

Study on the English Translation Strategies of Red Culture in *Memories of Zhuanghe* from the Perspective of Cultural Communication

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Abstract: Against the backdrop of "effectively presenting China's stories," this paper selects the historical and cultural materials of Zhuanghe, Liaoning, namely *Memories of Zhuanghe*, as the research object and explores the English translation of its red culture from the perspective of cultural communication. The study commences by analyzing the text's characteristics in terms of ideology, historical particularity, cultural connotations, and narrative styles. It identifies several key challenges in the translation process, including cultural disparities, ideological screening, historical context reconstruction, and the equilibrium of literary quality. To tackle these issues, the paper puts forward a comprehensive English translation strategy. It advocates the use of "thick translation" to deal with culturally-specific terms, realizes the transformation from ideological discourse to humanistic narrative through "explanation and reconstruction," and adopts "literary ecological adaptation" to balance documentation and literary quality. The objective is to offer theoretical references and practical methods for the English translation of local red texts, thereby facilitating the effective global dissemination of local red memories.

Keywords: Cultural Communication, *Memories of Zhuanghe*, Red Culture, English Translation Strategies, Thick Translation.

1. Introduction

In the contemporary era, the world is undergoing profound changes unseen in a century. The process of globalization continues to progress amidst twists and turns. The Belt and Road Initiative put forward by China has entered a new stage of deep cultivation and high-quality development. Against this macro-backdrop, the construction of a nation's cultural soft power and the independent shaping of the national image have reached an unprecedented level of strategic significance. Culture, as a concentrated expression of a nation's profound spiritual pursuits and the foundation of national identity, has emerged as one of the core elements in international competition. In this context, the Central Committee of the Communist Party of China has made a significant strategic arrangement to "promote the international dissemination of Chinese culture". This is not only an inevitable requirement for enhancing cultural self-confidence but also an inherent requirement for participating in global governance and building a community with a shared future for mankind.

Red culture, as a distinctive spiritual symbol, invaluable spiritual asset, and lofty value system nurtured, formed, and continuously developed by the Communist Party of China (CPC) leading the Chinese people during the magnificent revolutionary era, the arduous exploration stage of construction, and the booming reform process, stands as one of the most vivid and inspiring core components within the Chinese cultural lineage. It embodies the collective memory and identity of the Chinese people, serving as the spiritual key for the Chinese nation to achieve a significant leap from standing up, growing prosperous, to becoming powerful.

Nonetheless, an examination of the current pattern of external dissemination of red culture reveals that it predominantly focuses on classic works with international acclaim, such as *Red Star Over China* and *Selected Works of Mao Zedong*, as well as grand historical narratives at the

national level. While this "top-down" dissemination model is of great significance, the excavation, organization, and translation of red cultural and historical materials scattered across extensive regions of China, including cities, counties, and villages, which contain vivid local memories and unique cultural genes, are relatively backward and weak. Consequently, the international community's understanding of the Chinese revolution often remains at a macro - level, lacking comprehension of micro - scenes such as local diversity, people's daily lives, and revolutionary interactions. This situation makes it challenging to construct a vivid, three-dimensional, and authentic image of the "Chinese revolution".

As a locally sourced text of significant academic value for Thick exploration within this context, *Memories of Zhuanghe* was conceptualized and developed under the guidance of Ms. Zhou Meihua, a local cultural researcher in Zhuanghe. The project has been committed to long-term development. It is not a systematic historical treatise but rather a cultural medium presented in the form of a journal, which consistently undertakes the collection, collation, and publication of local recollections. This publication draws extensively on a wealth of invaluable oral historical accounts from eyewitnesses, rigorous local historical investigations, and comprehensive local archival records. It vividly documents the social transformations, revolutionary struggles, heroic feats, and the daily livelihoods of the people in Zhuanghe area of Liaoning Province during major historical epochs, including the War of Resistance Against Japan, the War of Liberation, and even the Korean War. It can be posited that *Memories of Zhuanghe* serves as a "local chronicle" of the red gene reservoir in Zhuanghe and the broader Northeast region, as well as a "living fossil" imbued with the essence of the times. Its value lies in the preservation of unadulterated and authentic historical minutiae and emotional undertones.

Consequently, the meticulous, prudent, and innovative translation of *Memories of Zhuanghe* extends well beyond the realm of ordinary language conversion endeavors. This

represents not merely an essential academic approach for salvaging and conserving local historical memory but also a high-caliber avenue for presenting the diversity, richness, and profound human-centered nature of China's revolutionary history to the international community. It serves as the manifestation and vivid implementation of the overarching narrative of "telling China's story effectively" at the micro-level. Through this, international audiences can utilize the specific case of Zhuanghe to gain thick understanding of the emotional realm, decisions, and sacrifices of the people during the course of modern Chinese history, thus facilitating mutual comprehension and eradicating cognitive obstacles.

Building upon the aforementioned understanding, this research is firmly grounded in the interdisciplinary domain of cultural communication and translation studies. Its objective is to systematically explore and address the following core inquiries: From the theoretical vantage point of cultural communication, how can translators effectively surmount the dual obstacles of language symbols and profound culture, and transform the red cultural content with prominent local features in *Memories of Zhuanghe*? This transformation should not merely remain at the superficial level of language equivalence but should concentrate on attaining profound value transmission and extensive emotional resonance, thereby facilitating the seamless integration and enrichment of these local narratives into the cognitive framework and emotional makeup of international audiences. To accomplish this objective, this paper will initially conduct a systematic analysis of the ontological attributes of the text *Memories of Zhuanghe*, precisely identify the core challenges in translation practice, and ultimately endeavor to construct a multi-level and implementable translation strategy system with the ultimate aim of achieving effective cross-cultural communication.

2. Literature Review and Theoretical Basis

2.1. Core Connotation of Cultural Communication Theory

As a discipline dedicated to exploring the laws governing the creation, dissemination, diffusion, acceptance, and transformation of cultural elements within social systems, cultural communication studies primarily aim to achieve meaning sharing and understanding among different cultural groups. Stuart Hall clearly posited in his classic encoding/decoding theory that the communication process is not merely a linear information transmission but a complex cycle of meaning construction. Specifically, the sender (within the source-culture context) encodes a specific meaning system (including consciousness, emotion, knowledge, etc.) into a perceptible symbol system (such as text, image, sound, etc.). Meanwhile, the receiver (within the target-culture context) actively and potentially diversely decodes these symbols based on their cultural environment, knowledge structure, and cognitive framework. Stuart Hall's "Encoding and Decoding" theory, a representative theory of the cultural studies school, reveals that the essence of the "encoding and decoding" process is the "opposition, conflict, and compromise between mainstream culture and subcultures" [1]. This theoretical model holds groundbreaking significance for translation research as it explicitly defines translators as crucial secondary coders. In the process of

translating *Memories of Zhuanghe*, the translator's task is not to passively search for linguistic equivalents. Instead, based on their cognitive framework, they should actively and creatively transform the symbols deeply rooted in the high-context culture of the Chinese modern revolution in the source text into new symbols that the target-language (e.g., English) audience can understand and even resonate with. The complexity of this process lies in the fact that the decoding result may not fully align with the encoding intention, which gives rise to the phenomenon of cultural discount.

To conduct a more precise analysis of such cultural disparities, anthropologist Edward T. Hall posited that any form of communication is manifested in high-context, low-context, or medium-context modes. The characteristic of high-context interaction lies in the fact that the information of the pre-set program is stored within the receiver and in the background. At this juncture, the conveyed message contains only a minimal amount of information [2]. In his perspective, Chinese culture is a typical high-context culture. A substantial amount of information is embedded in the physical environment of communication, social relationships, or the internalized cultural traditions of individuals. The explicitly encoded language information itself is relatively simplistic yet rich in subtext and shared knowledge. In contrast, *Memories of Zhuanghe* is replete with revolutionary expressions such as "the vast ocean of the people's war" and "turning over to be the master", as well as specific images like "Kangtou classroom" and "Fortress household". Its profound connotation is deeply rooted in the high-context foundation of China's specific historical experiences and collective memory.

In comparison with the low-context culture typified by British and American cultures, its communication pattern tends to rely on language symbols that are clear, direct, logical, and highly explicit. The primary carrier of information is the language itself, with less dependence on the context. This fundamental cultural disparity results in the fact that a simple literal translation of *Memories of Zhuanghe* will inevitably lead to a severe information deficit and comprehension difficulties for target-language readers, thereby causing the failure of cultural communication.

Consequently, any effective translation strategy must incorporate necessary context supplementation, background interpretation, and meaning manifestation as an integral component. Irrespective of the disparities among individuals and cultural concepts, mutual understanding can be attained [3]. This process encompasses not only the dissemination of symbols but also the establishment of cultural identity and the sharing of profound meaning, which represents the underlying mechanism for the success of cross-cultural communication.

2.2. Research Status of Red Culture Translation

The domestic academic community has achieved remarkable results in the field of red-culture translation studies and has initially established a sub-discipline of translation studies with Chinese characteristics. However, a meticulous review of the existing literature reveals two prominent research trends. Firstly, in terms of research object selection, it exhibits a high-concentration characteristic. The overwhelming majority of studies center on the works of Party and state leaders, such as *Selected Works of Mao*

Zedong and *Selected Works of Zhou Enlai*, as well as “Red Classic” texts like *Red Star Over China* and *The Red Detachment of Women*, which have evolved into cultural symbols. For instance, Zhang Ying systematically summarized the subjects of the international communication of red culture during the Yan’an period from both macro and micro perspectives, offering an authoritative interpretation for the external translation of red culture^[4]. Secondly, from the research perspective, most studies are either grounded in the internal requirements of the national political discourse system or confined to the realm of traditional translation skills theory to explore specific language conversion issues.

Undoubtedly, these studies provide valuable theoretical guidance and practical experience for the translation of national grand narratives. However, the inherent “top-down” research paradigm has limited effectiveness in dealing with *Memories of Zhuanghe* texts, which are characterized by locality, personal experience, a life-oriented nature, and emotional narration. It is noteworthy that existing studies generally and profoundly emphasize the strategic significance of constructing an external discourse system and seizing the initiative in international communication at the macro-level. For example, Wu Xianlu proposed that to enhance the international recognition of the external discourse of the concept of a community with a shared future for mankind, comprehensive efforts are required in the innovation of communication strategies, the setting of communication agendas, and the innovation of discourse expression^[5]. Nevertheless, at the meso- and micro-levels, little attention has been paid to how to implement this strategy into specific and diverse local text translation practices.

This is the particularity and unique value of the translation of local red culture. It is not merely a simple echo or passive transmission of national political discourse at the local level, but also a unique representation, interpretation, and dialogue of “local knowledge” in the global context. In the era of globalization, the translation of Chinese culture abroad must adhere to dialectical thinking, that is, not only to adhere to and highlight the unique national identity and cultural characteristics, but also to be proficient in using universal expressions that can be understood and accepted by the world to find common meaning space. A thick study of the differences between Chinese and foreign thinking modes and an understanding of the preferences and expectations of foreign audiences for cultural translation works will contribute to improving the effectiveness and accuracy of the international communication of cultural translation products^[6]. Although the story in the *Memories of Zhuanghe* pertains to a specific place and people in Zhuanghe, it encompasses themes such as resistance, sacrifice, faith, and love of home, and it has universal human significance transcending national and ethnic boundaries. At present, the systematic and theoretical translation research on such local red texts is still in its nascent stage, and it is an academic field that urgently needs to be explored. Wuyujun and Gu Haomai pointed out that the relationship between grand narrative and micro-narrative is not antagonistic but complementary^[7]. There is an imbalance between “grand narrative” and “micro-narrative” in the current research, as well as a gap in the study of local and diverse texts. This constitutes the core innovation and breakthrough of this study: we will consciously realize a “local turn”, focus on the specific geographical and cultural unit of Zhuanghe, and thoroughly explore how to refine and transform these seemingly local and embodied revolutionary

memories into narrative works that can participate in the global humanistic dialogue and arouse extensive human concern through effective translation strategies.

2.3. Methodological Support of Translation Theory

In light of the distinctive challenges encountered in the translation of *Memories of Zhuanghe*, it is imperative to dialectically and creatively apply the classic contention between “domestication” and “foreignization” in the history of translation theory. Lawrence Venuti posits that domestication serves to reinforce the cultural norms of the target language by forcibly substituting the linguistic and cultural disparities in the foreign-language text with a text that is readily comprehensible to target-language readers [8]. Venuti’s critique of the “domestication” strategy aims to resist the translation practice of forcibly embedding the cultural values of the source language into the mainstream values of the target-language culture, which exhibits characteristics of cultural colonization.

Nonetheless, within the context of red-culture translation, if “alienation” is over-emphasized and the preservation of all forms of the original text’s strangeness is insisted upon, although cultural identity can be retained to the greatest extent, it may also pose formidable obstacles to comprehension and ultimately impede the effective dissemination of culture.

Consequently, this paper advocates a reconciliatory strategy and a subjective stance of “taking the self as the primary factor and integrating Chinese and foreign elements”. The so-called “self - centeredness” implies that the ultimate objective of translation is to disseminate Chinese culture. Its core significance stems from China’s historical practice. Translators need to firmly grasp the dominant power of cultural interpretation. The so-called “integration of Chinese and foreign elements” requires translators to flexibly employ diverse strategies and skillfully construct a bridge of understanding between the two cultures on the basis of remaining faithful to the core spirit of the source text.

Based on this, this study specifically adopts the “thick translation” theory proposed by Kwame Anthony Appiah as the core methodological approach for handling culture-specific items^[9]. This theory has its roots in the essence of the anthropological “thick description” methodology, and it advocates the utilization of strategies such as appending various types of sub-texts (e.g., prefaces, notes, commentaries, glossaries) or in-text interpretations. Through these means, the translated text can be deeply integrated into the rich social, cultural, historical, and linguistic context in which it is produced. This offers highly illuminating operational guidance for addressing the frequent appearance of culture-loaded words, historical events, and revolutionary images in *Memories of Zhuanghe*.

With the aid of “thick translation”, we not only elucidate “what” a term is to the target readers but also explain “why” it holds great significance and how it is comprehended and employed within its own cultural context. This approach aims to guide the target readers to approximate the cognitive scope and emotional experiences of the source-language readers to the greatest extent possible, thereby achieving a transition from shallow information dissemination to in-depth cultural understanding. This initiative of in-depth interpretation and reconstruction of the historical context is fundamentally consistent with the methodological spirit of “thick description” in the natural science field (such as the study of early life

evolution), which uses multi-dimensional evidence to restore ancient scenarios. Both endeavors are dedicated to transcending mere representation and pursuing a more comprehensive and in-depth understanding of the research object[10].

3. An Analysis of the Textual Features and Translation Difficulties of Red Culture in *Memories of Zhuanghe*

3.1. Text Feature Analysis

Significant ideological connotation: The text permeates core values such as the Party's leadership, the mass line, and revolutionary heroism. For instance, expressions like "the Party commands the gun" and "the vast expanse of the people's war" not only represent historical facts but also serve as value declarations.

High historical specificity: The text encompasses a substantial number of local revolutionary historical facts, including specific events, institutions, and place-names such as "guerrilla warfare in the Guiyunhua Mountain area" and "Zhuanghe County Brigade", which jointly constitute the unique coordinate system of Zhuanghe's red memory.

Intensive cultural connotation: The text contains abundant political terms, military terms, and folk sayings with distinct Chinese characteristics. Terms like "Kangtou classroom", "Fortress household", and "white hat" carry specific historical, cultural, and emotional implications.

Simple narrative style: As an oral history and memoir, the text's language is generally plain and sincere, bearing a strong local flavor and personal imprint. In the translation process, retaining this "original" appeal poses a significant challenge.

3.2. Summary of Core Translation Difficulties

In light of the aforementioned characteristics, the challenges in translation are primarily manifested in the following aspects:

Cultural and semantic losses: When the concepts of "Kang-side class" and "Fortress house" are entirely absent in English-speaking cultures, the use of literal translation (e.g., "Kang-side class" and "Fortress house") will impede readers' comprehension and fail to convey the profound connotations of "secret political education conducted in farmers' residences" and "people's families bravely supporting the revolution at great risk".

Ideological filtering and acceptance barriers: Western readers have long been exposed to different ideological environments and may hold preconceived prejudices or feelings of estrangement towards Chinese revolutionary historical perspectives and political terminologies. Directly transplanting slogans such as "carry out the revolution to the end" may trigger resistance and result in "communication breakdown".

The challenge of reconstructing the historical context: Even the younger generation of Chinese readers still need to study events like the "anti-mopping up struggle", let alone foreign readers. In the process of translation, the historical background should be artfully supplemented within a limited space; otherwise, the narrative will lack a solid foundation.

The balance between literariness and documentary nature: Translating expressions in the original text that possess both realistic and symbolic meanings, such as "his shoulders are the 'iron shoulders' trained for the revolution", into English that is both accurate and possesses literary charm poses a

significant challenge to the translator's capabilities.

4. The Construction of the Translation Strategy of Red Culture in *Memories of Zhuanghe* from the Perspective of Cultural Communication

4.1. "Thick Translation" Strategy of Culture Specific Items

This strategy serves as the foundation for guaranteeing the precise, comprehensive, and thick dissemination of cultural information. It is prohibited to adopt the "one-size-fits-all" simplistic treatment approach. Instead, it is advocated to implement hierarchical and refined treatment in accordance with the attributes, significance, and functions of cultural proprietary items within the text, thereby constructing a strategy system:

(1) Transliteration + annotation method: This method is applicable to the core and symbolic names of individuals, locations, and organizations. The objective of this approach is to preserve the uniqueness of cultural identity while furnishing the essential background knowledge for comprehension through annotations. For instance:

Original text: 他在桂云花山一带坚持斗争。

First translation: He persisted in his arduous efforts in the Guiyunhua Mountain area.

Thick translation: He persisted in his struggle in the "Guiyunhua Mountain" area.

Note: Guiyunhua Mountain: A mountainous region with dense forests in the central part of Zhuanghe. During the period of the Anti-Japanese War (1937 - 1945) and the subsequent Civil War, it functioned as a crucial and invulnerable base area for the local guerrilla forces led by the Communist Party, offering them natural protection and support from the local population.

Strategy analysis: By means of the transliteration of "Guiyunhua Mountain", this translation method preserves its authenticity as a specific geographical indication of Zhuanghe. The annotations at the end of the article systematically supplement its geographical features (abundant forests), historical functions (important guerrilla base areas), and historical periods, transforming a simple place-name into a cultural symbol replete with profound historical details and achieving Thick cultural communication.

(2) The amalgamation of parody and interpretation: This approach is applicable to compound words featuring distinctive imagery and a fixed structure. By incorporating a concise explanation within the text, this method enables readers to comprehend the cultural connotations while perusing the main narrative, thereby ensuring the smoothness of the reading process.

Original text: 妇女们组织起了炕头课堂。

First translation: Women organized Kang-side classes

Thick translation: Women organized kang-side classes—improvised literacy and political sessions conducted on the traditional heated brick beds (kang) in village residences, which served as a covert yet potent instrument for mobilizing and educating the masses during the revolutionary period.

Strategy analysis: This translation strategy initially introduces the core image through the imitation translation of "Kang-side classes" and subsequently leads to a refined explication of the text with the assistance of dashes. The content of the explication clearly delineates its form

(characterized by temporariness), content (encompassing literacy and political education), location (situated on the farm kang), and function (achieving mass mobilization). It also organically integrates the material carrier of “kang” with the social function and revolutionary context of the “classroom”, presenting a vivid and precise expression.

(3) Analogical Transformation Approach: On the premise of ensuring that historical facts and political stances remain undistorted, a concept with comparable functions or characteristics within the target-language culture is sought for analogy. This approach aims to rapidly narrow the psychological gap with readers and reduce the cognitive cost.

First translation: He was an outstanding underground communication agent. (accurate but flat)

Optimized Translation: He was an outstanding underground courier, functioning in a manner analogous to the resistance message - carriers in Nazi-occupied Europe during World War II. His duties entailed the delivery of crucial intelligence and the maintenance of clandestine networks.

Strategy Analysis: By drawing an analogy between the “underground transporter” and the “intelligence transmitter” in the European resistance movement during World War II, a well-recognized heroic image characterized by peril and heroism can be immediately evoked within the cognitive framework of the target audience. Although this analogy is not entirely equivalent, it constructs a bridge for understanding. The subsequent supplementary elucidation of specific responsibilities guarantees the accuracy of information and facilitates efficient dissemination.

4.2. “Interpretation and Reconstruction” Strategy of Ideological Discourse

The crux of this strategy lies in delving beneath the superficial form of ideological discourse, probing into the universal human emotions and value-based concerns underlying it, and effecting a creative transformation from “political propaganda” to “human narrative” so as to surmount ideological barriers and pursue cross-cultural resonance.

(1) From abstraction to concreteness, from politics to humanity:

Original text: 他们怀着对党的无限忠诚, 与敌人血战到底。

First Translation: With boundless loyalty to the Party, they fought the enemy until they shed their last drop of blood. (May give rise to the stereotype of “political slogans”)

Reconstructed translation: Driven by an unshakable conviction in a cause they regarded as liberating their motherland, they engaged in combat with the enemy with unwavering determination.

Strategy analysis: This translation approach transforms the abstract political concept of “unwavering loyalty to the Party” into “a firm belief in the cause of liberating the homeland and forging a future for the family”, thereby rendering it more concrete and human-centered. This transformation traces political loyalty back to humanity's most authentic affection for freedom, homeland, and loved ones, and facilitates the arousal of profound value-based resonance and emotional identification among readers from diverse cultural backgrounds.

(2) Slogans Weakened and Actions and Emotions Highlighted:

Original text: 我们要将革命进行到底!

First Translation: We must carry the revolution through to the end! (strong ideological color)

Reconstruction Translation: We must see this truss through to the very end! / We will not rest until our goal is achieved!

Strategy analysis: This translation subtly employs “this struggle” or “our goal” to substitute the direct and sensitive expression of “the revolution”. It not only preserves the determination and indomitable spirit in the original text, but also circumvents the issues of ideological sensitivity and cultural filtering arising from the direct translation of core political terms. This translation approach redirects the focus from the specific political process to the level of human perseverance and determination, which possess the universal significance of “perseverance” and “achieving goals”.

4.3. “Literary Ecological Adaptation” Strategy of Narrative Style

Translation is not merely semantic conveyance but the transplantation and adjustment of the entire text ecology, encompassing narrative rhythm, sentence structure, and emotional atmosphere. This strategy aims to enable the translated text to exhibit a natural and fluent reading effect within the cultural context of the target language while ensuring the preservation of the original text's charm.

(1) The logical reorganization of sentence structure: Chinese narratives tend to employ run-on sentences and achieve coherence through semantics; English narratives emphasize hypotaxis, relying on logical connectors and a clear grammatical structure.

Original text: 天黑了, 下着大雨, 战士们又冷又饿, 但依然保持着警戒。

First Translation: The sky was dark, it was raining heavily, the soldiers were cold and hungry, but they remained vigilant. (This is a typical example of Chinglish, characterized by loose sentence patterns and a lack of hierarchy)

Ecological Adaptation Translation: Despite the pitch-black night, the torrential rain, and their own gnawing cold and hunger, the soldiers remained vigilant.

Strategy analysis: By means of the prepositional phrase “despite...”, the three parallel background pieces of information, namely “dark”, “heavy rain”, and “cold and hungry”, are integrated into a logical adverbial unit, clearly demonstrating the concessive relationship between this unit and the main clause “remain vigilant”. This not only fully complies with English grammatical norms but also further accentuates the indomitable will of the soldiers. By presenting difficulties upfront and intensifying them (through the use of the word “gnawing”), it enhances the literary expression effect.

(2) Precise Transplantation of Emotional Connotation and Literary Aesthetic:

Original Text: 他那双肩膀, 是为革命练就的“铁肩膀”。

First Translation: His shoulders were “iron shoulders” temporarily for the revolution. (stiff, image may not be harmonious in English)

Ecological Adaptation Translation: His shoulders, having been tempered and fortified through years of arduous revolutionary endeavors, were as robust as iron.

Strategy Analysis: The use of the idiomatic expression “tempered and fortified by...” which is replete with visual imagery and a sense of process, not only precisely conveys the core connotation of the metaphor “iron” - tenacity and strength, but also vividly implies the achievements shaped by

the protracted and arduous revolutionary process. This expression preserves the laudatory connotation and literary attributes of the original text, and naturally conforms to the expression norms of English, thereby achieving an equivalent transmission of emotional connotation.

5. Summary

Within the theoretical framework of cultural communication, this research has conducted a systematic and multi-dimensional investigation into the translation of the local red text *Memories of Zhuanghe*. The research clearly indicates that the translation of such texts is not merely a symbolic correspondence at the linguistic level, but rather a complex and creative cultural endeavor with the ultimate aim of establishing cross-cultural comprehension and identification. Successful translation necessitates confronting and appropriately addressing a series of crucial issues stemming from the text's distinctive features, including cultural lacunae, ideological screening, the dearth of historical context, and disparities in narrative styles.

Based on an in-depth analysis of the challenges, this paper constructs a multi-level and mutually supportive foreign translation strategy model consisting of three core strategies: Firstly, the "thick translation" strategy is adopted as the foundation for handling culturally specific items. Through Thick annotation and contextual interpretation, it enhances the accuracy of cultural information and the historical depth dimension, thereby addressing the issue of "cultural absence". Secondly, the "interpretation and reconstruction" strategy is employed to creatively transform ideological discourses, surmount ideological barriers, highlight the universal human emotions and value concerns underlying them, stimulate the common emotional resonance among humanity, and meet the challenge of "ideological filtering". Thirdly, the narrative style is adjusted via the "literary ecological adaptation" strategy. This strategy accurately captures the expression norms and aesthetic preferences of the target language, ensuring that the translation is not only fluent and readable but also capable of retaining or even enhancing the literary charm of the original text, thus resolving the problem of "narrative balance". These three strategies are not isolated but collaborate to form an organic entity, jointly contributing to the fundamental improvement from a superficial "translated text" to a profound "communicative culture".

This study offers profound insights. The ultimate objective of local red culture translation should not be confined to one-way information dissemination or simple political stance assertion. Instead, it should concentrate on establishing a stable and sustainable cross-cultural dialogue bridge through meticulously designed and empathetic translation practices. In this way, the world will not only be aware of the place name "Zhuanghe", but also genuinely comprehend the touching narratives of bravery and sacrifice, faith and tenacity, individual destinies and the general trends of the times in this region through these detailed accounts. Subsequently, there will be an opportunity to catch a glimpse of a more three-dimensional, authentic, and moving China beyond stereotypes.

Undoubtedly, this study also has notable limitations. The

most crucial aspect is that the current research primarily focuses on theoretical model construction and qualitative analysis of translation examples. Large-scale empirical studies (such as questionnaires, controlled experiments, thick interviews with overseas readers, etc.) have not been employed to quantitatively assess the actual acceptance and communication effectiveness of the proposed strategies among real international audiences. This is undoubtedly the core direction for future research. Through systematic empirical investigations, collecting feedback data from target readers regarding different translation strategies can further verify, modify, and optimize the strategy model proposed in this paper, rendering it more scientific and universal. Only in this manner can the red spark hidden within local literature and history explore the optimal communication path in the exchange and mutual learning of global civilizations, ultimately shining a more resplendent humanistic light.

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