

A Study on the Translation Strategies for Rural Cultural Tourism Publicity Based on Eco-Translatology: A Case Study of Rural Cultural Tourism in Quzhou

Yating Li*, Xiuqin Li

Department of Foreign Language, Quzhou University, Quzhou, China

**Corresponding Author*

Abstract: Rural culture serves as the root of Chinese culture, and rural cultural tourism plays a crucial role in supporting rural revitalization. Thus, the publicity of rural cultural tourism not only aids in preserving and advancing the excellent traditional culture of the Chinese nation, but also fosters the economic development in rural areas. After thousands of years of development, the people of Quzhou in rural areas have accumulated a profound rural culture. Based on eco-translatology, this paper analyzes examples of publicity materials of Quzhou rural cultural tourism, and explores strategies of publicity translation of Quzhou rural cultural tourism from the perspective of adaptive selection and transformation of linguistic, cultural and communicative dimensions.

Keywords: Eco-Translatology; Rural Cultural Tourism; Translation Strategies for External Publicity

1. Introduction

1.1 Research Significance

Quzhou City generally boasts rich natural ecological resources and profound cultural resources. For this reason, Quzhou City has advantages for developing rural tourism on account of its abundant resources. [1] In recent years, the rural tourism industry has developed rapidly as a whole. Rural tourism enables tourists to get closer to life in rural areas, experience the folk culture and local customs of rural areas, help them relieve the fatigue brought by the fast-paced urban life. Hopefully, against the backdrop of new countryside construction, projects related to rural tourism have received support from township departments in various regions. Thus, rural

tourism projects are continues to grow. [2] At present, the deep integration of the cultural and tourism industries is playing an increasingly prominent role in promoting rural revitalization. It has a positive effect on increasing farmers' income and inheriting rural culture. [3] Therefore, the development of rural cultural tourism has brought about positive impacts on both the economy and culture of rural areas. Meanwhile, in the context of globalization, cultural and economic exchanges at home and abroad have become increasingly frequent, and more and more foreign tourists have been attracted to visit and go sightseeing in rural areas of our country. [2] Hence, exploring the translation strategies for the external publicity of Quzhou rural cultural tourism helps to promote China's rural cultural tourism onto the international stage, enable tourists worldwide to see the beauty, charm and uniqueness of countrysides in China, inherit and protect Chinese rural culture, and foster the rapid development of Chinese rural revitalization. Based on this, this paper takes the external publicity materials of rural cultural tourism in Quzhou as an example to explore effective translation strategies for the external publicity of rural cultural tourism from the perspective of eco-translatology.

1.2 Status Quo of Publicity for Rural Cultural Tourism in Quzhou

Quzhou possesses both natural and cultural advantages in the advancement of rural cultural tourism, which is presented in rich natural ecological resources and a deep accumulation of cultural resources. And all of them can serve as the tourism resources that rural tourism relies on. [1] As a result, promoting the natural scenery and the rural culture contained in the local areas of Quzhou to the outside world is feasible to show China's

rural areas to the world. However, based on data collection, the author found that Quzhou currently has relatively few external publicity materials for rural cultural tourism, such as related books, research and bilingual promotional videos. Therefore, the external publicity work related to rural cultural tourism in Quzhou still needs to be improved.

2. Theoretical Basis of Eco-Translatology

Eco-translatology is a kind of translation research that involves two disciplines: Ecology and Translatology. In terms of the research methods of Ecology, it emphasizes interrelationships and interactions [4], while Translatology is a comprehensive discipline involving multiple elements, such as the author of the source text, source language symbol system, the translator as well as the language symbols used by the translator and so on. [5] In addition, the development of Eco-translatology is based on the fundamental theoretical research of translation as adaptation and selection. This theory pays attention to the connection between translation activities and the natural law of “striving for survival and selecting the best”. Instructed by the “adaptation/selection” theory in Darwin’s theory of biological evolution, the theory of translation as adaptation and selection discusses the interrelationship, related mechanisms, basic features and laws related to the translator’s adaptation and selection behaviors in the “translation ecological environment”, makes new descriptions and explanations of the essence, process, standards, principles and methods of translation from the angle of “adaptation” and “selection”, clarified the translation idea of “translator as the center” and defines translation as “a selection activity in which translators adapt to the translation ecological environment”. In this definition, “translation ecological environment” refers to the “world” presented by the source language and target language, that is, an interconnected and interactive whole consisting of language, communication, society, readers, authors and so on. Besides, the explanatory function of this theory for translation itself is elaborated and exemplified: Firstly, translation is a process during which the author’s adaptation repeatedly alternates with his or her selection; secondly, translation principles include multi-dimensional selective adaptation and

adaptive selection; thirdly, the translation method is a “three-dimensional” transformation, which is the transformation related to language, communication, and culture; finally, the evaluation criteria for translation include the degree of multi-dimensional transformation, reader feedback, as well as the quality of the translator. [4]

3. Translation Strategies of Quzhou Publicity Materials Based on Eco-translatology

In eco-translatology, translation methods are summarized as “three-dimensional” transformation, that is, under the main principle of “multi-dimensional adaptation and adaptive selection”, the focus is put on adaptive selection and transformation in language dimension, cultural dimension and communication dimension. [6] Therefore, based on eco-translatology, when being devoted to the translation of rural cultural tourism publicity materials, translators need to consider and apply the translation methods in the theory of adaptation and selection in translation, which is three-dimensional transformation, and translation strategies in different dimensions. To be specific, translators need to transform the language form and enable the readers of the target language to acquire information about rural tourism; convey the cultural connotations contained in the language and enable the readers to understand the cultural background behind rural tourism; realize the communicative intention of the original text and arouse the readers’ interests in going sightseeing in the countryside. There are many such examples in Quzhou’s short video program for external publicity, “Hello! Quzhou”.

3.1 Transformation Related to Language

The transformation of language dimension mostly refers to translators’ adaptive selection and transformation of language forms in different aspects and at different levels during the translation process. [7] There exist tremendous differences in expressions between English and Chinese. Therefore, during the process of translating publicity materials into English, translators need to have a good grasp of the expressions of both languages, being faithful to the information conveyed by the

original text and also considering English habits of expression [7], and then conduct necessary selection and transformation in the language form.

For instance, there exists transformation related to subjects. When it comes to subjects, objects are more often used in English, that is, to present things in an objective way. While Chinese pays more attention to subjective thinking, that is, it takes “man is the most intelligent of all creatures” as a guide. Therefore, people tend to be used as subjects in Chinese. [8] Based on this, while translating external publicity texts into English, translators need to adapt to English habits of expression and pay attention to the transformation from people to objects when choosing the subjects. In this way, the translation will be more readable and reader-friendly.

E.g.1: ying tou shi zi shi wo men zhe jiang sheng long you de te se, zhi zuo gong xu hen ma fan, yao you yi ding de gong yi.

Translation: Hard-headed Lion Dance is the feature of Longyou, Zhejiang Province. The production process of the lion head is complex, certain craftsmanship is needed.

The original text primarily conveys that the production of hard-headed lions necessitates a specific level of craftsmanship. To emphasize the significance of this craftsmanship and align with the expression habits of the target language, which is inclined to use objects, the translator chooses “certain craftsmanship” as the subject.

3.2 Transformation Related to Culture

Culture goes hand in hand with translation. Language can reflect culture and is under its restriction. In different cultures, the same words may carry different cultural connotations. [9] However, when translating Chinese publicity materials into English, there exist huge differences in cultures and social backgrounds, which may lead to British and American readers’ difficulties or deviations in understanding our translations. This, requires translators to learn about the cultural elements, social backgrounds and so on. [10] Therefore, translators need to realize that translation is a cross-cultural communication, make efforts to overcome the differences in cultures between the source language and the target language, and then achieve the exchange of information smoothly. [11]

When translation acts as a mode of cultural transformation, translators need to consider the choices of translation strategies, namely, “domestication” and “foreignization”, to deal with cultural factors in the texts. [12] The essence of “foreignization” is “the orientation of the author”, that is, during the process of translation, the translator tends to focus on the information that the author wants to convey and tries to retain the characteristics of the original text. While the essence of “foreignization” is “the orientation of the recipient of the translation”, that is, the translator considers whether the translation is readable to the readers and translates it with the language and culture familiar to the readers. [13] Several examples of this can be observed in Quzhou’s short video program, *Hello! Quzhou*:

E.g.1: wo men zhe ge jiu jin shi ying gai dou shi xue ba.

Translation: They were all straight-A students. When introducing Jinyuan Village in Changshan City, the host mentioned that there were nine “jin shi” from Wang’s family”. “jin shi” is a kind of honor title for ancient scholars, on whom local residents commented that they should be called “xue ba” (excellent students), and the corresponding English subtitle reads, “they were all straight-A students.” In Chinese contemporary culture, “xue ba” is an internet expression that refers to a person who excels in learning, possesses a greater capacity for knowledge acquisition than the average person. However, there is no direct equivalent in English. Therefore, to convey the original meaning clearly, the translator must employ a domestication strategy, selecting expressions with similar meanings that resonate with the target audience. Consequently, this internet expression is translated as “straight-A students”.

E.g.2: wo men zheng ge cun de li shi you yi qian nian zhi jiu le, wo men zong gong you liang bai nian de kua du, chu xian le jiu ge jin shi.

Translation: Our village has a history of thousand years, from the beginning of Northern Song Dynasty to the end. In two hundred years, there were nine Jinshi in total.

To tackle words and expressions that carry specific cultural markers, translators often adopt foreignization translation strategies to arouse western readers’ curiosity about

Chinese culture and enhance their interest in reading. For instance, the translator uses transliteration to directly translate the word “jin shi” into “Jinshi”, the original Chinese expression, while conveying the same cultural connotation. This demonstrates that adaptive selection and transformation from the cultural dimension of eco-translatology, can effectively create a bridge of cultural exchange between the source language and the target language.

3.3 Transformation Related to Communication

As for the adaptive selection and transformation of communicative intention during the process of translation, it means that, in addition to the transformation of information hidden in the language and the transfer of cultural connotations, translators focus the emphasis of selection and transformation on the communicative level, paying attention to whether the communicative intention of the original text is realized in the translation. [11]

3.3.1 Transformation related to literal and free translation

In translation, literal translation and free translation are two meta-strategies. Literal translation refers to imitating cultural information through conceptual correspondence, while free translation means reflecting cultural information by translating the meaning of the original text. [14]

E.g.1: gen diao zuo pin jiang jiu de shi “san fen diao ke, qi fen tian cheng”.

Translation: The root crafting works stress the born beauty more than the craft skills.

The original text emphasizes that the natural beauty in root carvings is more important than the artisans’ carving skills. Therefore, the translator chooses the translation strategy of free translation, makes appropriate adjustments to the translation according to the meaning of the original text, and translates “diao ke” and “tian cheng” into “craft skills” and “born beauty”.

3.3.2 Transformation related to logic

Because of the differences in thinking patterns between English and Chinese, the ways of presenting logical relationships in language are also different. Chinese sentences emphasize semantic cohesion, that is, achieving the connection of language through the logical relationship of semantics, while English

attaches importance to form cohesion, that is, achieving the connection of language through external conjunctions. [15] In other words, English expressions mostly present explicit logic, while Chinese expressions often present implicit logic. Thus, during the process of translating Quzhou rural cultural tourism publicity materials into English, translators need to analyze and manifest the logic hidden in the original text, highlight the promotional content in the text, increase the readers’ understanding about the uniqueness of Quzhou rural cultural tourism, and increase the appeal of Quzhou’s rural areas to potential foreign tourists.

E.g.1: yan jing de bu fen shi xu da shi yi ge ren diao de, cai yong de shi lou kong de shou fa, fei chang li ti chuan shen.

Translation: This part carved by Mr. Xu himself was hollowed-out, which has made those eyes very three-dimensional and vivid.

In this case, the logic of the original text is hidden in the text, that is, the carving technique gives the root carving work a distinctly three-dimensional quality. Therefore, based on an analysis of the original text’s logic, the translator carries out the transformation related to logic and uses the relative pronoun “which” to manifest the logical relationships presented in the original text, highlighting Master Xu’s carving skills to draw readers’ attention to the root carvings in Quzhou.

3.3.3 Transformation related to addition

Based on the information gap between the author of the original text and the readers of the target language regarding the information conveyed in the original text, some key information may be omitted in the original version. Therefore, in order that the readers can get an overall understanding about the information conveyed in the original text, translators need to adopt the method of additional translation to supplement the necessary information that English readers need to know when reading the translation.

E.g.1: wo men zheng ge cun de li shi you yi qian nian zhi jiu le.

Translation: Our village has a history of thousand years, from the beginning of Northern Song Dynasty to the end.

In this example, the translator considers the English readers’ lack of background knowledge and adopts the translation method of additional translation, not only translating

one thousand years of history, but also adding the specific starting point of that millennium. By doing so, the translator remains faithful to the original text while addressing the readers' lack of cultural context. This makes the translation more comprehensible and helps realize the communicative intention in the original text, that is publicizing the history of rural areas in Quzhou.

E.g.2: tong guo zhe shan men gen cai ken ding shi bai bu jin lai de, suo yi da shi dang shi shi xian ba zhe kuai gen cai bai fang jin lai, zai kai shi jian zao zhe ge da dian.

Translation: The bulky root timber definitely can't be carried through this door, so this palace was built surround this root timber after Mr. Xu placed it first.

This example introduces a statue of Sakyamuni Buddha crafted from root art and located in the Great Buddha Hall of Kaihua. Additionally, it is mentioned previously that the statue is quite large, while the hall's entrance is relatively low. Consequently, the translator, based on a comprehensive analysis of the original text and the previous context, feels that the root timber used for making the statue appears large and heavy, and then adds the adjective "bulky" in the translation to highlight this feature. In this way, the translation helps promote the uniqueness of Kaihua root carvings to the target language readers to arouse their interests in traveling to Kaihua.

4. Conclusion

The integration of rural culture and tourism can not only draw people's attention to rural culture and revitalize rural culture, but also promote economic development in rural areas and enhance people's sense of gain. Quzhou not only boasts numerous natural scenic spots, but also a long history, a profound culture and a lot of folk customs accumulated over thousands of years of development. Hence, Quzhou has a great advantage in the development of rural cultural tourism. This, coupled with the current trend of globalization, determines that the exploration of the translation strategies for the external publicity of Quzhou rural cultural tourism is conducive to enhancing the popularity of rural areas in Quzhou and further attracting more foreign tourists. The emphasis of eco-translatology on the transformation related to language, culture and communication during the translation

process provides reliable theoretical guidance for further clarifying the translation strategies for Quzhou rural cultural tourism publicity. In conclusion, the external publicity of rural cultural tourism not only requires natural or cultural resources, but also effective publicity channels. Therefore, Quzhou City should follow the current trend of globalization and be devoted to applying the relevant theories of eco-translatology to the external publicity of Quzhou rural cultural tourism, so that the world can see the uniqueness and beauty of rural areas in Quzhou.

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