

# The Research on International Communication of TCM Translation Under the 6W Model in Translation Communication Studies

Wenqing Luo<sup>1</sup> Hongling Que<sup>2</sup>

<sup>1</sup> School of Foreign Language, Hubei University of Chinese Medicine, Wuhan, Hubei, China

<sup>2</sup> Corresponding author.

## ABSTRACT

Traditional Chinese medicine (TCM) culture is the crystallization and treasure of Chinese civilization, which constitutes a significant component of the excellent cultural tradition of the Chinese nation. However, the international dissemination of TCM culture is mainly in the form of cross-lingual TCM translations, including differences in language patterns and modes of thought, so it has become the biggest stumbling block in the advancement of TCM culture to the world. Therefore, to study the current situation and strategies of TCM translation communication under the 6W model in translation communication studies is to provide theoretical support and methodological guidance to address such the fundamental issue. As a branch of communication studies, translation communication studies is an emerging interdisciplinary subject that studies the nature and law of translation studies and communication studies, which mainly exploits the knowledge of communication studies to solve problems in translation studies. Starting from the 6W elements of translation communication studies — who, says what, who translates, in which channel, to whom, and with what effects, in terms of TCM translation, it is bound to provide theoretical and methodological support for the development of TCM culture, expedite the development of TCM translation and realize the international communication of TCM.

**Keywords:** TCM translation communication, Translation communication studies, 6W, strategies.

## 1. INTRODUCTION

Intercultural exchanges and information exchanges are ever increasingly frequent as the waves of globalization are felt, and China's TCM culture has so far had the conditions to go global in a comprehensive and in-depth way. To promote Chinese culture to "go global" and to tell Chinese stories well has become our ability endowed by the Times.

As a bridge of cross-cultural communication, TCM translation plays an increasingly important and instructive role in promoting TCM cultural transmission and TCM cultural development. Therefore, faced with the increasingly common phenomenon of TCM translation and international communication, it is essential to carry out the theoretical summary and innovation of translation studies and communication studies, launch cross-integration studies of translation and

communication, and improve the level of international translation of TCM.

On this basis, communication studies, as a new subject, has been rising recently in our country, whose rise of the subject is the objective requirement and inevitable result of globalization and information age. In fact, the theoretical framework of communication originates from the five elements of communication proposed by Harold Lasswell — who, says what, in which channel, to whom and with what effects. Subsequently, some domestic scholars Yin Feizhou et al called the interdisciplinary study of translation studies and communication studies "Translation communication studies". On the basis of Lasswell's 5W model, they added the element of "translator" and proposed the 6W model of translation communication process, namely, who, says what in SLM (source language message), who translates, says what in TCM (target language message), in which channel, to whom and with what effects.

Due to the barriers between western cultures and the differences in cognitive thinking, the spread of TCM in the West is very limited and communication has been greatly affected. This paper takes TCM international communication as the focus, starting from the 6W communication elements of translation communication studies — who, says what, who translates, in which channel, to whom, and with what effects. Also, this paper dedicates to study the current situation of TCM translation communication under the 6W model in translation communication studies, provide constructive solutions and strategies for TCM from “going out” to “going in” (catering to people’s desires in other countries), and expedite the development of TCM translation and realize the international communication of TCM.

## 2. AN OVERVIEW OF TRANSLATION COMMUNICATION STUDIES

Harold Lasswell, in his book *The Structure and Function of Communication in Society* published in 1948, proposed the theory of 5W model of communication studies. This model defines the scope and basic content of communication studies and has far-reaching influence. Subsequently, translation communication studies was hatched in the 1960s.

At present, TCM translation scholars at home and abroad have begun to pay attention to the purpose and effect of communication and audience analysis. However, in our country, translation communication studies are still in its initial stage and do not seem to form momentum. Translation communication studies have a long history of academic attention and study. Since the end of the 20th century, Lv Jun, Meng Weigen, Yao Liangsheng, Tang Weihua, Zhang Shengxiang, Xie Ke and Liao Xueru have introduced the communication studies into translation studies, ushering in a new space for translation studies and creating a call for the construction of translation communication studies. Their research is carried out along a common theoretical path: taking translation studies as the starting point of research and using communication studies to make a new interpretation of translation. Lv Jun put forward the communication theories of translation for the first time in China in his article *Translatology — a Special Field of Communication Studies*. He pointed out that translation is a type of intercultural information transmission and exchange activity, the

essence and nature of which is communication. Then, Professor Liao Qiyi published the theory of translation and information theory, applying the basic theory of information dissemination to translation studies. Next, Xie Ke and Liao Xueru argued that “the essential attribute of translation is communication, no matter from the definition of communication or from the nature of translation”. Later, Zhang Shengxiang said that “translation and communication are integrated into one another”. Following this theoretical path, it is inevitable to draw the conclusion that “translation studies is a special field of communication studies”. To a certain extent, this theoretical approach of “from translation to communication” promotes the integration of translation and communication studies, but lays a foundation for the construction of translation communication. Subsequently, some domestic scholars called the interdisciplinary study of translation studies and communication studies “translation communication studies”. We can conclude that translation communication studies are a branch of communication studies.

*Ten Lectures on Translation Communication Studies*, written by Yin Feizhou and Yu Chengfa, is a systematic research result of translation communication studies and points out that “translation is a link in the process of translation and communication, and translation and communication should be investigated as an organic whole”, which provides a theoretical basis for the development of translation communication studies. In most cases, communication studies take the communication behavior, process and system in the same language scene as the research object, and rarely systematically investigate the communication with language (or symbol) conversion, so on the basis of Lasswell’s 5W model, they added the element of “translator”, and proposed the 6W model of translation communication process, namely, who, says what, who translates, says what, in which channel, to whom and with what effects.

In translation communication studies, due to the participation of translators, the content and form of communication have been greatly expanded, extending from the previous scene of the same language to the scene of translation and communication of different languages, expanding the field of communication studies. The process of translation communication studies contains six elements of interaction, and the final communication effect is not only determined by the quality of translation or the efforts of the communicator.

Faced with a thorough theoretical summary of the increasingly common international communication of TCM translation and an in-depth understanding of its internal rules, starting from the discipline system of translation communication studies is of great significance to its times, which is not only the needs of the development of international communication practice of TCM translation, but also the needs of interdisciplinary integration.

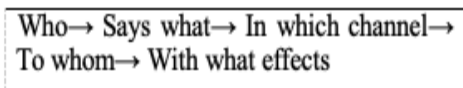


Figure 1 Lasswell's 5W model diagram.

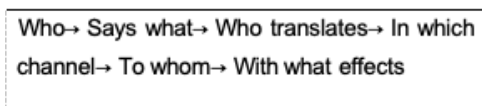


Figure 2 6W model of translation communication diagram.

### 3. THE RESEARCH ON CURRENT SITUATION OF TCM TRANSLATION COMMUNICATION UNDER THE 6W MODEL IN TRANSLATION COMMUNICATION STUDIES

The Political Report to the Twentieth National Congress of the Communist Party of China emphasizes “promoting the development of TCM heritage and innovation”, all boiling down to the fact that the historical mission of TCM in the new era and new journey is more arduous, the people’s eager expectation for TCM development is multiply daily, and China’s TCM culture has so far had the conditions to go global in a comprehensive and in-depth way, and this paper dedicates to discuss the various aspects of TCM translation in international communication to study the current situation of TCM translation communication under the 6W model in translation communication studies, so as to study strategies for achieving the best effect of TCM communication from the perspective of the overall operation of translation communication studies.

#### 3.1 “Who” — *Inadequate Variety of Subjects of TCM Translation Communication*

“As the initiating link of translation communication, the subject of translation communication is in the central position, plays a decisive role, and interacts with other elements”, said by Yin Feizhou, the contributor of translation communication studies.

At present, the international dissemination of TCM relies more on the government, because the government has advantages in resource integration and top-level design.

Therefore, the subject of external communication in the previous external communication activities, we mostly defined the external communication activities as a kind of foreign communication behavior with the government and the country as the main body, and ignored the translation communication subject existing in the form of organization and media, and individual translation communication subjects (including TCM translators and domestic civil forces, overseas Chinese and some western scholars and foreign friends in foreign communication activities).

#### 3.2 “Says What” — *Motley and Non-uniform Standards for TCM Translation Communication*

In communication studies, content is the key link of communication, and the quality of communication predominantly relies on the content of communication. Also, “what to say” underlines the content of the communication, comprising a series of verbal and non-verbal symbols. However, in translation communication studies, the object of translation communication includes the discourse in the same scene interpretation and the text in different scenes translation.

As a major vehicle of TCM theory, thought and culture, TCM translation has received increasing attention from experts and scholars at home and abroad. However, at present, TCM translation is in disorder.

##### 3.2.1 *Jumbly Translation Forms*

Lacking an authoritative norm and standard for reference, translation methods emerge in endless succession and chaos of TCM translation is

inevitable, especially for the translation terms and concepts in the basic theories of TCM.

For example, “San Jiao” (三焦 in Chinese). Some have been translated into “three warmers”, “three heaters”, “triple heaters” and “triple energizer”.

Taking “five phases” (五行 in Chinese) as another example, some are translated into “five elements”, “five phases”, and “Wu Xing”.

### 3.2.2 *The Abuse of Literal Translation*

For example, “Sheng Qi” (生气 in Chinese) is translated into “get angry”, and “Zhen Jiu” (针灸 in Chinese) into “needling” and so on. However, in Chinese medicine, “qi” means “vitality”, which is appropriate to translate “Sheng Qi” (生气 in Chinese) into “vitality”. Besides, “Zhen Jiu” (针灸 in Chinese) should be translated into “acupuncture”.

### 3.2.3 *No Unified Standard for TCM Translation Principles*

TCM is an essential component of TCM, and there is a kind of “you are in me” between them. However, in translation practice, translators cannot help but encounter the problem of whether TCM English translation should focus on spreading medicine or spreading culture.

After a long period of translation practice, Professor Li Zhaoguo summed up the translation principles, suggesting that the primary purpose of TCM translation is to spread accurate TCM. Also, Mr. Sun Zhili held that the translation view of “foreignization as the main, and naturalization as the auxiliary” (异化为主, 归化为辅 in Chinese) and believed that translation should try to convey “local factors” to the target language readers.

Compared with it, many scholars also stressed the importance of spreading culture. Domestic scholar Deng Man believed that the cultural level of TCM is exactly where the image of TCM lies and puts forward the principles of adaptability, science and aesthetics in TCM English translation, as well as five models of dealing with cultural factor.

### 3.3 *“Who Translates” — The Pivotal Role of Translators in TCM Translation Communication*

The translator is the main body of translation and the element that distinguishes translation communication studies from general

communication studies. In translation communication studies, translators do not exist in isolation, but maintain interaction with other translation communication elements.

TCM translation is the “first step” of TCM cultural exchange. And the quality of translators for TCM translation affects the effect of TCM cultural communication. However, due to the subjective reasons of translators’ different knowledge backgrounds, cultural reserves and understanding of ancient books, as well as the objective reasons such as the language barrier, way of thinking and cultural differences between the East and the West, TCM original texts vary from person to person in the process of translation and conversion. Secondly, there is no shortage of excellent English translations of TCM works, but some of them expose problems that are worth considering. For example, some translators do not understand the professional knowledge of Chinese medicine, the terminology and concepts of Chinese and western medicine are mixed, and the English and ancient grammar are unfamiliar, which may lead to the translation errors of ancient books. Thirdly, the works of Western TCM translators are more popular abroad than those of domestic translators. Taking the translation of *Huangdi Neijing* as an example, up to now, there have been 16 English translations of *Huangdi Neijing* at home and abroad, and 3 of them have been widely disseminated in the United States with good translation effect. The translators were Ilza Veit, Maoshing Ni and Paul U. Unschuld. However, the works of domestic TCM translators are rarely disseminated. After all, translators affects the cultural exchange and publicity translation of ancient books of TCM to a certain extent. To promote the cross-cultural research value of ancient TCM books, it is imperative to cultivate and study the quality of TCM translators.

### 3.4 *“In Which Channel” — Insufficient Transmission Channels in TCM Translation Communication*

Media or channel is the carrier of communication content. And channel is the carrier of information transmission, which can be embodied in interpersonal media, like smart phones, letters, etc., or mass media, such as newspaper, television, etc. To be specific, communication, as a matter of fact, is multi-directional, firstly involved in mass media communication activities such as news coverage.

In the traditional sense, the media are newspapers, magazines, television and radio. Depending on the nature of the media, it can be divided into paper media, electronic media, and other media. At present, in the field of TCM external translation, the paper media is still the main media of TCM culture communication.

Firstly, the paper media with TCM books as the main is the written record of the long-term practice of TCM. Such as Professor Li Zhaoguo's *Neijing*, later, his translations of the *Huangdi Neijing* were included in the Greater China Library launched in 1995. In 1650, Michel Boym, a Polish Catholic missionary to China, wrote a Latin book on the *Flora of China*, much of which was based on the *Compendium of Materia Medica*. Later Luo Xiwen's *Compendium of Materia Medica* was translated in full according to the original content. Other TCM classics, such as *Shang Han Lun*, have also been translated and studied by scholars.

Secondly, TCM translation media is based on publishing houses. Over the years, the People's Medical Publishing House has been deeply engaged in the academic publishing of TCM, elaborating a number of original English academic works on TCM, such as acupuncture: Shi Xuemin's *Comprehensive Textbook of Acupuncture and Moxibustion*; In terms of TCM classics, *The Clinical Application of Shang Han Lun Formulas and Understanding the Jin Gui Yao Lue*; In terms of TCM prescriptions, Zhang Zhongjing's *Clinical Application of 50 Herbal Medicines*.

### **3.5 "To Whom" — Lack of Audience Awareness in TCM Translation Communication**

As one of the six elements of translation communication studies, receptor is the object of the role of the main communicator, as well as the receiver and feedback of translated messages.

In the process of translation, some translators fail to take the stage problem of cultural transmission into account. Out of the urgency of introducing and promoting the culture of TCM, they subjectively adopt the completely foreignizing translation strategy, ignoring the acceptability of the target language readers, who are highly professional medical texts and have great cultural background differences. The translation, therefore, is obscure and unintelligible.

From the translation of the title of the medical classic *Huangdi Neijing*, it can be seen that whether

the reader's reaction is taken into account leads to the difference in translation. Its transliteration is *Huang-di Neijing* or *Huangdi's Canon on Medicine*. It is difficult to judge which translation is better, but the difference between the two is obvious when considering the reception and reaction of the reader. As is known to all, the *Huangdi Neijing* is the earliest and greatest existing Chinese classic, and is regarded as the "Bible" of TCM. The word "canon" in the translation of *Huangdi's Canon on Medicine* means "standard or criterion", which well emphasizes its position in the classical books of TCM. The usage of "'s" can also make the target readers understand that Huangdi was the creator of the medical "bible". Therefore, compared with *Huangdi Neijing*, which makes the target language readers confused, *Huangdi's Canon on Medicine* is undoubtedly a better translation treatment.

### **3.6 "With What Effects" — Undesirable International Communication Effect in TCM Translation Communication**

In translation communication studies, all human communication behavior is to achieve a certain communication effect, which is the fundamental standard to test the success of communication activities; "Communication effect refers to the changes in the recipient's thoughts and behaviors caused by the message sent by the messenger after reaching the audience through certain media channels". For TCM translation, effect analysis is to analyze the communication results of TCM cultural communication, whether the communication effects have certain academic influence on western scholars, and whether the purpose of TCM cultural communication has been achieved.

The international spread of TCM culture has been going on for a long time. Since the Tang Dynasty, Chinese medical theories and works have been widely spread to Korea, Japan, Central and Western Asia, and other regions, but TCM has not played a major role in external communication. In foreign countries, although some famous soccer stars and actors are willing to accept cupping, acupuncture and other related treatments, but to promote the global "TCM craze", the cross-cultural spread of TCM is still difficult. For example, TCM is legally defined in the United States only as a food supplement. Additionally, as for the Chinese official recommended oral prescription for pneumonia prevention and treatment, ephedra (麻黄 in Chinese) has been banned by the US Department

of Health and the FDA in their documents, while aconite (附子 in Chinese) and asarum (细辛 in Chinese) have been listed as unsafe “black list” and banned. Next, in Europe, traditional therapies such as Chinese medicine and acupuncture are considered experience-based and classified as complementary and alternative medicine. It can be seen that the international communication of TCM culture has not achieved its due effect.

#### **4. THE RESEARCH ON THE STRATEGIES FOR TCM TRANSLATION COMMUNICATION UNDER THE 6W MODEL IN TRANSLATION COMMUNICATION STUDIES**

In the face of increasingly frequent cultural exchanges, it is of unprecedented importance and urgency to improve the discourse power of Chinese culture in the world in the new era. In accordance with the current trends in world development and the state of TCM translation and communication, translators must actively adjust our external communication strategy to realize international communication of TCM culture and tell the story of TCM well.

##### ***4.1 “Who” — Being in Dire Need of an All-Round TCM Translation Communication Force***

###### ***4.1.1 Translation Communication Subjects at the National Level as a Driving Engine***

National TCM translation capacity building is the key direction of TCM translation development in the new era. It is necessary to strengthen the construction of a support system for national TCM translation capability, standardize the translation of TCM translation terms, improve the process of TCM translation release, explore the establishment of a quality inspection mechanism for TCM translation, and improve the scientific level of TCM translation services. Besides, is it essential to strengthen practical research on the national TCM translation capability, publish research results on major issues concerning the national TCM translation capability, and support the release of national TCM translation capability reports.

For example, it is gratifying to see that the 11th Revision of the International Classification of

Diseases (ICD-11) released in 2019 included for the first time a chapter on traditional medicine originating from TCM, which will greatly benefit international exchanges and cooperation on TCM.

###### ***4.1.2 Full Utilization of Individual Subjects***

In the era of all-media, the external communication of TCM culture has entered a world of multi-subject communication. Any individual with TCM cultural theory and skills can become an activist and action force in TCM cultural communication.

For example, in view of the current pattern of TCM culture communication, the bilingual Wechat account “Yi Shi” (医识 in Chinese) is created by combining TCM knowledge with English language, in an attempt to effectively spread TCM culture to the outside world.

###### ***4.1.3 Full Utilization of Organizational Forms***

We should encourage Chinese medicine academic organizations, Chinese medicine colleges and universities, Chinese medicine medical institutions, and Chinese-funded institutions to invest in the establishment of Chinese medicine overseas cultural centers, so as to spread the splendid Chinese medicine culture and form a multi-layered and sustainable force for the external dissemination of Chinese medicine culture.

For example, People’s Medical Publishing House began to implement the strategy of “Going out” of TCM in 2005, and has published more than 300 kinds of TCM books and related products in foreign languages, establishing a good brand image in the “going out” publishing field of TCM.

The diversification of the subject of TCM translation communication has become a trend. However, the prerequisite for the public to participate in the communication of TCM is the recognition and familiarity of the cultural knowledge of TCM, so the success of the cultural communication of TCM should be from the inside out. Therefore, the subjects of TCM translation communication are the initiators and participants of all translation communication activities.

## 4.2 “Says What” — Being in Dire Need of the Standardization in TCM Translation Communication

### 4.2.1 The Promotion of Systematic Research on TCM Translation Theory and Terminology Standardization

In order to accurately communicate TCM culture and gradually build the discourse system of TCM overseas communication, the communication of TCM culture (including various TCM classics) must respect the traditional Chinese cultural thinking, and unify the translation standards of TCM terms and concepts, unify the international communication of TCM culture, and establish the international image of TCM science.

Example 1:

In the standardization research of TCM, academic groups and organizations at home and abroad have made great efforts and successively released multiple versions of English translation standards for TCM terminology. On October 16, 2007, the Western Pacific Region of the World Health Organization (WHO) released the *WHO International Standard Terminology for Traditional Medicine in the Western Pacific Region*, which provided a unified terminology translation standard for the globalization of traditional medicine and had a significant impact on the internationalization of TCM.

Example 2:

The Chinese government is also committed to formulating English translation standards for TCM terminology. In 2000, the Ministry of Science and Technology of the People’s Republic of China set up the project of *Standardization Research on Basic Terminology of Traditional Chinese Medicine*. Under the guidance of the National Commission for the Examination and Approval of Scientific and Technological Terminology and its Chinese Medicine Terminology Committee, it formulated the *Principles and Methods for the Examination and Approval of Chinese Medicine Terminologies*, and other norms related to Chinese and English terms.

Example 3:

Domestic and foreign scholars have also conducted independent explorations. Ouming’s *Chinese English Traditional Chinese Medicine Vocabulary* was published in 1982. Besides, the

*New Chinese English Classification Dictionary of Traditional Chinese Medicine* published by Xie Zhufan in 2002 and the *English Translation of Commonly Used Terminology in Traditional Chinese Medicine* published in 2004 for the investigation and research of the multi-modal dissemination of TCM culture in the new era are the earliest Chinese-English TCM dictionaries that were written from the perspective of international standardization of TCM terminology, playing an important role in the standardization development of English translation of TCM terminology; The *English Chinese English Chinese English Dictionary and Practical English Dictionary of Traditional Chinese Medicine* edited by British scholar Nigel Wiseman were published and distributed by Hunan Science and Technology Publishing House and People’s Health Publishing House in 1995 and 2002, respectively. They have had a significant impact on the translation practice of TCM, especially the concepts and methods of translating TCM terminology into English at home and abroad.

Linguists and medical experts around the world seek to establish a standardized system of TCM terminology translation in order to solve the phenomenon of mixed forms of TCM translation. The work has been going on for decades, but only some progress has been made. However, so far, no accepted international translation standard has emerged.

### 4.2.2 The Construction and Harmonization of a Discourse System

In line with the Political Report to the Twentieth National Congress of the Communist Party of China, “We will tell Chinese stories, spread Chinese voices, and promote Chinese culture to the world”. In recent years, the state has paid great attention to the inheritance and development of fine traditional Chinese culture, including TCM. The 14th Five-Year Plan for the Key Project of the Project to Inherit and Develop Fine Traditional Chinese Culture has added a project to carry forward the culture of TCM. Also, the State Administration of Traditional Chinese Medicine, the Publicity Department of the CPC Central Committee and other departments issued the Implementation Plan for Traditional Chinese Medicine Cultural Communication (2021-2025), proposing to encourage the development of TCM themed literary and artistic creations and to tell TCM stories well.

Therefore, TCM translation should pay more attention to the cultural connotation of TCM while disseminating TCM, which is the concrete interpretation of cultural confidence and cultural self-consciousness, and also indicates the direction in the construction of Chinese external communication discourse system, which can help to enhance our international discourse power and global governance capacity, and promote the implementation of the Belt and Road Initiative and the building of a community with a shared future for mankind. Without a clear understanding of the national image of China as a cultural power in the international community, the international dissemination and export of TCM translation is bound to be affected.

### **4.3 “Who Translates” — Being in Dire Need of the Cultivation of Qualities as a TCM Translator**

The Improvement of the Translator’s Knowledge Structure

The intellectual structure and cultural accomplishments of the translator have a strong influence on the understanding of the original text and the expression of the translation. Besides, TCM ancient books are rich in connotations and cite ancient classics. On the one hand, translators should be familiar with the theoretical system of TCM based on the knowledge of Chinese classical philosophy, constantly learn various translation theories, and master and summarize the strategies and skills of TCM translation. Next, translators should be familiar with medical English, cultivate authentic medical knowledge and medical language quality, accumulate preliminary knowledge of TCM, master the translation of basic TCM terms and vocabulary, and understand TCM classics and profound TCM literature.

#### **4.3.1 The Cultivation of Translator’s Cross-Cultural Awareness and Improvement the Chinese Cultural Background**

The philosophical medical literature encompasses many profound cultural connotations and concepts. In order to make the world understand the culture of TCM and the target language readers understand the traditional Chinese cultural ideology, an excellent TCM translator should first organize and read the culture of TCM, deeply understand the cultural connotation of TCM,

consider it from various aspects in the translation process, and consciously emphasize its cross-cultural value by means of supplementary information, explanation, structure adjustment, reasonable correspondence and other means, maximizing the charm of TCM culture. Only with a deep knowledge of Chinese can one comprehend the profound and abundant connotation of TCM culture, clarify the subtle differences between the semantics of TCM texts, and better present them in the process of TCM translation into English.

#### **4.3.2 The Building of the Chinese-English Bilingual Corpus of TCM**

It is worth noting that in the era of modern information technology, the subject of translator extends from human to machine. In addition, proficient use of translation tools is a huge difference between a novice translator and an experienced translator. Relevant departments should increase research investment, use information technology to build and perfect TCM English corpus as soon as possible, provide support for Chinese TCM English translation, improve the efficiency and quality of TCM Chinese-English translation, so as to enable the culture of TCM to go to the world faster and better, and make contributions to human health.

### **4.4 “In Which Channel” — Being in Dire Need of Full Exploration of New Media**

Compared to traditional media, new media is a new form of media that has developed after traditional media such as newspapers and journals, radio and television. It is a form of communication and media that uses digital technology, network technology and mobile technology to provide information and entertainment services to users via the Internet, wireless communication networks, satellite and other channels, and terminals such as computers, mobile phones and digital television sets.

#### **4.4.1 The Building of International Media Platforms**

Translators should strengthen the cooperation with foreign radio and television media, newspapers and periodicals, so that more scientific and technological achievements of TCM, health knowledge, diet, medicine, diet, sports and other content can be published and broadcast in foreign



media, and improve the quantity and quality of publication and broadcast. And it is necessary to set up TCM columns to publicize the culture, knowledge and values of TCM, Such as on China Daily, 21st Century, People's Daily of Overseas Edition and other official overseas newspapers and periodicals.

#### **4.4.2 The Building of a Digital and Intelligent TCM Communication Platform via the Internet plus High-Tech Smart Technologies**

For instance, the establishment of official TCM communication accounts on Facebook, Instagram, Youtube and Twitter will be encouraged, and big data technology will be used to intelligently promote TCM culture-related information to expand the scope of dissemination.

For example, in September 2016, the National TCM Academic New Media Alliance was established in Beijing by Beijing University of Chinese Medicine, composed of China Association of Traditional Chinese Medicine, Xinhuanet.com and 23 Chinese colleges of higher learning, which aims to further integrate Internet new media platform resources and excellent academic resources, so as to better promote the spread of TCM culture.

### **4.5 “To Whom” — Being In Dire Need of the Reinforcement of Audience Awareness**

#### **4.5.1 Emphasis on Interactive Communication**

The external communication of TCM translation should establish the awareness of interactive communication, understand the taboos and cultures of the recipient countries, respect other cultural values, try to find the common connection between the culture of TCM and the communication countries, regions and people in the fields of culture, life, science and technology, education and other fields, and establish a channel for the exchange and mutual learning of TCM culture with the wide participation of international audiences. In other words, in the process of translation of TCM culture, the understanding and digestion of TCM culture by the general audience should be fully considered.

#### **4.5.2 Being Close to the Audience's Life**

To be specific, on condition that the purpose of translation is to spread the cultural knowledge of TCM to the general foreign audience who are interested in TCM and related culture rather than to foreign TCM research experts or trainees, so the content of transmission should reduce the length of esoteric theories, and choose more health preservation methods close to daily life. It can also be combined with the climatic environment and cultural characteristics of the region in which the translated reader lives to select more carefully the health content appropriate for it.

### **4.6 “With What Effects” — Being in Dire Need of the Full Interaction of All Elements of 6W Model**

The effect of translation communication is not the result of the action of a certain element in the process of translation communication, but the comprehensive result of the close interaction of all elements. Therefore, the evaluation of translation communication effectiveness requires comprehensive monitoring of the roles played by various elements.

- Who—building an all-round TCM translation communication force.
- Says what—requiring standardization in TCM translation.
- Who translates—requiring cultivation of qualities as a TCM translator.
- In which channel—having full exploration of new media.
- To whom—attaching great importance to audience awareness.

## **5. CONCLUSION**

To sum up, as a new interdisciplinary discipline, the international communication of TCM translation from the perspective of translation communication studies has its external needs of the Times and internal needs of discipline development. In the process of Chinese medicine culture translation, the understanding and digestion of TCM culture by the general audience should be fully taken into account and it requires full interaction of all elements in the process of translation communication. The paper holds the belief that if TCM translation is regarded as a whole of communication, undoubtedly, the study of

translation communication in the external communication of TCM culture will also bring a new perspective to TCM translation and promote the continuous development of TCM translation, further achieving the goal of spreading TCM culture internationally and exporting TCM culture.

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