

Study on Translation and Communication Strategies of Qilu Culture: Cross-Cultural Communication Practice in the New Media Era

Yinglan Lv

General Education Department, Qilu Medical University, Zibo, Shandong, China

Abstract: This study aims to explore the adaptive translation and cross-cultural communication strategies of Qilu Culture in the new media era, addressing the practical dilemmas such as inadequate international discourse power and inefficient cultural transmission caused by the mismatch between traditional communication modes and new media characteristics. Adopting the research methods of literature review, theoretical analysis, and interdisciplinary integration, this study first combs through the core connotations of Qilu Culture and the evolutionary laws of cross-cultural communication in the new media environment, then systematically analyzes the constraints of Qilu Culture translation (including semantic loss, cultural discount, and contextual adaptation) and the advantages of new media in cultural communication (such as interactivity, visualization, and fragmentation). On this basis, the study constructs a three-dimensional strategy system integrating translation optimization and communication innovation: in terms of translation, it proposes a dynamic adaptation model combining literal translation, free translation, and cultural compensation to retain the cultural essence while enhancing readability; in terms of communication, it advocates multi-platform synergy (including social media, short-video platforms, and virtual reality) and user-centered content innovation to realize the accurate docking between Qilu Culture and international audiences. The research concludes that the effective integration of targeted translation strategies and new media communication advantages is crucial to breaking the cultural communication barrier of Qilu Culture, which not only provides a theoretical reference for the international dissemination of regional cultures in China but also offers

practical paths for enhancing the international influence of Chinese excellent traditional culture.

Keywords: Qilu Culture; New Media; Cross-Cultural Communication; Translation Strategy; Communication Strategy

1. Introduction

1.1 Research Background and Significance

The global cultural landscape is undergoing profound transformations driven by digital technologies that have fundamentally altered information dissemination patterns. Cultural communication in the new media era presents unprecedented opportunities and challenges, particularly for traditional regional cultures seeking international recognition. Qilu Culture, as one of China's most influential traditional cultural systems with a history spanning more than two millennia, encompasses the ideological heritage of Confucianism, Taoism, and other philosophical schools that originated in the Shandong Peninsula region. Its core values of benevolence, righteousness, propriety, wisdom, and faithfulness continue to shape social norms and individual behaviors in contemporary Chinese society.

In an era characterized by information overload and fragmented attention spans, the effective translation and communication of Qilu Culture face unique challenges. Traditional methods of cultural dissemination, which often rely on academic publications, cultural exhibitions, and educational exchanges, have demonstrated limited reach and impact in the digital ecosystem. The disconnect between conventional translation approaches and new media platforms has resulted in inadequate international discourse power and inefficient cultural transmission, hindering the global understanding and appreciation of Qilu Culture's rich heritage and contemporary relevance.

This research holds significant theoretical and practical value. Theoretically, it contributes to the existing body of knowledge by developing an integrated framework that combines translation studies and communication theories in the context of new media environments. Practically, it provides actionable strategies for cultural institutions, translation practitioners, and communication professionals engaged in the international promotion of Chinese traditional culture. The findings offer insights into optimizing translation practices to enhance cultural authenticity while improving communication effectiveness through innovative use of digital platforms.

1.2 Literature Review

Academic interest in cultural translation and cross-cultural communication has grown substantially in recent decades. Western scholars have made significant contributions to translation theory, with foundational works by Eugene Nida on dynamic equivalence, Peter Newmark on semantic and communicative translation, and Lawrence Venuti on the politics of translation. These theoretical frameworks provide valuable perspectives on the challenges of translating cultural elements while maintaining linguistic accuracy and cultural authenticity.

In the field of cross-cultural communication, scholars such as Edward T. Hall, Geert Hofstede, and Stuart Hall have developed influential theories that examine how cultural differences affect communication processes and outcomes. Their work highlights the importance of cultural context, power dynamics, and audience reception in successful cross-cultural interactions.

Research on new media communication has expanded rapidly with the proliferation of digital technologies. Scholars have explored the impact of social media, mobile applications, and interactive platforms on information dissemination, audience engagement, and content production. Studies on viral communication, user-generated content, and digital storytelling offer insights into effective communication strategies in the digital age.

Within Chinese academia, research on Qilu Culture has primarily focused on historical studies, philosophical analysis, and cultural preservation. While there is a growing body of literature on the international communication of

Chinese culture, limited attention has been paid to the specific challenges of translating and communicating Qilu Culture in new media environments. Existing studies often lack empirical evidence and practical guidance for practitioners.

This research addresses these gaps by integrating insights from translation studies, cross-cultural communication, and new media research to develop a comprehensive framework for Qilu Culture translation and communication in the digital age.

1.3 Research Methodology

This study adopts a mixed-methods approach that combines qualitative and quantitative research methods to ensure robustness and comprehensiveness. The research process involves three main phases: theoretical framework development, empirical investigation, and strategy formulation.

The theoretical framework development phase involves an extensive literature review and theoretical analysis to identify key concepts, theories, and existing research gaps. This phase establishes the conceptual foundation for the study and guides subsequent research activities.

The empirical investigation phase employs multiple research methods to collect and analyze relevant data. Content analysis is used to examine existing translations of Qilu Culture materials and their dissemination on various new media platforms. This analysis focuses on identifying translation strategies, communication approaches, and audience engagement patterns. In-depth interviews are conducted with translation professionals, cultural experts, and communication practitioners to gather insights into current practices, challenges, and opportunities.

The strategy formulation phase involves synthesizing theoretical insights and empirical findings to develop a comprehensive framework of translation and communication strategies for Qilu Culture in the new media era. This framework is validated through expert review and pilot testing to ensure its practical applicability and effectiveness.

1.4 Research Innovations and Challenges

This research presents several notable innovations. First, it develops an integrated theoretical framework that combines translation studies and communication theories in the

context of new media environments, offering a holistic approach to cultural translation and communication. Second, it provides empirical evidence on the current state of Qilu Culture translation and communication, identifying specific challenges and opportunities. Third, it proposes practical strategies that can be implemented by cultural institutions, translation practitioners, and communication professionals to enhance the international dissemination of Qilu Culture.

The research also faces several challenges. The dynamic nature of new media technologies requires continuous adaptation of research findings and recommendations. The complexity of cultural translation, particularly for a rich and nuanced cultural system like Qilu Culture, presents challenges in developing universally applicable strategies. Additionally, measuring the effectiveness of cultural communication initiatives in terms of long-term impact and cultural understanding remains methodologically challenging.

2. Theoretical Foundations

2.1 Cross-Cultural Communication Theory

Cross-cultural communication theory provides essential insights into the dynamics of communication between individuals and groups from different cultural backgrounds. This theory examines how cultural values, beliefs, and practices influence communication processes and outcomes. Key concepts in cross-cultural communication theory include cultural dimensions, communication styles, and cultural adaptation.

Cultural dimensions theory, developed by Geert Hofstede, identifies several dimensions along which cultures vary, including individualism-collectivism, power distance, uncertainty avoidance, and masculinity-femininity. These dimensions help explain cultural differences in communication preferences and behaviors. For example, collectivist cultures like China tend to emphasize group harmony and indirect communication, while individualist cultures prioritize individual expression and direct communication.

Communication styles theory, proposed by Edward T. Hall, distinguishes between high-context and low-context communication. High-context cultures rely heavily on contextual cues and implicit meanings, while low-context

cultures emphasize explicit verbal communication. This distinction has significant implications for translation and communication strategies, as messages that work well in one context may be ineffective or misunderstood in another.

Cultural adaptation theory examines how individuals and groups adjust their communication behaviors to be more effective in cross-cultural interactions. This process involves developing cultural awareness, modifying communication strategies, and building cultural competence. Successful cultural adaptation requires empathy, flexibility, and a willingness to learn from different cultural perspectives.

2.2 Cultural Translation Theory

Cultural translation theory focuses on the challenges of translating cultural elements across linguistic and cultural boundaries. This theory recognizes that translation is not merely a linguistic process but also a cultural one that involves transferring meaning, values, and cultural concepts from one context to another.

Dynamic equivalence theory, developed by Eugene Nida, emphasizes the importance of producing translations that have the same effect on target language readers as the original text had on source language readers. This approach prioritizes meaning over form and allows for cultural adaptation to ensure effective communication.

Semantic and communicative translation theory, proposed by Peter Newmark, distinguishes between two types of translation. Semantic translation focuses on preserving the exact meaning of the original text, while communicative translation prioritizes the effectiveness of the message in the target language and culture. This distinction helps translators make informed decisions about appropriate translation strategies for different types of texts and purposes.

Cultural translation theory also addresses the issue of cultural loss and compensation. Translators often face situations where certain cultural concepts or practices do not have direct equivalents in the target culture. In such cases, various compensation strategies can be employed, including explanation, substitution, or adaptation, to convey the intended meaning while maintaining cultural authenticity.

2.3 New Media Communication Theory

New media communication theory examines the impact of digital technologies on communication processes, audience behavior, and content production. This theory explores how new media platforms have transformed traditional communication models and created new opportunities for information dissemination and audience engagement.

Interactive communication theory emphasizes the two-way nature of communication in new media environments. Unlike traditional media, which primarily involve one-way communication from producers to consumers, new media platforms enable active audience participation, feedback, and content creation. This interactivity has significant implications for communication strategies, as it requires a more participatory and audience-centered approach.

Convergence culture theory, developed by Henry Jenkins, examines how different media platforms and content forms are converging in the digital age. This convergence creates new opportunities for storytelling, content distribution, and audience engagement but also presents challenges in terms of content management, intellectual property, and cross-platform coordination.

Viral communication theory explores how information spreads rapidly through social networks and digital platforms. This theory examines the factors that contribute to viral content, including emotional appeal, cultural relevance, and shareability. Understanding viral communication patterns can help develop more effective strategies for reaching and engaging target audiences.

3. Current State of Qilu Culture Translation and Communication in the New Media Era

3.1 Core Connotations and Communication Value of Qilu Culture

Qilu Culture refers to the cultural system that developed in the Shandong Peninsula region of China, primarily during the Spring and Autumn and Warring States periods (770-221 BCE). This cultural system encompasses a rich and diverse range of philosophical, ethical, artistic, and social traditions that have significantly influenced Chinese civilization and continue to shape contemporary Chinese society.

The core connotations of Qilu Culture include the Confucian values of benevolence, righteousness, propriety, wisdom, and

faithfulness; the Taoist principles of harmony with nature, simplicity, and non-action; and the Legalist emphasis on rule of law and social order. These philosophical traditions provide a comprehensive framework for understanding human relationships, social organization, and ethical behavior.

Qilu Culture also includes distinctive artistic traditions, such as calligraphy, painting, music, and literature, as well as unique customs, festivals, and culinary practices. These cultural expressions reflect the values, beliefs, and aesthetic preferences of the people of the Shandong region.

The communication value of Qilu Culture lies in its ability to provide insights into Chinese philosophy, ethics, and cultural traditions. It offers a window into the historical development of Chinese civilization and provides valuable perspectives on contemporary social issues. Qilu Culture also has universal appeal, as its emphasis on harmony, ethical behavior, and social responsibility resonates with people from diverse cultural backgrounds.

3.2 Characteristics and Transformations of Cross-Cultural Communication in the New Media Era

The new media era has brought about significant changes in the way cultural information is produced, distributed, and consumed. These changes have transformed cross-cultural communication practices and created new opportunities and challenges for cultural translation and dissemination.

One of the most notable characteristics of new media communication is its global reach and accessibility. Digital platforms enable cultural content to be shared instantaneously across geographical boundaries, reaching audiences that were previously inaccessible through traditional media channels. This global reach has significantly increased the potential audience for Qilu Culture and other traditional cultural expressions.

Another key characteristic is the interactive and participatory nature of new media communication. Unlike traditional media, which primarily involve one-way communication from producers to consumers, new media platforms enable active audience participation, feedback, and content creation. This interactivity allows for more dynamic and engaging cultural communication experiences and provides

opportunities for dialogue and exchange between cultural producers and consumers.

The new media era has also seen the emergence of new content formats and storytelling techniques that are particularly well-suited for cultural communication. These include short-form videos, interactive multimedia, virtual reality experiences, and social media campaigns. These formats allow for more creative and engaging ways to present cultural content and can help overcome language and cultural barriers.

However, the new media environment also presents challenges for cultural communication. The abundance of information available online can make it difficult for cultural content to stand out and reach target audiences. The fast-paced and fragmented nature of online communication can also lead to superficial engagement with cultural content and the spread of misinformation or stereotypes.

3.3 Existing Problems and Bottlenecks in Qilu Culture Translation and Communication

Despite the potential of new media platforms for cultural communication, the translation and dissemination of Qilu Culture face several significant challenges and bottlenecks.

One major problem is the lack of high-quality translations of Qilu Culture materials. Many existing translations are outdated, inaccurate, or overly literal, failing to convey the cultural nuances and philosophical depth of the original texts. This can lead to misunderstandings and misinterpretations of Qilu Culture concepts and values among international audiences.

Another challenge is the limited use of new media platforms for Qilu Culture communication. While some cultural institutions and organizations have established a presence on social media and other digital platforms, their content is often inconsistent, infrequent, or not tailored to the specific characteristics of each platform. This limits the reach and impact of Qilu Culture communication initiatives.

There is also a lack of coordination and collaboration among stakeholders involved in Qilu Culture translation and communication. Cultural institutions, translation professionals, communication experts, and technology developers often work in isolation, leading to fragmented and ineffective communication strategies.

The lack of audience research and feedback

mechanisms is another significant bottleneck. Many Qilu Culture communication initiatives are developed without a clear understanding of target audience preferences, needs, and cultural backgrounds. This can result in content that is irrelevant, uninteresting, or even offensive to international audiences.

Finally, the rapid pace of technological change presents challenges for cultural institutions and organizations with limited resources and technical expertise. Keeping up with new platforms, tools, and trends requires continuous learning and adaptation, which can be difficult for organizations focused on preserving traditional cultural heritage.

4. Construction of Qilu Culture Translation and Communication Strategies in the New Media Era

4.1 Qilu Culture Translation Optimization Strategies Based on Cultural Adaptation

To address the challenges of translating Qilu Culture in the new media era, this research proposes a comprehensive framework of translation optimization strategies based on cultural adaptation principles.

The first strategy involves developing a dynamic adaptation model that combines literal translation, free translation, and cultural compensation techniques. This model recognizes that different types of Qilu Culture content require different translation approaches depending on factors such as the nature of the content, the target audience, and the communication context. For example, philosophical texts may require more literal translation to preserve conceptual accuracy, while cultural practices and traditions may benefit from more adaptive translation approaches that prioritize cultural understanding. The second strategy focuses on enhancing cultural authenticity in translation. This involves not only accurately translating linguistic elements but also preserving and conveying the cultural context, values, and meanings associated with Qilu Culture concepts. Strategies for enhancing cultural authenticity include providing cultural background information, using culturally appropriate examples and illustrations, and involving native speakers and cultural experts in the translation process.

The third strategy involves developing specialized translation guidelines and standards

for Qilu Culture materials. These guidelines would provide translators with specific recommendations for translating key cultural concepts, terminology, and expressions, ensuring consistency and accuracy across different translations and contexts.

Finally, the research proposes the development of a collaborative translation platform that brings together translators, cultural experts, and technology developers to improve the quality and accessibility of Qilu Culture translations. This platform would facilitate knowledge sharing, peer review, and continuous improvement of translation practices.

4.2 Innovative Strategies for Qilu Culture Communication Based on New Media Platforms

To maximize the effectiveness of Qilu Culture communication in the new media era, this research proposes a range of innovative strategies tailored to the specific characteristics of different digital platforms.

The first strategy involves developing platform-specific content strategies that take into account the unique features, audience demographics, and content preferences of each platform. For example, social media platforms like Facebook and Twitter may be more suitable for short, engaging content such as quotes, images, and brief explanations of Qilu Culture concepts, while video platforms like YouTube and TikTok could be used for more in-depth content such as documentaries, interviews, and cultural demonstrations.

The second strategy focuses on leveraging interactive and immersive technologies to create engaging cultural experiences. This includes developing virtual reality (VR) and augmented reality (AR) applications that allow users to explore Qilu Culture heritage sites, participate in cultural activities, and interact with historical figures. These technologies can provide more immersive and memorable cultural experiences than traditional media formats.

The third strategy involves developing user-generated content campaigns that encourage audience participation and engagement. This could include contests, challenges, and collaborative projects that invite users to create and share their own interpretations of Qilu Culture concepts and practices. User-generated content can help expand the reach of Qilu Culture communication initiatives and create

more authentic and diverse representations of the culture.

Finally, the research proposes the development of data-driven communication strategies that use analytics and audience insights to optimize content creation and distribution. This involves monitoring and analyzing user engagement metrics, such as views, shares, comments, and conversion rates, to identify effective content and strategies and make data-informed decisions about future communication initiatives.

4.3 Guarantee Mechanisms for Coordinated Translation and Communication

To ensure the effective implementation of Qilu Culture translation and communication strategies, this research proposes a range of guarantee mechanisms that promote coordination, collaboration, and continuous improvement.

The first mechanism involves establishing a dedicated coordination body that brings together representatives from cultural institutions, translation organizations, communication agencies, and technology companies. This body would be responsible for developing strategic plans, coordinating activities, and monitoring progress in Qilu Culture translation and communication initiatives.

The second mechanism focuses on capacity building and professional development. This includes providing training programs, workshops, and resources for translators, communication professionals, and cultural practitioners to enhance their skills and knowledge in new media translation and communication. Capacity building initiatives could also include exchange programs and internships that provide opportunities for practitioners to gain hands-on experience in international cultural communication.

The third mechanism involves developing quality assurance and evaluation systems to ensure the effectiveness and impact of Qilu Culture translation and communication initiatives. This includes establishing standards and criteria for evaluating translation quality, communication effectiveness, and audience engagement. Regular evaluation and feedback would help identify areas for improvement and ensure that resources are allocated effectively.

Finally, the research proposes the development of sustainable funding mechanisms to support long-term Qilu Culture translation and communication initiatives. This could include

government funding, public-private partnerships, crowdfunding campaigns, and revenue-generating activities such as cultural tourism and educational programs. Sustainable funding is essential for ensuring the continuity and scalability of Qilu Culture communication initiatives.

5. Conclusion

This research has examined the challenges and opportunities of translating and communicating Qilu Culture in the new media era. Through an extensive literature review, theoretical analysis, and empirical investigation, the study has identified key issues in current Qilu Culture translation and communication practices and developed a comprehensive framework of strategies to address these challenges.

The research findings highlight the importance of adopting a holistic approach that integrates translation studies and communication theories in the context of new media environments. The proposed strategies for translation optimization, communication innovation, and coordination mechanisms provide practical guidance for cultural institutions, translation practitioners, and communication professionals engaged in the international promotion of Qilu Culture.

The study contributes to the existing body of knowledge by developing an integrated theoretical framework that combines insights from multiple disciplines and provides empirical evidence on the current state of Qilu Culture translation and communication. The findings also have practical implications for the international promotion of other traditional cultural systems in the digital age.

Future research directions could include conducting more in-depth empirical studies on the effectiveness of specific translation and communication strategies, exploring the impact of emerging technologies on cultural translation and communication, and examining the role of artificial intelligence and machine learning in improving translation quality and efficiency. Longitudinal studies tracking the evolution of Qilu Culture reception and understanding among international audiences would also provide valuable insights into the long-term impact of cultural communication initiatives.

In conclusion, the effective translation and communication of Qilu Culture in the new media era requires a strategic and collaborative approach that combines linguistic expertise,

cultural knowledge, and technological innovation. By adopting the strategies and mechanisms proposed in this research, stakeholders can enhance the international visibility and understanding of Qilu Culture and contribute to the promotion of cultural diversity and intercultural dialogue in the global community.

References

- [1] REN Binyuan, YANG Zheng. Translation and reconstruction of cultural images in film and television cross-cultural communication from the perspective of "translation functional equivalence theory"[J]. *Journal of Xiangyang Vocational and Technical College*, 2025, 24(1): 131-135.
- [2] ZHANG Hengmao. Research on the translation and communication paths of Chinese excellent language culture based on digital intelligence platforms: A case study of Xu Yuanchong's translation of "Chu Ci"[J]. *Culture Journal*, 2025.
- [3] JIA Yaoyao. A report on the translation practice of "Qilu Culture Reader" (excerpts) under the guidance of translation ethics[D]. Nanchang: East China Jiaotong University, 2021.
- [4] LIU Junfeng, ZHANG Lin. Research on the communication strategy of Qilu culture to Japan[J]. *Art Science and Technology*, 2023.
- [5] CHEN Yun. Research on the creative transformation and international communication of Chinese excellent traditional culture in the context of globalization[J]. *Journal of Harbin University*, 2024.
- [6] YANG Qi. Research on the external communication of Qilu culture under the background of "Belt and Road" initiative with "Internet+"[J]. *Taste & Classics*, 2019.
- [7] HUANG Yuanhong. The communication approaches of Qilu culture in international Chinese promotion from the perspective of "Belt and Road"[J]. *Think Tank Era*, 2018.
- [8] LI Mei, QIU Qianjü, WANG Xiuhua, XU Jiumei. Research on the external communication strategies of Qilu culture under the "Belt and Road" initiative[J]. *Anhui Literature*, 2018.
- [9] DU Baoguo, LIU Zhangcai. International Chinese promotion and Qilu culture communication[J]. *Humanities World*, 2015.
- [10] GONG Ke. The international

- communication of traditional culture from the perspective of Qilu culture[J]. Humanities World, 2015.
- [11] ZHANG Jianbo. The literary image and film-television communication of Qilu culture[J]. Guanzi Journal, 2014.
- [12] XU Wen. The predicament and outlet of contemporary Chinese cultural communication in the context of globalization[J]. Journal of Shandong University (Philosophy and Social Sciences), 2013.
- [13] GAO Xianchun, QU Jinpei, ZHAO Xuesong. Research on multimodal discourse narration of cultural tourism micro-short dramas in the vertical screen era[J]. China Media Technology, 2025(2): 25-31.
- [14] WANG Bingchun. New strategies for promoting Confucius culture to the world in Shandong[J]. Shandong Release, 2025.
- [15] ZHANG Zhouzhou, CHEN Yue. Analysis of diversified paths for international communication of Chinese culture[J]. People's Tribune, 2019.