

International Communication Strategies of Guangxi Poetry from a Perspective of Translational Communication Studies

Fan Qi^{1,a*}, Xiong Xin^{2,b}

{2448907917@qq.com^a, 100001237@gxust.edu.cn^b}

(Guangxi University of Science & Technology, Liuzhou, China¹
Huainan Normal University, Huainan, China²)

Abstract. In the cultural exchange between Guangxi and western society, western culture has always been in a strong position. Under the influence of western culture, Guangxi culture has gradually lost its discourse power. Guangxi poetry contains rich national culture in Guangxi, how to ensure the successful communication and acceptance of Guangxi poetry in the western world, show the charm of Guangxi culture to the world, promote the development of cultural soft power of Guangxi, and get the more international discourse share, is an urgent problem to be solved with at present. Based on the translational communication studies, this paper analyzes and explore the communication and translation strategy of Guangxi poetry from the four aspects of "translator", "selected text", "translation strategy" and "communication medium".

Keywords: Guangxi Poetry; international communication; translational communication studies

1 Introduction

Globalization accelerates cultures' interactions and facilitates transmission of values from one group to another[1]. However, developed western countries are still subconsciously leading the process of cultural globalization when leading economic globalization[2], which does not bring about the diversified development of global cultural but accelerates the process of culture assimilation dominated by western culture, thus further consolidating the cultural hegemony of the western culture in the world. Under the hegemony of western cultural imperialism, the weaker cultures are completely deprived of the right to express themselves, and have become the dissidents who are constantly undermined and even humiliated. As the only coastal province in western China and an important gateway of the "Belt and Road" initiative, Guangxi plays an important role in the international communication.

Guangxi poetry is the essence of Guangxi's excellent traditional culture, but now it is nearly on the brink of extinction. "The asymmetries of globalization and the current inequalities in the production of knowledge and information are directly mirrored in translation"[3], so the few translations about Guangxi poetry in the world mean the lost discourse power of Guangxi. How to break through the communication barriers brought about by differences in language, culture, and way of thinking, successfully promote Guangxi poetry to the world, and rebuild the discourse of Guangxi in the target language, is an important task at present.

Translation is a kind of cross-cultural information flow and exchange activity, and its essence is communication[4]. No matter what kind of translation activities, the ultimate goal is to communicate the information through symbol and form conversion activities. Harold Lasswell, the pioneer in the field of communication research, put forward the 5W communication model: ①Who→②Says What →③In Which Channel→④To Whom→⑤With What Effect. Compared with common communication activities, "translator", as a unique element of translation activity, is added in translational communication, thus the "6W" model is proposed, including six elements, that is "subject, message, translator, medium, receptor, and effects"[5].The translation process can be divided into four stages: centered on the subject, the initiating stage is to send out the message; centered on the translator, the translating stage is to complete the linguistic conversion of the message; centered on the medium, the communication stage is to communicate the message; centered on the receptor, the receiving stage is to receive the message [5].

From the perspective of translational communication studies, this paper will explore the translation and international communication strategies of Guangxi poetry from the four aspects of "translator", "selected text", "translation strategy" and "communication medium", to spread the essence of Guangxi culture to foreign countries, enhance the cultural influence of Guangxi in the international community, and make it gain more international discourse power.

2 The Subjectivity of Translators

In the practice of mass communication, distance is used to be not only the barrier to communication activity, but also the adjustable space resource[6]. Distance exists in every aspect of daily life, including the translational communication activities which involve the historical, aesthetic, social, cultural and other distance due to the complexity and diversity of the differences between two languages [7]. "As the main body of translation activities, the translator is the transformer of information from the source language to the target language, the gatekeeper of translation information" [5], and "the best candidate for adjusting translation distance" [8], who plays an important role in translational communication activities. Since the translation distance is inevitable, "what the translator needs to adjust is not the translation distance, but the various factors affecting the formation of the translation distance and their differences"[8]. The process of maintaining the appropriate translation distance with the original author and target readers, reflects the translator's own choice and subjectivity in translational communication, determining the effect of communication activities.

When the native language of translator is as the same as that of the original author, the translator has a more thorough understanding of the original author and work. However, the translator will also form a certain distance when understanding and expressing the ideas of the original author[8]. "Translators equipped with Chinese cultural identity and engaging in translating Chinese into foreign languages often adopt a translation strategy aimed at seeking the glory of Chinese culture"[9], and regard reshaping national cultural confidence and reconstructing cultural discourse power as important cultural self-help strategies, but in this process, they inevitably conduct international communication activities with a strong tendency towards ethnocentrism thoughts. Under the circumstances, the distance from target reader to translator becomes longer, hindering the target reader's understanding and acceptance of original works. Another kind of

translators only focus on the acceptance of the target readers, blindly imitating and transplanting the target language culture in the source language culture, therefore inevitably "neglecting the special elements in the original text which can be difficult for readers to understand, resulting in widening the distance between the translation and the original work"[8].

In the translational communication activities of Guangxi poetry, translators play their subjectivity to maintain an equal translation distance with the author and readers, neither to retain too much source culture, which means to be too close to the author, nor to consciously win the favor of the readers, in order to make the two cultures equally communicate, complement with each other, further to promote the Guangxi poetry to successfully spread to the world.

3 The Optimization Strategy of Guangxi Poetry

Text selection is the preparatory work for international communication activities and the beginning of translation activities, and its core concern is what to translate. "What to translate" is the process of choosing a suitable original work for translation activities after comprehensively analyzing factors such as the connotation of the original work and the interest of target readers, which is affected by multiple internal and external factors such as society, economy, politics, subjectivity of the translator, and the purpose of translation activities[10].

As the essence of Guangxi's excellent traditional culture, Guangxi's poetry has bred a large number of excellent local poets through a long development process, such as Zhu Qi, Zheng Xianfu, Long Qirui, etc., and formed a regional culture with great Guangxi colors. If communication workers want to spread the Guangxi poetry with different styles and vast contents to the international community successfully, they must organize the poetry systematically and choose the quality poems among the Guangxi poetry. The optimization strategy can convey the excellent Guangxi culture, and arouse the reading interest of the target readers, meet their reading needs, and improve their acceptance of the translation, which is one of the most important factor for Guangxi poetry to go abroad successfully and smoothly.

3.1 High-quality Content Selection

Since the effect of translational communication is "the influence and result on the receptor and the society of communication activities"[5], if communication workers want the communication content to be accepted by the receptor, the content must be able to be "thought-inspiring and life-constructive for the target society"[11]. To meet this requirement, two principles, that is artistic beauty and humanistic beauty need to be considered first for selecting quality contents.

The quality content of Guangxi poetry is reflected not only in the elegant language and different poetic styles, or depressed and frustrated, or bold and graceful, which shows readers the enjoyment of the arts, such as the rich local characteristics and customs of Guangxi, the natural scenery and products.

The ideal appeal of emotional communication is to highlight the cultural character and humane care of the communication subject, and to resort to the communication of emotion in the cold and rigid world to influence the thoughts, so as to enhance the plasticity of the audience[12]. The priority contents of Guangxi poetry should contain the true feelings of Guangxi poets, such as their great love for the country, society and family. Such feelings are not only the personal

feelings of Guangxi poets, but also the common spiritual values of all human beings, which can easily resonate with readers.

3.2 Target-oriented Selection

Target readers' reaction and acceptance of Guangxi poetry are the important standard for evaluating the quality of communication. Different target readers have different needs. To make the translated text accepted by the target readers, in the stage of translation preparation, translators need to give full play to their subjectivity to fully consider the reading purpose, reading interest and reading ability of overseas receptors, and meantime different types of poetic works should be adopted for different countries or regions and different readers.

4 The Translation Strategy of Guangxi Poetry

At present, domestication and foreignization are two common translation strategies in the translation studies. The domestication strategy adopts the expressions and culture of the target language to transmit the original work from the stance of the target readers. On the contrary, the foreignization strategy adopts the expressions and culture of the source language to transmit the original work from the stance of the original culture. Which translation strategy to be chosen is depend on the translator's desired goals, understanding of the translation nature and expectation of communication effects, etc.[13]. However, no matter what single translation strategy is chosen, the translator will inevitably lean towards the author or the reader, and then the appropriate translation distance cannot be further maintained.

The "global" significance is one of the most obvious feature of translation, mainly reflected in two aspects: the global evolution of local cultures and the equal dialogue between local cultures[14]. Since there is an equal relationship between different local cultures, translators should adopt an equal attitude towards the source and target culture to achieve a truly interactive and mutually beneficial dialogue and communication pattern. In the literary works, all "different" factors constitute different levels of "heterogeneity", and their characteristics are different from the target language and culture, as well as social and political characteristics, which are called "heterogeneity"[15]. The heterogeneity in Guangxi poetry is composed of cultural imagery rich in beauty and curiosity, reflecting the unique thinking, social culture, and lifestyle of the local people of Guangxi. Although "faithfulness" has remained the primary criterion in translation activities, many translators may pay too much attention to the faithful expression in various aspects of poetry, without considering the factors such as cross-language communication methods, channels, and readers' attitudes, ultimately leading to the failure of the translation activities. Therefore, the important task of the translator is to study and choose appropriate translation methods and strategies on the basis of ensuring the readers' acceptance of the translations, and find out the proper form of discourse to restore the source culture in another language environment.

On the other hand, since domestic translators and foreign translators have their own emphasis on translation, it is difficult for either one alone to achieve the true cultural communication activities. Therefore, a feasible way is to seek the international cooperation between foreign translators and local Chinese translators[13]. In the process of cooperation, communication worker should always adhere to the guiding principle of "self-centered but inclusive", so as to

avoid the weak translators from losing their own voice in the cross-cultural cooperation and exchange.

5 The International Communication Medium of Guangxi Poetry

As one of the elements in the translational communication process, the medium has three meanings: the channel, intermediary and tool of information transmission; the technical means of information communication; the social organization engaged in information collection, processing and communication[5].

Three measures should be taken to improve and innovate the international communication medium of Guangxi poetry.

The first is to actively embrace the network platform. Recently, network media has realized the synchronous communication of global information and accelerated the speed of the communication. Although there is no substantial change in the physical world, but at least the cognitive distance is shortened because of the people's changed psychological distance[6]. And in the information age, "a more colorful palette of media representations can ameliorate stereotypes and homogenous perceptions of cultural groups"[16], which can promote the communication quality and efficiency. Therefore, in addition to the traditional paper media, TV broadcasting and other mediums, Guangxi poetry can also take the development opportunity of network platform, such as TikTok, a short video social platform, to go abroad in a relaxed and interesting way. Only by grasping and conforming to the new technological trends, can communication workers improve the international communication of Guangxi poetry with the development of the times.

The second is to innovate the form of contents. In the information era, the audience puts more emphasis on the stimulation of multiple sensory organs, entering the era of "collectively reading picture"[6], but the simple text has been difficult to get their attention. On the basis of Guangxi poetry culture, communication workers should actively create more interesting content in foreign languages, such as comics, film and other entertainment products which are popular among the young people.

The third is to encourage the fork groups to communicate the Guangxi poetry. Culture is naturally equipped with obvious national characteristics and mark, so the cultural communication is considered as the aggressive behavior by some developed countries. If the international communication of Guangxi poetry is totally dominated by the official organization, it is easy to form the misunderstanding in the international public institutions, and bring the audience a strong sense of anxiety and fear. Therefore, the communication activities of Guangxi poetry can be conducted by the academic community and poetry lovers under the supervision of official institutions, showing the world the superb artistic and humanistic value of Guangxi poetry, to softly and silently enhance the international influence of Guangxi culture, attract more overseas people to join Guangxi poetry communication activities.

6 Conclusion

With the high artistic charm, Guangxi poetry can be said to be one of the important representatives of Guangxi culture. However, when it embarked on the journey to a foreign country, it was neglected and ignored by the foreign society. When exploring the solution for the international communication of Guangxi poetry, we must realize the huge differences between cultures and that the ultimate goal of translation is to spread. The translational communication activity is deeply related to the translator's subjectivity, the selected text, the translation strategy, and the communication medium. In the process of translational communication activities, only by fully considering these four factors can communication workers build an effective international communication system, effectively promoting the spread and acceptance of Guangxi poetry in the western world.

Acknowledgment. This paper is funded by Innovation Project of Guangxi Graduate Education: Research on the English Translation of Guangxi's "Four Great Masters" Patriotic Poetry in Foreign Communication (YCSW2023490)

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