

An Analysis of the Practical Philosophy in Karl Marx and Friedrich Engels' Translation Thoughts

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Abstract

Karl Marx and Friedrich Engels' translation thoughts are grounded in practical philosophy, highlighting that translation is a social practical activity that integrates the subject and the object. Existing research has made headway in constructing theoretical frameworks. In the future, it is imperative to further conduct critical explorations based on practical philosophy, micro-level text-based empirical studies, analyses of regional acceptance mechanisms, and investigations into the integration of technological applications. This ideological system is concretely manifested in four practical dimensions of translation: scientificity creativity, communicativeness, and historicity. It offers systematic theoretical guidance for the international publicity translation. The contemporary practical approaches proposed herein include the full play of the translator's subjectivity, the coordinated optimization of the communication system, and the adoption of precise communication strategies, thus deepening the holistic understanding of international publicity translation.

Keywords

Karl Marx; Friedrich Engels; Practical Philosophy; International Publicity Translation.

1. Introduction

Translation is regarded as an indispensable part of German cultural existence [1]. Since Luther translated the Bible into German in the 16th century, to Schleiermacher's publication of his specialized work "On the Method of Translation" in the 19th century, translation activities in Germany have been constantly growing in scale. During this period, there were numerous discussions on translation, and the number of translations was also considerable, especially in the 19th century when romanticism was prevalent. The core viewpoints of translation philosophy and measures in the 19th century were proposed by German scholars and writers, but no mainstream translation method was formed [2]. Foreign academic circles have paid much attention to the translation practice of this period, especially the translation thoughts of Goethe, Humboldt, Hölderlin, Novalis and Benjamin, but they have overlooked other translators who also engaged in a lot of translation activities and achieved good results - Marx and Engels. Marx and Engels were proficient in multiple languages, and their translation activities were characterized by both theory and practice. The German translation of Marx's "The Poverty of Philosophy" was published only after his approval. Engels systematically presented his own viewpoints on translation in "Should Not Marx's Works Be Translated This Way [3]?" At the same time, Marx and Engels often provided translation suggestions for their own works, and Engels also translated the poetry and prose works of Fourier and others. The translation thoughts of Marx and Engels were not only theoretical explications but also included the selection of translator texts, specific operations, and the entire process of translation publication, which constitutes a complete translation production process. The translation thoughts of Marx and Engels emphasized the impact of their works on reality, and this distinct practical orientation constitutes a core characteristic that distinguishes them from other

translation theories. Based on existing research, this paper will start from the practical dimension to explore the practical philosophical connotations contained in Marx and Engels' translation thoughts, in order to provide a new theoretical perspective for their interpretation.

2. Literature Review on the Translation Thoughts of Marx and Engels

The study of Marx and Engels' translation ideology has been ongoing for a long time, but the related literature is relatively scarce. Academics have continuously explored, sorted out, and systematized their translation concepts from their letters and works, presenting a clear development trajectory from principle induction to system construction, and then to multi-dimensional deepening. Although scholars in different periods have varying research perspectives and focuses, the core consensus is that Marx and Engels' translation ideology is an organic system based on rigorous scientificity, emphasizing the unity of fidelity and creation. Early studies focused on summarizing the basic principles of Marx and Engels' translation, jointly establishing the core position of "faithfulness". Fedorov's discussion also supported this point, stating that although Marx and Engels' opinions were scattered, they were always principled, and emphasizing their creative attitude and faithful reproduction of language and style [4]. In 1954, a discussion meeting on the study of Marx and Engels' translation theory was held in China, discussing the requirements for translators and the concept of equivalence in translation. In 1978, the book "Marx and Engels on Translation" was published, systematically organizing the fragmented discussions on translation by Marx and Engels in their works. Subsequently, Yu Shixiong summarized Engels' requirements for translator's qualities, such as clear purpose, proficiency in business, familiarity with life, and faithful reproduction of the original text [5]. Chen Deyuan revealed the dialectical relationship between faithfulness and flexibility in Marx and Engels' translation methods and the consistency between scientificity and creativity [6]. Lin placed proposed translation standards such as faithful and smooth expression, accurate reproduction of the original style, and so on in the article "Marx and Engels on Translation Standards [7]". These studies outlined the basic contours of Marx and Engels' translation thought, which is far more than a simple language conversion in the definition of translation, but an extremely demanding academic task. These discussions have practical value and all have clear, theoretical foundations representing a certain system. However, during this period, the underlying theoretical basis was not further explored, nor were the contents systematically summarized and organized.

From 1990 to 2018, there were occasional discussions about Marx and Engels' translation ideas in China, but they were of low quality and in small quantity. Recent studies have achieved theoretical systematization and multi-dimensional expansion based on the early principle consensus. This is a key manifestation of the deepening of research. Their common feature is to return to the original German texts and conduct interdisciplinary investigations, but with different focuses. Shi Xiao and Yang Mingxing constructed an extremely grand framework, summarizing five major concepts, four ethics, six principles, and eight strategies, and for the first time systematically and categorically systematized Marx and Engels' translation ideas [8]. Yang Mingxing and Yang Yu further focused on the normative concept, defining their translation normative thoughts from five dimensions: politics, law, ethics, etc., strengthening the theoretical institutionalism and constraining force of their theory [9]. Yang Mingxing and Zhang Yu approached from a communication perspective, proposing concepts such as classicized translation dissemination and targeted dissemination, dynamically revealing the function of translation in theoretical dissemination [10]. While Yang Mingxing and Zheng Runyu pioneered the aesthetic dimension, they distinguished the different aesthetic principles of literary and non-literary translations, compensating for the previous studies' insufficient attention to art while focusing on politics and science [11]. However, the active dialogue and reference to the

latest achievements and frontier discussions in international Marxology regarding the editing of Marx and Engels' texts, term verification, and translation philosophy are still not sufficiently and deeply sufficient.

In conclusion, the research on Marx and Engels' translation ideas has evolved from scattered principle explanations to a multi-dimensional systematic theory. Their common core is to pursue the faithful transmission of the spirit of the original work with a spirit of scientific inquiry, while the differences among various studies lie in the different dimensions and perspectives of constructing the theoretical system. However, The framework is grand, but the specific, in-depth theoretical and empirical research that supports it is still relatively weak, making some theoretical summaries seem somewhat vague and the persuasiveness not reaching the most solid state. Future research can continue to promote the development of this field through comparisons of Chinese and foreign translation theories, phenomenological perspectives, and practical applications.

3. The Practical Characteristics of Marx and Engels' Translation Thought

The reflection on practical philosophy runs through Marx's entire life and constitutes the main axis of his thought. His practical philosophy is an organic combination of the subject and the object [12]. Translation, as a theoretical weapon for Marx and Engels to transform the world, incorporates the translator's subjective initiative and the objective understanding of social reality, manifested as the translation practitioners' social activities of transforming the material world by modifying the spiritual world in the source text and transferring the heterogeneous concepts in the source system to the target system [13]. This practical orientation indicates that their translation thought is not merely a simple language conversion, but also a thought dissemination activity, and is an indispensable part of social practice. The practical characteristics of Marx and Engels' translation thought are specifically manifested as: scientific practice, creative practice, communicative practice, and historical practice. These dimensions are interrelated and organically unified, jointly constituting the practical philosophical connotation of Marx and Engels' translation thought.

3.1. The Scientific Practice of Translation Activities: The Spirit of Truth-Seeking and the Rigorous Attitude

Marx and Engels regarded translation as a serious scientific task, emphasizing that translation must be approached with the spirit of truth-seeking and a rigorous attitude. Engels clearly pointed out in "Should Not Such Translations Be Made for Marx's Works" that translating Marx's works is a truly honest and earnest scientific task, and requires the translator to possess a profound language proficiency, extensive knowledge reserves, and a rigorous scientific attitude. They also emphasized the importance of uniform terminology and accurate concepts. When Engels proofread the English translation of "Das Kapital", he emphasized the need to accurately grasp Hegel's specialized terms; Marx also repeatedly discussed the source and usage of meanings in correspondence with Engels, which was also reflected in Marx's proofreading work for translators. He carefully corrected the translator's incorrect word usage and emphasized in multiple letters the need to consult dictionaries to obtain accurate explanations for the unknown knowledge [14]. This requirement for uniform terminology and accurate concepts reflects the scientific and rigorous nature of Marx and Engels' translation thoughts, ensuring the precision and consistency of theoretical dissemination.

In the practice of translation, They established a scientific and rigorous translation process and quality control mechanism. Marx proposed the concept of trial translation, requiring translators to conduct a trial translation before the formal translation to test their language skills and professional qualities. Both also emphasized the importance of proofreading, and undertook most of the proofreading work for the translations of their own works, forming a

quality assurance mechanism of separating the translators and reviewers. When preparing the French translation version of the first volume of "Das Kapital" in 1872, Marx discovered that the translator Roua had a tendency towards mechanical literal translation, resulting in the distortion of key economic terms. He forcibly introduced a professional proofreading team from the Larousse publishing house. This scientific translation process ensured the accuracy and reliability of the translations, reflecting Marx and Engels' high regard for the scientificity of translation. At no time, in any place, or in any language, was there a work like Marx and Engels' works that had such a close and thorough connection between editing and translation [15].

3.2. Creative Practice of Translation Activities: Subjectivity and Aesthetic Pursuit

The translation thoughts of Marx and Engels highly valued creativity, believing that translation is not a mechanical language conversion but an active re-creation process, emphasizing the subjective initiative of the translator. Engels affirmed that Marx's processing of the French translation of "Das Kapital" made the translation indeed better than the original German version. This affirmation of the creativity of translation reflects Marx and Engels' full respect for the translator's subjectivity and creativity. The translator's subjectivity lies in the accurate understanding and meaning reconstruction of the original text: Marx and Engels proposed that the translator should be proficient in the source language, the target language and related cultures, and to some extent, possess interdisciplinary knowledge. In a letter written by Engels to M. L. Cotard in 1893, he emphasized that in addition to having a profound understanding of the German version, one must also master economics to undertake the task of translating "Das Kapital" [16]; on the other hand, due to the cross-cultural and cross-regional nature of translation, translation has intransigence and incomprehensibility, and Engels advocated that if there are words in the target language that do not exist in the original language, the translator can create new words to make up for the lack of meaning.

In translation practice, Marx and Engels advocated carrying out necessary language innovation and form adjustments while maintaining the core ideas of the original text. Marx believed that while maintaining the core ideas of the original text, unnecessary historical facts and rhetoric could be deleted to enhance readability [17]. Engels also mentioned this point in a letter to Pasquale Martignetti in 1885. "In many places, as long as you have a good understanding of the meaning, I think you can translate more flexibly and boldly [18]." Even Marx's annotations, if they affected the overall reading of the text, Engels would not adopt them. Maintaining a unified style can not only achieve the presence of the author but also enhance the organic integrity of the translation. This creative transformation precisely conveys the core of dialectical materialism and gives the text literary color, improving the readability and acceptability of the translation.

Marx and Engels also proposed three levels of classicization translation standards: The first level is classic reproduction, that is, the translation reproduces the classic characteristics of the original work. In 1886, Engels again mentioned in a letter to Laura: "I cannot allow the German version to distort Moore's words by using Moore's original words, and it is a serious distortion. [19]" The second level is classic transcendence, that is, the translation has independent scientific value and is even better than the original work. The original work and the translation are different fragments, jointly constituting and restoring the entire vase; the third level is classic feedback, that is, the translation feeds back to the original work, making the original work more complete. Engels also expressed this in the German preface to the Communist Manifesto in 1890: "Some annotations in this version, I have included them in this edition [20]." This classicization translation concept fully embodies the creativity and constructive function of translation, breaking the binary opposition between the original text and the translation in

traditional translation theories, and constructing a dialectical relationship of mutual achievement and development between the two.

3.3. The Communicative Practice of Translation Activities: Cross-Cultural Communication and Discourse Construction

Marx and Engels regarded translation as an important medium for cross-cultural communication, emphasizing that translation promotes understanding and communication among different ethnic groups, and facilitates the unity of the world's proletariat and the liberation of humanity. Translation is not only a language conversion activity but also a process of cultural exchange and ideological dissemination, and is an important way to build a world literature and a community of human civilization.

Marx and Engels attached great importance to cultural adaptability and audience acceptance. They advocated bridging cultural differences through strategies such as adding annotations and rewriting to ensure the effective dissemination of theories. Marx proposed in translation practice that some words should be annotated for French readers to provide necessary cultural background knowledge for the target language readers. Engels added different annotations to the word "Commune" in the English and German translations of *The Communist Manifesto*, respectively, to explain it for the knowledge background of British and German readers. This translation strategy that focuses on cultural adaptability enhanced the comprehensibility and acceptance of the theory in different cultural contexts.

In terms of discourse construction, Marx and Engels emphasized the integration of translation and dissemination, that is, translation and dissemination as one. Translation is not an isolated activity but an organic part of the entire communication process. Marx and Engels personally participated in the publication and distribution of translation versions to ensure that the translation versions could reach the target readers effectively. Marx insisted that the French translation of *Capital* be published directly for the French working class and refused to disseminate it through academic journals, instead choosing inexpensive workers' newspapers to ensure that the proletariat could obtain the theoretical weapons at a low cost.

Translation is not only the process of introducing the original work into the target culture, but also a process where the translation work feeds back to the original work, making it more complete. Marx pointed out in the preface to the French version of *Capital* that the French translation has independent scientific value beyond the original and even has reference value for German-speaking readers. Engels, when editing the subsequent German version of *Capital*, deliberately supplemented some parts of the French version into the German original text. This two-way classicization process broke the traditional original-centeredism and reflected the essential feature of translation as a cross-cultural interaction.

3.4. Historical Practice of Translation Activities: Dynamic Development and Keeping Pace with the Times

The translation thoughts of Marx and Engels have a distinct historical dimension, emphasizing that translation is a dynamic process that constantly adjusts and improves with the development of social practice. This historical dimension is an important feature of Marx and Engels' translation thoughts, enabling them to keep pace with the times and maintain long-term theoretical vitality.

Marx and Engels emphasized the importance of version updates and revision and improvement. Engels stated that the translation should be continuously refined based on new research and practical developments. In the preface to the third volume of *Capital*, Engels said that tasks such as corrections, writing prefaces, and additions require new research for support in order to complete the improvement of the work. Different translators have different understandings of the same translation at different times, and as practice develops, certain concepts will also have

new understandings. Only by constantly absorbing new ideas can the work maintain its scientificity. Engels believed that when re-translating, the latest translations should be selected for reference. When discussing Laura's re-translation, Engels suggested that libraries choose the latest translations for reference. This open attitude towards version updates and re-translations reflects Marx and Engels' profound understanding of the historicity of translation.

4. Contemporary Practice Preconditions of Marx and Engels' Translation Thought

Marx and Engels' translation thought, in the 19th century when classical literary translation was prevalent, emphasized the practicality of translation and proposed new viewpoints different from traditional religious and classical literary translations for translation practice. It still has guiding significance in the current era of professional translation. In contemporary China, in the translation cause of external communication that aims to build international discourse power in line with China's comprehensive national strength and international status, Marx and Engels' translation thought not only has not become outdated but has provided fundamental practical guidance for us. Based on the essence of their thought's practice, we can pre-set three key practical paths for current external communication translation: the exertion of the translator's subjectivity, the linkage of the communication subject, and the innovation of communication channels. These pre-settings are the contemporary and specificization of the integration and combination of the universal principles of Marx and Engels' translation thought with the specific practice of external communication translation.

4.1. Exerting the Translator's Subjectivity: From an Obedient Party to an Interpreter

Marx and Engels' translation thought highly values the creative and scientific practices of translators. They are not mere literal translators of the original text; instead, they emphasize the translator's active re-creation based on a profound understanding of the spiritual essence of the original work. Engels once encouraged translators to translate more flexibly and boldly, and Marx also approved of the processing of the French translation of "Das Kapital" to make the translation better than the German original. With the widespread application of conversational artificial intelligence and machines, human-machine translation has become increasingly common, posing higher demands on the translator's subjectivity. Editing and processing of the translation have become the most important issues for translators. This also presupposes a fundamental transformation of the role of contemporary external communication translators: from a passive original text follower to an active translator of the translation text.

Subjectivity is manifested in the selection of materials. As Zhang Jian said, translators must have the ability to select materials [21]. They must judge which materials can be used for external communication and which ones may cause aversion in the target language culture based on their understanding of each other's cultures. This is highly consistent with Marx's emphasis on the translator's assessment of the text's cognition level and political literacy when selecting translators. Contemporary translators must deeply understand the strategic intentions and core interests of the country and accurately select content that can showcase its image and is less likely to cause misinterpretation or aversion from the target language culture for translation, ensuring the effectiveness and safety of the external communication text from the source.

Subjectivity is manifested in the ability of intercultural transformation and cultural adaptation. Marx advocated using strategies such as adding annotations and rewriting to bridge cultural differences and ensure the effective dissemination of theories. While external communication translation needs to change the empty propaganda style of the official language, it should find

the corresponding habitual expressions in the target language culture for concepts [21]. Translators must exert their subjectivity. They no longer simply pile up terms mechanically but, like Marx regarding the term "commune", make creative explanations and transformations based on the knowledge background of different audiences, converting Chinese-specific discourse into expressions that international audiences can understand and even resonate with. Subjectivity is manifested in audience research and communication awareness. Marx attached great importance to the information acquisition channels of the audience. Marx insisted that the French translation of "Das Kapital" should be more easily accessible to the working class through workers' newspapers. Zhang Jian also pointed out that translators need to make assumptions about the cognitive context of the translation text readers, actively obtain information on the reading methods and preferences of the translation text audience. [21] Contemporary presuppositions require translators to possess the ability to conduct audience research, deeply study the group differences, regional differences, and cultural differences of foreign audiences, and accordingly adjust translation strategies and language expression forms to make the translation more targeted and achieve the transformation from being centered on the translator to being centered on the audience.

The embodiment of the subjectivity of contemporary foreign propaganda translators is the dialectical unity of scientificity, and creativity advocated by Marx and Engels. Translators no longer simply serve the expression of the original content but must undergo continuous reflection and summarization, develop a critical thinking habit, and enhance their professional competence, professional ethics, and acceptance of new things; translators should be a polymath, fully understanding various aspects of knowledge, rather than simply remaining within the realm of language and literature because translation is a highly practical profession that must consider multiple practical requirements

4.2. Communication Subject Linkage: Multi-subject Effort

Marx and Engels' translation practice never regarded translators as the only link but deeply involved in a complete system consisting of translation, editing, publishing, distribution, and feedback. They personally proofread the translations, selected publishing houses, determined distribution methods, and paid attention to readers' reactions. This fully demonstrates that they deeply understood that the final effect of translation and the quality of the translation were interlinked, while also considering the synergy effect of the entire communication system. This presupposition for contemporary foreign propaganda translation sets a fundamental requirement: It is necessary to start from a systematic perspective, build a collaborative optimization and closed-loop management translation and communication system, covering the front-end production, mid-end dissemination, and back-end evaluation and feedback.

In the quality control mechanism of the separation of translation review and quality control at the front end, Marx and Engels regarded translation as a truly honest scientific work and established a strict quality control mechanism; Marx proposed trial translation to test the translator's level, and they themselves undertook a large amount of meticulous proofreading work. Contemporary practice must presuppose and institutionalize this mechanism: It is necessary to equip a professional proofreading team, whose members should include target language experts, relevant field subject experts, and external communication experts, to jointly review the translation manuscripts from multiple dimensions to ensure that it simultaneously achieves the authenticity of language, the accuracy of concepts, and the effectiveness of dissemination, thereby eliminating mechanical direct translation or political errors.

In the multi-subject linkage and professional division of labor in the mid-end dissemination, external communication involves multiple subjects such as the government, media, enterprises, social groups, and individual citizens. This means that the dissemination of foreign propaganda

translation products cannot rely on a single official channel. It is necessary to presuppose a multi-subject collaborative and differentiated communication model: Professional external communication institutions are responsible for the dedicated corpus and database of core discourse and machine translation systems, laying the foundation; mainstream media and academic publishers are responsible for converting the content into forms more easily accepted by professional and mass audiences, for in-depth diffusion; multinational enterprises, think tanks, and social organizations then use their localization and networking advantages to conduct precise penetration and secondary dissemination in specific fields and circles, forming a resonance effect of coordinated voices between official and non-official, organizational and individual. This mechanism aims to achieve the translation and interpretation integration pursued by Marx and Engels, ensuring that the product can effectively reach the target audience. In the feedback closed-loop and dynamic optimization mechanism at the back-end evaluation, the historical practice dimension of Marx and Engels' thought requires us to establish an evaluation feedback system based on effects. This presupposes that we need: First, establish multi-dimensional effect evaluation indicators, going beyond simple publication volume and publication volume, to deeply track the re-posting rate, citation rate, sentiment analysis, and cognitive changes of overseas mainstream media and social media; Secondly, establish a regular audience research mechanism to continuously track the receiving habits, cognitive preferences, and feedback of different regions, classes, and age groups regarding Chinese discourse, and promptly feed back these data to the front-end translators and mid-level disseminators. Thirdly, form a dynamic revision and retranslation mechanism to iteratively optimize existing translations, translation strategies, and dissemination methods based on feedback, just as Engels continuously improved the translation versions of his works according to the development of the times.

4.3. Innovation in Communication Channels: Precise Regional Targeting

The translation ideas of Marx and Engels have a dimension of historical practice, emphasizing that methods and approaches must keep pace with the times. Their choice of using workers' newspapers rather than academic journals to disseminate "Das Kapital" at that time was itself a channel innovation based on the audience and the conditions of the times. In the past, China's characteristic major diplomatic discourse has always used political discourse for external communication, rarely adopting other discourse methods, resulting in the content being highly political and often not easily accepted by international audiences. Under the current wave of new media technology and artificial intelligence development, this idea presupposes that external propaganda translation must completely change the past communication channels and shift to precise, regionalized, and personalized dissemination based on big data and audience research.

Precision requires us to deeply study the media usage habits of different audience groups. As Hu Kaibao and Li Xiaoqian said, based on the preferences of the audience group, select the corresponding communication media and forms of communication. [21] Young people tend to use various social media, web browsers, and games, while older audiences prefer television, newspapers, and magazines, etc. Therefore, for the same external propaganda content, we need to package it in different forms and choose different channels: publish serious policy white papers on official websites and mainstream media, accurately convert their core viewpoints into vivid pictures, videos, and short clips and disseminate them on social media such as Twitter, TikTok, and Facebook, to adapt to the reading habits of young people. At the same time, for the academic talent group, professional expression and academic argumentation are required, which means promoting academic achievements abroad through foreign journals rather than being limited to domestic journals. In any case, the content must be true and accurate, and a complete evidence chain must be presented, such as the network hotspots expression of major

publicity websites on short video platforms, so that big data can push the publicity content to netizens based on algorithms.

Regionalization requires us to recognize and respect regional differences and cultural differences. The communication with developed countries in Europe and America and with countries in the Global South should have different discourse strategies, narrative focuses, and cooperation objects. We can rely on influential local media, think tanks, and publishers for secondary dissemination, leveraging their greater understanding of local audiences to achieve more effective implementation. This is consistent with Marx and Engels' strategy of adding different annotations for the term "commune" based on different readers, which is in line with scientific practice and communicative practice.

Targeted individualization is a further refinement of regionalization, targeting specific occupations, and interest circles for customized dissemination. For example, for financial professionals, focus on interpreting China's economic policies; for environmentalists, emphasize sharing China's green development cases; for literary enthusiasts, vigorously promote the export of Chinese literature. This refined model can effectively enhance the penetration and effectiveness of dissemination, which is an effective practice of Zhang Jian's "centered on readers" and Hu Kaibao's "audience principle".

5. Conclusion

The core of Marx and Engels' translation ideas lies in their profound practical orientation, emphasizing that translation is not only a language conversion but also a social practice that integrates scientificity, creativity, communication, and historicity. This ideological system provides important theoretical support for international translation work. Based on this ideology, the contemporary practical presuppositions proposed - including the exertion of the translator's subjectivity, the collaborative optimization of the communication system, and the precise innovation of communication channels - aim to systematically enhance the efficiency and acceptance of external translation and communication.

Although research in this field has made significant progress, there are still directions that can be further expanded: the critical dimension of Marx and Engels' translation ideology should be explored in depth, especially focusing on its dialogue space with contemporary critical translation theory. Micro-empirical research based on real language materials should be strengthened, such as detailed comparisons of different historical periods' translations of Marx and Engels' works, to provide more solid textual evidence support for theoretical viewpoints. The exploration of this ideology in the application level should be advanced, including the study of the acceptance mechanism for different regional and national audiences, as well as the construction of translation corpus for external propaganda and the construction of effect evaluation models assisted by artificial intelligence technology. Attention should be paid to the integration of interdisciplinary perspectives, further expanding the contemporary interpretation paths and practical application scenarios of Marx and Engels' translation ideology from the perspectives of communication studies and computational linguistics.

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