

# A study on translation strategies for political external communication texts from the perspective of national image construction: an eco-translatological analysis of the English translation of *Qiushi* (2021–2024)

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**Abstract.** Translation for political external communication has become a critical avenue for the construction of national image. As a core medium for conveying China's policy ideas, *Qiushi* magazine occupies a pivotal position in the dissemination of the Chinese government's governing philosophy. Its English edition serves as an important window through which the international community understands China's political system and cultural values, and the quality of its translation bears directly on the effectiveness of China's international discourse. Grounded in the theoretical framework of Eco-Translatology, this study takes representative *Qiushi* texts published between 2021 and 2024 as case studies to examine how political external communication translation can effectively achieve accurate linguistic transformation, convey cultural connotations, and integrate cross-cultural communicative intentions. The paper aims to demonstrate how such translation practices contribute to the construction of China's national image and the shaping of international recognition, while also offering practical insights for the translation of similar text types.

**Keywords:** *Qiushi*, political external communication translation, national image, eco-translatology, translation strategies

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## 1. Introduction

As China assumes an increasingly prominent role in the global governance system, the shaping of its national image has become an urgent strategic imperative. Translation for political external communication is not merely a process of linguistic transfer; it is a crucial channel through which national will is articulated and international recognition is forged. As a core vehicle for conveying China's policy concepts and governance philosophy, *Qiushi* magazine combines political authority with cultural representativeness, making it an important platform for China's international communication and for the construction of a positive national image. Consequently, the quality of its English translation directly affects whether China's ideas can be accurately understood and widely accepted by the international community, and it carries significant practical implications for enhancing China's international discourse power.

Although existing scholarship has explored political external communication translation from multiple perspectives, studies that approach the issue from the macro-level standpoint of national image construction and that systematically analyze the English translation strategies of *Qiushi* within the framework of Eco-Translatology remain relatively limited. Responding to the practical demands of national image building, this study takes representative *Qiushi* texts published between 2021 and 2024 as case studies. Drawing on the "three-dimensional transformation" methodology of Eco-Translatology, it examines in depth how translators make adaptive choices and engage in creative reconstruction across the linguistic, cultural, and communicative dimensions. The aim is to provide both theoretical reference and practical guidance for China's political external communication translation, thereby further strengthening China's expressive capacity and persuasive power in the international public opinion arena.

## 2. The three-dimensional adaptive transformation in eco-translatology

As human society transitions from industrial civilization to ecological civilization, the notion of "ecology" has gradually permeated multiple disciplines, and translation studies have been profoundly influenced by this trend [1]. At the same time, philosophical thought has undergone a shift from anthropocentrism to ecological holism, giving rise to a new perspective known as the "translation ecology" [2]. Emerging from this intellectual context, Eco-Translatology is grounded in ecological holism and incorporates traditional Chinese ecological wisdom, promoting an integrated and holistic ecological orientation in translation studies [3]. This theoretical framework is both a product nurtured by China's ecological culture and a vivid reflection of the far-reaching impact that civilizational and philosophical transformations have exerted on translation research.

As an interdisciplinary approach, Eco-Translatology proposes nine theoretical perspectives: the ecological paradigm, relevance sequence, ecological rationality, translation behavior, translational eco-environment, translator-centeredness, adaptation and selection, three-dimensional transformation, and post-translation accountability [4]. From the standpoint of translation practice, the most widely applied among these is the concept of "three-dimensional transformation," which refers to adaptive transformation across the linguistic, cultural, and communicative dimensions in the translation process.

### 2.1. The linguistic dimension

Given the marked differences between Chinese and English in modes of expression, the linguistic dimension primarily addresses the transformation between the two languages. Compared with English, Chinese places greater emphasis on the coherence of meaning rather than on strict structural symmetry [5]. Sentences in Chinese are often linked through implicit semantic relations, allowing readers to interpret the text as a whole by relying on context; as a result, connectors and personal pronouns are frequently omitted. English, by contrast, is more hypotactic, with inter-sentential relations commonly expressed through explicit conjunctions such as "thus", "therefore", and "because". In English, the absence of personal pronouns usually necessitates supplementation; otherwise, ambiguity may arise. Moreover, Chinese expression tends to be implicit and indirect, often employing subtle or understated phrasing, whereas English is generally more direct and explicit. Meaning in Chinese is strongly influenced by context and word order, while English relies more heavily on grammatical structure and lexical choice. In addition, rhetorical devices are widely used in Chinese, many of which do not have direct equivalents in English.

The fundamental requirement of the linguistic dimension lies in the accurate transmission of information, which closely aligns with the principle of "seeking truth from facts" upheld by *Qiushi*. In its translation practice, *Qiushi* consistently takes dynamic equivalence at the linguistic level as a guiding principle. The

translated text must faithfully convey the original meaning while strictly adhering to the norms of the target language, thereby ensuring the effective dissemination of Chinese ideas and laying a solid linguistic foundation for national image construction.

## 2.2. The cultural dimension

The cultural dimension focuses on the transmission of cultural connotations. Translation is not merely a matter of linguistic conversion but also a profound representation of cultural meaning. Given the substantial cultural gap between China and the West, an overly literal adherence to the source language may hinder target readers' comprehension and prevent them from achieving an experience comparable to that of source-language readers. Conversely, an excessive accommodation to the target language's conventions and cultural background may dilute the cultural depth of the source text.

The core mission of the cultural dimension is to achieve faithful transmission and deep integration of cultural connotations, which is intrinsically consistent with the cultural self-awareness that *Qiusi* upholds as a theoretical platform. Oriented toward cross-cultural communication, *Qiusi*'s translation practice requires translators to ensure both accuracy and acceptability while fully conveying the distinctive expressions and aesthetic implications of the source culture. In doing so, translation serves the deeper objective of national image construction.

## 2.3. The communicative dimension

From the perspective of the communicative dimension, the essence of translation lies in facilitating communicative function. This dimension requires translators to attend not only to linguistic transfer and cultural transmission, but also—more importantly—to communicative effectiveness, ensuring that the communicative intent of the source text is accurately realized in the translation [4]. To establish optimal relevance with target readers, translators must appropriately adjust and filter the translated text between the original work and the audience, so that readers can achieve the best possible contextual understanding within the translated discourse. This process exemplifies the adaptive selection and transformation emphasized by the communicative dimension [6].

The English edition of *Qiusi* is dedicated to conveying China's political concepts, cultural essence, and multidimensional development achievements to the international community. Its translation activities are therefore closely aligned with the communicative goal of national image construction. Throughout the translation process, close attention must be paid to overseas audiences' cognitive contexts and reception habits. Through appropriate translation strategies, Chinese discourse can be disseminated accurately and effectively, thereby fulfilling the deeper communicative intention of shaping an image of China that is amiable, respectable, and credible.

Translation involves the transformation of language; language carries culture; and culture, in turn, emerges from the accumulation of communication. It is thus evident that language, culture, and communication are deeply and logically interconnected [7]. For this reason, the three dimensions emphasized by Eco-Translatology are not isolated from one another but are interwoven and mutually dependent. In analysis, emphasis on a particular dimension is adopted merely for methodological convenience, rather than to deny the practical significance of the other dimensions [8].

### 3. Linguistic characteristics of *Qiushi* magazine

In recent years, research on China's external discourse system has emerged as a new focal point in domestic academic circles [9]. In service of national image construction, *Qiushi* magazine has actively expanded its international communication channels by launching an English edition, with the aim of explaining China's governing philosophy and development path to the international community in a more direct and comprehensive manner. The translation of *Qiushi* is marked by pronounced specificity, stemming not only from its distinct political attributes and authoritative positioning, but also from the fact that its texts carry the important function of reflecting contemporary China's social progress and articulating the discourse system of socialism with Chinese characteristics.

#### 3.1. Expressions imbued with the imprint of the times

In recent years, China has continued to deepen reform and opening up, achieving comprehensive social progress and presenting a renewed profile of national development. Closely aligned with the country's forward momentum, *Qiushi* magazine has published a large number of expressions that embody the developmental trajectory and governance philosophy of socialism with Chinese characteristics. The English translation of such content requires translators to keenly identify and accurately convey the temporal features and policy implications embedded in these expressions. As a theoretical framework that responds to social change and emphasizes harmony within the translational eco-environment, Eco-Translatology is particularly well suited to guiding the outward translation of discourse that reflects China's social advancement, providing both theoretical justification and methodological support for the authentic, multidimensional, and comprehensive presentation of China's national image.

Between 2021 and 2024, *Qiushi* featured numerous expressions of this kind. The concept of the "ecological conservation red line," as an institutional innovation in China's environmental governance, embodies the country's bottom-line thinking and strategic resolve in safeguarding ecological security. "Green transition," evolving from a guiding principle into concrete practice, is profoundly reshaping China's modes of production and lifestyles and has become a critical pathway toward high-quality development. The sustained criticism and rectification of "formalism" reflect a clear governance orientation that prioritizes pragmatism and tangible results. Meanwhile, the "holistic approach to national security," with its systemic and people-centered nature, signifies China's comprehensive enhancement of its capacity to safeguard security and development amid a complex international environment.

#### 3.2. Expressions rich in Chinese cultural appeal

With a civilization spanning over five millennia, China has accumulated profound and distinctive cultural resources. Its linguistic repertoire abounds with classical maxims, folk proverbs, vivid two-part allegorical sayings, and philosophically rich idioms. As a core medium for conveying China's political discourse, *Qiushi* magazine frequently incorporates such expressions with strong markers of Chinese cultural identity in its policy discussions and leaders' speeches. Their translation concerns not only the transfer of meaning, but also directly affects the international communication of Chinese culture and the shaping of China's national image.

Language and culture are inseparable [10], and specific expressions often reflect deeply embedded cultural values. The saying "History serves to illuminate the way of governing the world" encapsulates the governance wisdom of drawing lessons from the past, constituting an important expression of China's historical consciousness. The phrase "妄自菲薄" (wang zi fei bo), rooted in the cultural context of Chinese humility and self-restraint, cautions against a loss of cultural confidence and national resolve—neither indulging in blind

arrogance nor succumbing to undue deference—thus embodying the distinctive Chinese value orientation of moderation, balance, and dignity without servility. Zero-sum thinking, as represented by notions such as "beggar-thy-neighbor" and "winner takes all," has long been rejected in Chinese cultural tradition; instead, concepts like "harmony is to be cherished" and "win-win cooperation" are upheld as guiding principles of interaction. The wisdom embedded in these linguistic expressions continues to acquire renewed vitality in contemporary governance and international engagement, highlighting the inclusiveness and forward-looking nature of Chinese culture.

From the perspective of Eco-Translatology, translators working on *Qiushi* must fully account for its linguistic characteristics. Through three-dimensional adaptive transformation, translation ultimately achieves an organic integration of external discourse construction and national image communication.

#### 4. A case analysis of the english translation of *Qiushi* magazine under the guidance of eco-translatology

Building on the preceding discussion of the three-dimensional transformation framework of Eco-Translatology and the linguistic characteristics of *Qiushi*, this study selects, from texts published in *Qiushi* between 2021 and 2024, seven articles that address major policies and theoretical expositions, chosen on the basis of thematic representativeness and the typicality of their translations. From these articles, nine key textual excerpts are extracted as representative cases, with three examples respectively drawn from the linguistic, cultural, and communicative dimensions. From the perspectives of linguistic normativity, cultural explicability, and communicative effectiveness, the study evaluates the outcomes of adaptive transformation strategies employed in each dimension, thereby systematically demonstrating the explanatory power and practical applicability of Eco-Translatology in the translation of political external communication texts such as *Qiushi*.

##### 4.1. Adaptive selection in the linguistic dimension

Texts published in *Qiushi* are characterized by rigorous and standardized political language. On the premise of accurately conveying political meaning, translators are required to make adaptive choices and transformations in linguistic form and structure so that translation professionalism can underpin the credibility of the national image and the authority of political discourse. Linguistic transformation in *Qiushi* translations encompasses four levels: morphology, syntax, discourse, and rhetoric. The first three fall within the grammatical domain, whereas rhetoric pertains to the pragmatic domain.

Morphology constitutes the foundation, while syntax forms the framework. Translators often achieve semantic equivalence between the source and target texts through shifts in word class, lexical selection, and syntactic restructuring. This can be illustrated by the following excerpt from the article *The CPC's Century-Long Struggle Has Shaped the Future of the Chinese People*:

(1) Source text: 中国人民在党百年奋斗的各个阶段对美好生活的向往不断变为现实,更加自信,自立,自强的中国人民,极大增强了志气,骨气,底气,正意气风发向着全面建成社会主义现代化强国的第二个百年奋斗目标阔步前进。(《求是》中文版,2021年第23期)

Target text: The aspirations of the Chinese people for a better life have continually been realized during all stages of the Party's century-long history. The Chinese people, who are more self-confident, self-reliant, and capable of self-improvement, now have greater aspiration, motivation and determination, and are marching in confident strides toward the Second Centenary Goal of building China into a great modern socialist country. (*Qiushi*, English edition, No. 1, 2022)

Expressions such as "对美好生活的向往" (aspirations for a better life) and "志气, 骨气, 底气" vividly exemplify the distinctive features of *Qiushi*'s language, which is imbued with Chinese characteristics and the spirit of the times. In the translation, the active construction "向往不断变为现实" is rendered in the passive voice, while the verb "增强" is transformed into an adjectival structure. These adjustments not only make the English text more idiomatic, but also foreground the objectivity and continuity of China's development achievements. The choice of "aspiration, motivation and determination" corresponds respectively to the pursuit implied by "志气", the driving force denoted by "骨气", and the confidence underlying "底气". This transformation accurately conveys the uplifting spirit of the Chinese people and facilitates international comprehension. Through syntactic restructuring, shifts in word class, and careful lexical choice, the translator faithfully reproduces the inspiring discourse of the original text, shaping a positive image of a confident people and a nation advancing steadily.

Discourse provides the substance. *Qiushi* texts often rely on semantic coherence rather than explicit cohesive devices, whereas English favors overt formal linkage. The following example illustrates how the translator makes discourse logic explicit:

(2) Source text: 统筹推动乡村生态振兴,农村人居环境整治,有力防治农业面源污染,建设美丽乡村. (《求是》中文版,2024年第1期)

Target text: We will promote the revitalization of the rural ecosystem and the improvement of the rural living environment in an integrated manner and vigorously prevent and control agricultural pollution, so as to build a beautiful countryside. (*Qiushi*, English edition, No. 1, 2024)

This example is taken from the article Building a Beautiful China: Promoting Harmony Between Humanity and Nature. Expressions such as "生态振兴" (ecological revitalization) and "美丽乡村" (beautiful countryside) are strongly policy-oriented and time-specific, reflecting the characteristic style of *Qiushi*. The source text consists of several juxtaposed and purpose-oriented clauses. By adding connectors such as "and" and "so as to", the translator transforms implicit semantic coherence in Chinese into explicit formal cohesion in English, clearly articulating both the parallel nature of policy measures and their ultimate objective. Through such discourse-level adaptation in the linguistic dimension, the translation accurately conveys the temporal connotations of the original text and effectively presents China as a modern, responsible, and well-organized nation.

Compared with the previous levels, the rhetorical level focuses on how expressive effects are reproduced across languages. *Qiushi* texts frequently employ rhetorical repetition for emphasis, a device that is often regarded as redundant in English. Translators therefore need to seek functional equivalence through transformation. Consider the following sentence from Upholding and Improving the System of People's Congresses and Ensuring that the People Run the Country:

(3) Source text: 社会主义民主政治,关键是要增加和扩大我们的优势和特点,而不是要削弱和缩小我们的优势和特点. (《求是》中文版,2024年第4期)

Target text: The key to developing socialist democracy is to amplify our strengths and unique qualities, rather than diminishing them. (*Qiushi*, English edition, No. 2, 2024)

Focusing on the development of socialist democratic politics, this sentence highlights the contemporary imprint of China's political civilization. The paired structures "增加和扩大" and "削弱和缩小", marked by rhetorical repetition, exemplify the rhythmic qualities of Chinese political discourse. The translator condenses these parallel expressions into the antonymic contrast between "amplify" and "diminishing," thereby avoiding redundancy. This precise linguistic transformation adheres to English stylistic conventions while using concise and forceful contrast to convey China's firm commitment to advancing socialist democracy, projecting an image of confidence in its development path and maturity of its political system.

In practice, morphology, syntax, discourse, and rhetoric often co-occur in *Qiushi* texts, forming a dynamic and interrelated system. Consequently, adaptive transformation in the linguistic dimension is essentially a comprehensive process that depends on coordinated operation across multiple levels of language.

#### 4.2. Adaptive selection in the cultural dimension

As an authoritative theoretical journal in China, *Qiushi* contains a large number of politically charged terms and value concepts deeply rooted in Chinese culture. Translators must accurately grasp the intellectual essence of these culture-loaded elements and carry out adaptive selection and transformation in the cultural dimension, thereby contributing to the construction of national image recognition. Cultural adaptation in *Qiushi*'s language primarily involves two basic categories: cultural allusions and cultural imagery.

When translating cultural allusions, they can be further divided into conceptual allusions and aphoristic allusions. Conceptual allusions function as culture-specific terms that embody particular ideals or objectives. In such cases, translators are advised to adopt a strategy of in-depth explication to convey their core philosophical or social connotations with precision. This approach is illustrated by the following sentence from the article Five Characteristics of Chinese Modernization:

(4) Source text: 中国人民自古以来就怀有"小康"企盼和"大同"梦想。(《求是》中文版,2023年第16期)

Target text: Since ancient times, the Chinese people have aspired to "moderate affluence" and dreamed of "great harmony." (*Qiushi*, English edition, No. 5, 2023)

The concepts of "小康" ("moderate affluence") and "大同" ("great harmony"), originating from The Book of Songs and The Book of Rites, respectively, are prominent manifestations of cultural confidence in *Qiushi*'s discourse. By accurately identifying the material prosperity implied by "小康" and the ideal of social harmony embedded in "大同", the translator renders them as "moderate affluence" and "great harmony." This choice reflects an in-depth explication of their cultural connotations. Such cultural transformation not only facilitates comprehension among international readers, but also preserves the cultural core of the concepts, demonstrating both the continuity of Chinese civilization and the deep cultural foundations of China's development path.

Aphoristic allusions, by contrast, convey national spirit and practical wisdom through concise language. For these, translators may adopt a liberal translation strategy that distills the underlying spirit, thereby reproducing their admonitory and inspirational functions. Consider the following example from Chinese Modernization Is a Sure Path to Building a Great Country and Rejuvenating the Nation:

(5) Source text: 实现共同富裕是一个长期任务,必须久久为功,咬定青山不放松,不断取得新进展。(《求是》中文版,2023年第16期)

Target text: Achieving prosperity for all is a long-term mission, so we must make persistent efforts to deliver continued progress, and we must not stop until we reach our goal. (*Qiushi*, English edition, No. 6, 2023)

In the source text, common prosperity is discussed through the citation of classical sayings, vividly illustrating the enduring vitality of traditional cultural values in contemporary discourse. The idiom "久久为功", derived from Records of the Grand Historian, emphasizes perseverance, while "咬定青山不放松", from Zheng Banqiao's poem Bamboo and Rock, symbolizes tenacity and resilience. Rather than translating these expressions literally, the translator extracts their shared spirit of steadfast perseverance and integrates them into a single liberal translation. This adaptive choice in the cultural dimension avoids potential cultural barriers while accurately conveying the Chinese nation's characteristic perseverance, thereby effectively shaping an image of China as a patient, resolute country committed to long-term development.

In addition to direct allusions, *Qiushi* texts are also adept at creating cultural imagery grounded in indigenous experience. For the translation of such imagery, a domestication strategy is often adopted, whereby the underlying meaning is retained while the concrete image is replaced. The following example is taken from *The Fengqiao Model: A Gold Standard for Chinese Governance*:

(6) Source text: 党的十八大以来,我国社会建设之所以取得历史性成就,一个重要原因就在于紧紧抓住了体制机制创新这个"牛鼻子",逐步实现了社会治理结构的合理化,治理方式的科学化,治理过程的民主化,积极有效地化解了社会矛盾。(《求是》中文版,2023年第23期)

Target text: A pivotal reason for China's historic achievements in social governance since the 18th CPC National Congress in 2012 has been the strong focus on the innovation of systems and mechanisms, which has gradually led to more rational social governance structures, sounder governance methods, and more democratic governance processes. This has helped provide proactive and effective solutions to social issues. (*Qiushi*, English edition, No. 1, 2024)

The source text employs the metaphor of leading an ox by the nose to vividly highlight the guiding role of institutional and mechanism innovation in social reform, exemplifying how *Qiushi* integrates traditional cultural imagery with modern governance concepts. The translator abandons the literal image and does not render "牛鼻子" as "the ox's nose," instead opting for a domestication strategy that translates the underlying meaning. This adaptive choice in the cultural dimension remains faithful to policy implications while avoiding comprehension difficulties that literal translation might cause, thereby clearly presenting to international readers China's governance wisdom of identifying key issues and emphasizing practical results.

In sum, whether dealing with classical allusions deeply rooted in the canon or with vivid cultural imagery drawn from lived experience, the translator's central task is to discern the cultural core and to adopt appropriate strategies that enable the regeneration of its essential spirit in the target language. Accordingly, adaptive selection in the cultural dimension of *Qiushi*'s language essentially reflects a value orientation committed to the transmission of cultural spirit and the fostering of empathetic understanding across cultures.

### 4.3. Adaptive selection in the communicative dimension

As a key medium for articulating China's ideas to the outside world, *Qiushi* carries explicit communicative intentions and dissemination objectives. In translation, on the basis of faithfully conveying the original meaning, priority must be given to adaptively adjusting the communicative function of the target text so as to achieve smooth communication with the international community and thereby facilitate the construction of an accessible and credible national image. Communicative-dimension transformation in *Qiushi*'s language mainly addresses two typical categories: metaphorical expressions and abstract terms.

With regard to metaphorical expressions, the focus of transformation lies in communicative clarity. Translators need to set aside the literal imagery and directly convey the core policy intent. This approach is illustrated by the following sentence from *Building a Beautiful China: Promoting Harmony Between Humanity and Nature*:

(7) Source text: 完善全域覆盖的生态环境分区管控体系,为发展"明底线","划边框".(《求是》中文版,2024年第1期)

Target text: We will also improve the system for adopting region-specific approaches to environmental management that covers all areas, clearly delineating the boundaries and regulations for development. (*Qiushi*, English edition, No. 1, 2024)

The expressions "明底线" and "划边框" endow the ancient wisdom of "acting within defined limits" with contemporary significance, showcasing *Qiushi*'s distinctive ability to integrate tradition with modernity. Perceiving the underlying communicative intent of "establishing clear norms," the translation renders the



metaphorical sense of "边框" as "regulations." This adaptive choice in the communicative dimension ensures that policy implications are conveyed clearly to international readers, projecting an image of China as a responsible actor that emphasizes the rule of law and regulatory governance in environmental management.

This practice of transforming metaphorical expressions into direct statements is also evident in the following sentence from *Move Faster to Build a Strong Agricultural Country and Advance Agricultural and Rural Modernization*:

(8) Source text: 农业科技工作要突出应用导向,加快成果转化,把论文写在大地上. (《求是》中文版,2023年第6期)

Target text: Real-world application should be what we work toward in agricultural science and technology. We should accelerate the application of our advances to see that academic papers produce real results on the ground. (*Qiushi*, English edition, No. 3, 2023)

The expression "把论文写在大地上" implies that academic research should provide tangible support for agricultural practice. By integrating the traditional Chinese ethos of "grounded, hands-on practice" into contemporary development strategies, it exemplifies *Qiushi*'s discourse creativity, rooted in tradition yet oriented toward modernity. Guided by the communicative intent of emphasizing practical application, the translator renders this metaphor creatively, avoiding potential misinterpretation that a literal translation might cause while effectively conveying the core message of "putting theory into practice." In doing so, the translation presents to the international community an image of China's development as pragmatic and firmly grounded in reality.

In conveying the intended meaning of abstract terms, translators need to strip away terminological form and explicate the functional significance of such terms within their specific context. This strategy is demonstrated in the following passage from *Five Characteristics of Chinese Modernization*:

(9) Source text: 西方现代化经历的是一个工业化,城镇化,农业现代化,信息化发展的"串联式"过程,中国式现代化将是一个工业化,信息化,城镇化,农业现代化叠加发展的"并联式"过程. (《求是》中文版,2023年第16期)

Target text: Western modernization followed a phased process of consecutive industrialization, urbanization, agricultural modernization, and informatization, whereas Chinese modernization is a simultaneous process with overlapping industrialization, informatization, urbanization, and agricultural modernization. (*Qiushi*, English edition, No. 5, 2023)

The terms "串联式" and "并联式," borrowed from electrical circuitry, are characteristic expressions through which *Qiushi* explains China's development path in modern technical language, reflecting the contemporary imprint of China's modernization strategy. In line with their core communicative intent, the translation renders the sequential progression implied by "串联式" as "phased" and "consecutive," and the simultaneity and interweaving emphasized by "并联式" as "simultaneous." This communicative-dimension transformation not only clarifies differences between development models, but also highlights the institutional advantage of China's modernization path in terms of overall coordination. As a result, China's development trajectory is presented with a clear international image of being systematic and innovative.

Whether dealing with metaphorical expressions or abstract terms, the translator's primary task is to identify their communicative function and to reconstruct them in ways that conform to target-language conventions. Accordingly, adaptive selection in the communicative dimension of *Qiushi*'s language essentially embodies a translation principle that prioritizes communicative intent above all else.

## 5. Conclusion

Grounded in the theoretical framework of Eco-Translatology, this study examines English translations of *Qiushi* articles published between 2021 and 2024, and systematically investigates how effective adaptation and transformation between the source and target languages can be achieved in the translation of political external communication texts from the linguistic, cultural, and communicative dimensions. The findings indicate that such translation goes beyond overcoming structural differences between languages; it must also prioritize the transmission of cultural meanings and the fulfillment of communicative intentions, with the ultimate aim of serving the broader strategy of national image construction. At the linguistic level, translators need to strike a balance among accuracy, readability, and rhetorical effectiveness. At the cultural level, strategies such as domestication and compensation should be flexibly employed to enable the cross-linguistic regeneration of culturally embedded elements. At the communicative level, particular emphasis should be placed on audience awareness and communicative intent to ensure the effectiveness of political discourse in international communication. As the central agents of external publicity translation, translators are required not only to possess strong bilingual competence and intercultural literacy, but also to cultivate a clear awareness of national image building, consciously aligning micro-level linguistic decisions with macro-level communicative objectives. The translation strategies proposed from an eco-translatological perspective in this study are conducive to improving the quality of English translations of political external communication texts such as *Qiushi*. More broadly, they offer translational support for the global dissemination of China's ideas and propositions, thereby contributing to a more comprehensive and multidimensional presentation of China's image within the international public discourse.

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