USAS semantic annotation system was employed to code the emotional elements in each translation, followed by the standardized frequency comparison of emotional elements across different translations. Through this analysis, disparities in emotional elements between source and translated texts were observed, enabling an investigation into the re-creation of China's image in the translation process (Xu Zuohao et al., 2021: 82). The screenshot in Figure 1 illustrates the corpus construction process.

Figure 1: Screenshot of the Corpus Construction Process



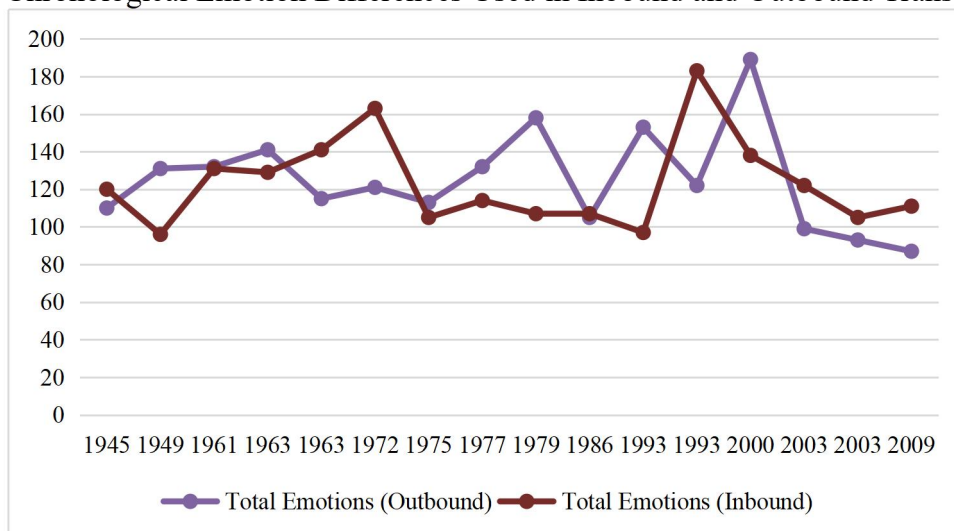
3.2 Analysis of the Principal Emotional Elements in Daodejing's English Translations of Based on the Corpus

In the USAS semantic identification system, Rayson (2008) indicates that each lexical unit is assigned one or more semantic codes, and the ranking of these codes is influenced by factors such as part-of-speech tagging, word frequency, context, and proximity to other words. In the emotional domain, the E semantic field represents "emotional behavior, states, and processes," with subfields including E2 for "love/hate", E3 for "calm/agitation", E4 for "joy/sadness", E5 for "bravery/fear", and E6 for "confidence/anxiety". Additionally, elements marked with "+" denote positive emotions, while those with "-" denote negative emotions (Xu Zuohao et al., 2021: 83). The emotional quantity variations over time in both translated (inbound) and source (outbound) texts are presented in Table 1.

Table 1: Emotion Differences Used in Inbound and Outbound Translations

Emotion Type	E2+ Love	E2- Hate	E3+ Calm	E3- Agitation	E4+ Joy	E4- Sadness	E5+ Bravery	E5- Fear	E6+ Confidence	E6- Anxiety	Total
Inbound	250	109	236	287	312	204	122	199	77	173	997
Outbound	340	129	223	288	325	140	156	201	85	114	1129

Figure 2: Chronological Emotion Differences Used in Inbound and Outbound Translations



Building upon the provided data, the study concludes that, over time, the gap in the total quantity of emotional elements between inbound and outbound texts is narrowing. This trend reflects the ascending emotional consciousness within Western societies and the impact of cultural integration between East and West. However, it is essential to note that these conclusions are speculative and contingent upon the content of the translated text and other influencing factors. In addition, following Rayson's (2008) research on USAS semantic identification, each lexical unit is assigned one or more semantic codes. The ranking of these codes is influenced by factors such as part-of-speech tagging, word frequency, context, and proximity to other words. In the emotional domain, the E semantic field represents "emotional behavior, states, and processes," with subfields including E2 for "love/hate," E3 for "calm/agitation," E4 for "joy/sadness," E5 for "bravery/fear," and E6 for "confidence/anxiety." Additionally, elements marked with "+" denote positive emotions, while those with "-" denote negative emotions (Xu Zuohao et al., 2021: 83).

Combining the above data, in accordance with Rayson's study (2008) on semantic recognition in the USAS (UCREL Semantic Analysis System), each lexical unit is assigned one or more semantic codes, with the ranking of these codes influenced by factors such as part-of-speech tagging, word frequency, context, and proximity to other words. In the realm of emotions, the E semantic domain represents emotional behavior, states, and processes, with its sub-domains including E2 for love/hate, E3 for calm/irritation, E4 for joy/sadness, E5 for bravery/fear, and E6 for confidence/anxiety. The "+" sign indicates positive emotions, while "-" indicates negative emotions (Xu Zuo Hao et al., 2021: 83).

From Table 1, it is evident that data analysis of positive and negative emotions in translations of the Daodejing reveals significant differences between translated and original versions. The data indicates that translated versions exhibit a prominent feature in the expression of positive emotions, emphasizing love, calmness, joy, bravery, and confidence, while the original versions show a relatively balanced trend in expressing various positive emotions. Regarding negative emotions, the overall expression in translated versions is lower, but anger is notably emphasized. In contrast, the expression of negative emotions in the original versions is relatively balanced, encompassing sadness and anger. This difference may reflect varied understandings and presentation styles of the Chinese image by translators. From the perspective of shaping the Chinese image, the emphasis on positive emotions in translated versions may aim to create a more positive, optimistic, and confident image of China, whereas the original versions prioritize a balanced expression to portray a more authentic, diverse image. This emotional expression disparity provides valuable clues for in-depth research into the impact of translation on the shaping of the Chinese image, emphasizing the crucial role of translation in cross-cultural communication.

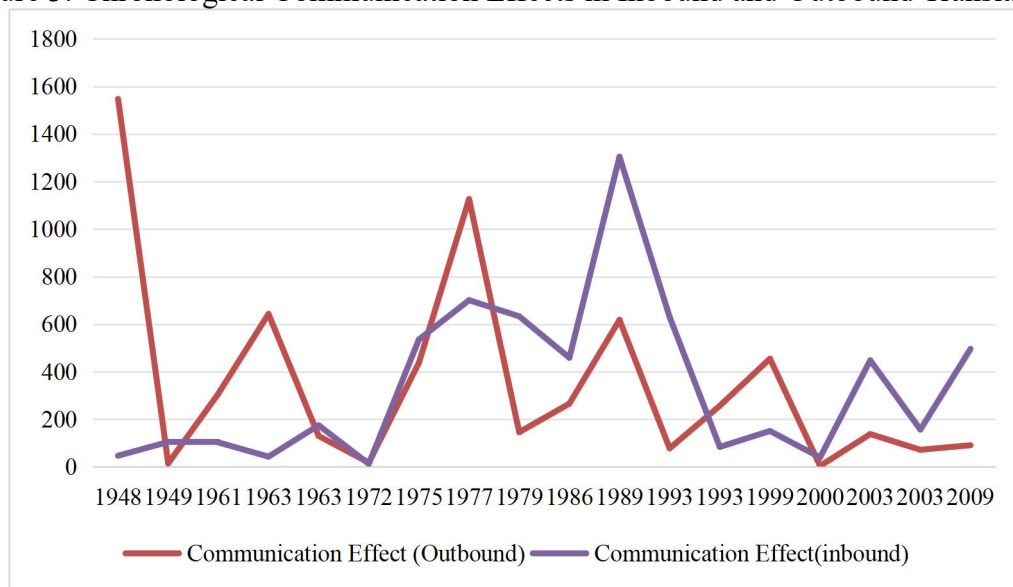
From Figure 2, based on the data analysis of emotional elements in translated and original versions of Daodejing over time, it is observed that as time progresses, the disparity in the total

amount of emotional elements between translated and original versions gradually diminishes, showing a trend of convergence. This trend may reflect the overall elevation of emotional awareness in Western societies and the shared influence of cultural integration between East and West on emotional expression. Through the trend depicted in Figure 2, it can be noted that the use of emotional vocabulary by Chinese translators exhibits minimal fluctuation over the years but shows a pronounced decline after 2000. In contrast, emotional vocabulary usage by Western translators demonstrates significant fluctuations over the years, displaying an upward trend before 1972, a decrease in usage between 1972 and 1993, followed by another prominent decline. This changing trend is likely influenced by multiple factors. Firstly, according to González's perspective (2012), emotional elements in discourse and public life in Western societies have been increasing since the 1960s, indicating an upward trend in the overall emotional awareness of the Western population. This trend also influences translators, resulting in an increase in the total amount of emotional elements in translated versions over time. Secondly, based on Louie's viewpoint (2008), Western perceptions of China have undergone changes in recent decades, with translators reducing stereotypical impressions and biases towards Chinese literature. The deepening of globalization and reform and opening up has led to a reduction in cultural conflicts between East and West, an enhancement of cultural integration, and an increase in consensus among Western scholars and translators regarding Chinese literature and culture. Consequently, Western translators exhibit a relative decrease in negative emotional elements in their translations. Simultaneously, Chinese translators, amidst the collision of Eastern and Western cultures, have become more confident and inclined to showcase the positive aspects of Chinese literary works. Consequently, the number of positive emotional elements in their translations gradually increases, while negative emotional elements decrease. Overall, this changing trend likely reflects the deepening mutual understanding between Eastern and Western cultures and adjustments in emotional expression, underscoring the key role of translation in the cultural shaping process during the dissemination of literary works.

3.3 Analysis of the Communication Effects of Daodejing

Leveraging the Online Computer Library Center, Inc. (OCLC), this study accessed comprehensive global library collection data from 23,815 libraries across 112 countries and regions, supporting over 470 languages (He Mingxing, 2012: 12). WorldCat.org, OCLC's platform, was employed to extract information regarding the overseas collections of Daodejing's English translations. As of September 5, 2022, the data revealed varying degrees of popularity among translations. Upon considering the provided data results, an analysis of the communication effects of Daodejing based on the corpus is conducted. The following presents the data results for translations into and out of English, categorized by year:

Figure 3: Chronological Communication Effects in Inbound and Outbound Translations



In-depth analysis of the data reveals significant disparities in the communication effects of translations into and out of English across different years. Translations into English have exhibited a gradual increase in communication effects since the mid-1980s, reaching its peak in 1992, with subsequent fluctuations. Conversely, translations out of English demonstrated higher communication effects in 1948 and 1977, peaking in 1989. Overall, translations out of English manifested relatively higher communication effects with noticeable variations between different years. These data results provide valuable insights for understanding the international impact and reception of Daodejing. Further research, incorporating corpus analysis and textual content examination, can delve into the underlying reasons and influencing factors behind the communication effects in different years. This approach would offer a more profound understanding of the distinctive features and trends in the international dissemination of Daodejing.

By analyzing the dissemination outcomes and emotional expressions in Daodejing's English translations, a more comprehensive understanding of the role of translation in shaping and disseminating the image of China internationally can be attained. The analysis of dissemination outcomes reveals the varied impacts of translated works produced in China (translations out) and works translated by Western scholars (translations in) across different years. Meanwhile, emotional analysis focuses on the emotional elements conveyed through translation. Further, correlating the dissemination outcomes with emotional expressions allows for a holistic assessment of their combined influence on the image of China. This research methodology offers an in-depth perspective and theoretical underpinning for comprehending the nuanced impact of translation on the portrayal and dissemination of the Chinese image.

The analysis of dissemination outcomes provides conclusive insights into which translations garnered more attention and acceptance internationally, as well as the extent to which they influenced the perception of China. Observations on the fluctuation of dissemination outcomes across different years offer implications for understanding the influence of social, political, and cultural contexts on the international portrayal of China. For instance, (1) Regarding the dissemination outcomes in 1948: Data indicates a significantly notable dissemination of translations out in this year, likely linked to the triumph of the Chinese Communist Party and the establishment of the People's Republic of China. During this period, the international community exhibited widespread interest in and attention to the Chinese image, as evidenced by the extensive dissemination of translations. (2) Concerning the dissemination outcomes in 1963: The translations out in 1963 achieved considerable dissemination, possibly associated with the ongoing Cultural Revolution in China. This period drew immense attention and controversy to the Chinese image. It can be inferred that the Cultural Revolution, as a pivotal event in Chinese history, sparked

widespread international interest and discourse, contributing to the heightened dissemination of translations. (3) Regarding the dissemination outcomes in 1977 and 1988: The translations out in these years exhibited a significant increase in dissemination, likely correlated with the progress of China's reform and opening-up policies. During this period, China's image internationally projected a positive and progressive outlook, attracting heightened attention and positive reception. The impetus from China's opening-up policies facilitated a more open and appealing international presence, consequently boosting the dissemination outcomes of translations. (4) Concerning the dissemination outcomes in 1993 and 1999: Data indicates an increase in dissemination outcomes for translations out in these years, potentially linked to China's accession to the World Trade Organization and advancements in economic development. The international image of China portrayed economic development and cooperation. It can be inferred that China's accession to the World Trade Organization and economic progress enhanced China's attractiveness on the international stage, thereby propelling the increased dissemination outcomes of translations. (5) The translations out in 2003 and 2009 exhibited relatively lower dissemination outcomes, potentially reflecting challenging periods in China that impacted the international perception of the Chinese image.

These conjectures prompt considerations for strategic responses from China. Firstly, enhancing strategic planning for external communication by selectively promoting translations that align with the socio-political and cultural contexts of different periods, aiming to portray a positive image of China. Secondly, elevating translation quality and cultural adaptability to ensure accurate conveyance of Chinese cultural values, philosophical thoughts, and social systems, enhancing audience understanding and identification. Additionally, actively leveraging emerging media and digital platforms to diversify communication methods, attracting a broader audience, and promptly addressing and clarifying misunderstandings and negative evaluations arising from different cultural backgrounds.

In conclusion, the study of dissemination outcomes holds significance in understanding the impact on the image of China. Through precise analysis and interpretation of dissemination outcome data, a deeper understanding of the role of translation in shaping and disseminating the image of China is achieved, providing a more accurate basis for further research on the relationship between translation and the image of China.

4. Analysis of the Correlation between communication effects and Emotions

The correlation between communication effects and emotional expression is a crucial aspect for comprehending their collective impact on the portrayal of China. Through quantitative analysis of correlation coefficients, the linear strength and direction between these factors can be revealed.

Conducting a data analysis on the correlation between emotional expression and communication effects of Daodejing allows for a profound exploration of their comprehensive influence on the image of China. Utilizing Pearson correlation coefficient for quantitative analysis exposes the linear strength and direction between these aspects. Specifically, the study scrutinizes the correlation between communication effects (both outbound and inbound) and positive emotions, negative emotions, and overall emotional intensity. The calculated correlation coefficients are presented as follows:

Table 2: Correlation Analysis Between Communication Effects and Emotions

	Outbound Communication Effects	Positive Emotions	Negative Emotions	Total Emotions	Inbound Communication Effects	Positive Emotions	Negative Emotions	Total Emotions
Pearson Correlation	1	-0.074	-0.449	-0.239	-0.205	-0.053	-0.1	-0.092
Pearson Correlation		0.785	0.081	0.372	0.464	0.845	0.714	0.734

Significance (Two-Tailed)								
Pearson Correlation	-0.205	0.17	-0.078	0.079	1	-0.359	-.515*	-0.512
Pearson Correlation Significance (Two-Tailed)	0.464	0.545	0.781	0.779		0.188	0.049	0.051

Primarily, it is observed that the correlation between outbound communication effects and positive emotions is -0.074, for negative emotions is -0.449, and for total emotional intensity is -0.239. This implies a weak negative correlation between positive emotions and outbound communication effects, whereas negative emotions and total emotional intensity exhibit a more pronounced negative correlation. However, statistically, these correlations are not significant; specifically, the correlation with positive emotions is not significant at the 0.785 level, and the correlations with negative emotions and total emotional intensity are not significant at the 0.081 and 0.372 levels, respectively. Secondly, the correlation between inbound communication effects and emotional expression is -0.205 (positive emotions), 0.17 (negative emotions), and -0.078 (total emotional intensity). This indicates a weak negative correlation between positive emotions and inbound communication effects, while negative emotions and total emotional intensity show a weak positive correlation. However, these correlations are similarly not statistically significant, with the correlation with positive emotions not significant at the 0.464 level, and the correlations with negative emotions and total emotional intensity not significant at the 0.545 and 0.781 levels, respectively.

In qualitative analysis, the emotional expression and communication effects of Daodejing are explored from the perspective of shaping the image of China. Despite the lack of statistical significance in the correlation analysis, qualitative insights provide perspectives to deepen our understanding of this relationship. Firstly, in the context of outbound communication effects, there is a weak negative correlation between positive emotions and communication effects. This suggests a lower emphasis on the dissemination of positive emotional content in outbound translations, possibly aimed at challenging traditional Western perceptions of China and portraying a more complex and diverse image. Conversely, in the realm of inbound communication effects, there is a weak negative correlation between positive emotions and communication effects. This may indicate that Western translators, in their dissemination efforts, lean towards presenting a more neutral or balanced emotional expression, intending to showcase a more authentic and comprehensive image of China. Secondly, within outbound communication effects, there is a significant negative correlation with negative emotions, particularly in emphasizing sentiments of hatred. This may reflect an effort in outbound translations to avoid accentuating negative emotions, thereby promoting a more positive and optimistic image of China. Conversely, in inbound communication effects, negative emotions (especially anger) exhibit a positive correlation, demonstrating a more balanced emotional expression. This suggests that Western translators are inclined to showcase the emotional diversity of China, steering clear of excessive emphasis on negative emotions to ensure a more balanced communication effect. The analysis reveals that the emotional choices made by translators in shaping the image of China are likely influenced by cultural backgrounds, historical periods, and societal changes, among other factors. A more in-depth exploration of these influences enables a comprehensive understanding of the role played by emotional expression and communication effects in shaping the image of China.

Motivational analysis is as follows:

Cultural Differences and Communication Objectives: Traditional cultural differences are likely pivotal motivators for emotional expression and communication effects. The cultural disparities between China and the West in terms of culture, values, and emotional expression may prompt translators to bridge these gaps through the presentation of emotions. For instance, the balanced

emotional expression in inbound communication effects may reflect a translator's intention to convey the diversity of Chinese culture, steering Western readers away from developing an excessively negative impression of China.

Example 1

Source text: 名与身孰亲?

Lin Yutang's translation: Content Fame or one's own self, which does one love more?

Lee Sun Chen's translation: Which is the dearest [to a person], fame or body?

Lin Yutang's translation exhibits comparatively lower utilization of positive emotions (67) and negative emotions (53) than other translations. However, despite this, it achieves the highest communication effect in this study, with a library collection count of 1547. Conversely, the translation by Lee Sun Chen demonstrates significantly higher usage of both positive emotions (101) and negative emotions (88) compared to other translations. Paradoxically, despite these heightened emotional expressions, this translation records the lowest communication effect among all considered translations, with a library collection count of only 4. This example, through a specific comparison of Daodejing's translations, illustrates the significant impact of cultural differences and communication objectives on emotional expression and communication effects. Firstly, the translation by Lin Yutang, characterized by lower usage of both positive and negative emotions, achieved the highest communication effect among all translations considered in this study. This suggests that Lin Yutang deliberately adjusted emotional expression to cater to Western readers' preference for neutral and balanced expression, thereby avoiding the creation of an excessively negative impression. Conversely, the translation by Lee Sun Chen exhibited higher usage of both positive and negative emotions but yielded the lowest communication effect. This implies that Lee Sun Chen's communication objectives or chosen emotional expression may not have elicited the expected positive response among Western audiences, and may even have led to unfavorable impressions. This phenomenon supports the significance of cultural differences in communication outcomes and implies that translators, in cross-cultural communication, need to keenly understand and address these differences to successfully convey the intended messages. Thus, this example substantiates the viewpoint that cultural differences and communication objectives profoundly influence emotional expression and communication effects. Through specific comparisons of translations, we gain insights into the cultural challenges faced by translators in shaping the Chinese image and their efforts to effectively communicate by adjusting emotional expression.

Historical and Political Background: Motivations may also be influenced by historical and political contexts. For example, the increased outbound communication effects during specific years (such as 1977 and 1988) may be linked to China's process of reform and opening up to foreign policies. During these periods, the image of China may have been more positive, prompting translators to emphasize positive emotions to better reflect the prevailing social atmosphere.

Example 2:

Source text: 骨弱筋柔而握固。

J. Lin's translation: The bones are tender, the sinews are soft, but the grasp is firm.

In Lin's translation in 1977, the utilization of positive emotions is relatively high (79), and its communication effect performs remarkably well in this study, with a collection count of 1126. The year 1977 marked the early stages of China's economic reforms and opening-up policy, which brought about positive transformations in society. During this period, the image of China became more positive, and the overall social atmosphere turned more optimistic. Translators during this era may have chosen to emphasize positive emotional elements to better reflect the prevailing societal ambiance. In Lin's translation, the selection of positive emotional elements may reflect the overall societal atmosphere and values of that time. The translator likely aimed to convey the coexistence of tenderness and firmness in the Chinese image by emphasizing terms such as "tender" and "love," aligning with the optimistic atmosphere of societal changes. Notably, in the example, Lin Zhenshuo used adjectives like "tender" and "soft" to describe "bones" and "sinews," emphasizing a sense of softness and delicacy. However, for the term "握固" ("grasp is firm"), he chose the adjective "firm,"

expressing a sense of solidity and steadfastness. This choice adeptly conveys the quality of maintaining firmness amidst softness. Such expressions likely mirror the translator's intent in presenting the Chinese image, aiming to communicate the resilient, stable, and steadfast qualities embedded in Chinese culture. Therefore, this example illustrates how the translator, through specific choices in emotional expression, successfully captures the profound cultural connotations contained in the original text, effectively conveying the philosophical ideas of Daodejing.

Reader Expectations and Acceptance: Translators may take into consideration the expectations and acceptance levels of their target audience. If Western readers tend to prefer a balanced and neutral emotional expression, translators may consciously adjust emotional presentations to align with readers' cultural perceptions and reading preferences.

Globalization and Cultural Integration: With the advancement of globalization and increasing cultural integration, translators may increasingly recognize the need to portray cultural commonalities in emotional expression. This aims to facilitate a broader understanding and acceptance. A thorough exploration of these motivators provides a more comprehensive understanding of why translators choose specific emotional expressions when shaping the image of China, allowing for a nuanced grasp of the profound impacts of translation on the portrayal of China.

Example 3:

Source text: 六亲不和，有孝慈。

S's translation: When the six relations are not in harmony, it is then that we have filial piety and compassion.

From Example 3, it is evident that in Henricks' translation, there is a frequent utilization of universal vocabulary in emotional expression, such as "harmony." These terms possess a globally applicable emotional resonance. Consequently, the translation has achieved a commendable dissemination outcome, as indicated by a library collection count of 633. In the presented example, Henricks strategically emphasizes the concept of "harmony" to establish a connection between the philosophical ideas in Daodejing and the universal values of global readers. The choice of such emotional expression contributes to the reduction of cultural barriers, highlighting the pronounced commonality between Chinese and Western cultures, thereby enhancing the communicative effectiveness of the translated work. This underscores the substantial impact of a translator's cultural strategy in emotional expression on dissemination outcomes, particularly in the context of globalization and cultural convergence.

5. Conclusion

In the exploration of the Daodejing's Chinese-English parallel corpus and its impact on the portrayal of China, this study delved into the intricate relationship between emotional expression, communication effects, and the image of China. Through the establishment and analysis of the corpus, the study provided insights into the evolution of emotional elements in translations spanning from 1868 to 2009. The quantitative analysis, employing Pearson correlation coefficients, revealed weak correlations between emotional expression and communication effects, both outbound and inbound. While statistical significance was lacking, qualitative analysis unearthed valuable insights. In outbound communication, a nuanced approach toward emotional expression, with a weaker emphasis on positive emotions and a conscious avoidance of excessive negativity, suggested an effort to challenge traditional perceptions and present a more complex image. On the inbound side, a tendency toward neutral emotional expression aimed to provide Western audiences with an authentic and comprehensive understanding of China.

Motivational analysis highlighted the influence of cultural differences, historical contexts, reader expectations, and the global landscape on translators' choices in emotional expression. This study aims to shape China's image by unraveling the intricate dynamics of emotional expression and communication effects. It highlights the translator's role in navigating cultural nuances, historical

contexts, and reader expectations, emphasizing the essential role of translation in conveying the rich tapestry of Chinese philosophy to a global audience.

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