



# An Analysis of the Translation and Communication of Yao Ethnic Medicine in China Based on Lasswell's 5W Model

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## Authors' contributions

This work was carried out in collaboration among all authors. Author XY performed the statistical analysis, wrote and revised the manuscript, and managed the literature searches. Author QH provided partial data and wrote partial analyses of the study. Author FH designed the study. All authors read and approved the final manuscript.

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## ABSTRACT

Rooted in the Yao ethnic regions of China, Yao ethnic medicine is rich in content and forms an essential part of traditional Chinese medicine (TCM) culture, possessing significant research and exploration value. To date, research surrounding translation of Yao ethnic medicine has grown over the past decade. There has been little comprehensive research on the current state of Yao ethnic medicine translation, which hinders the inheritance and international communication of Yao ethnic medicine. Based on Lasswell's 5W model and Xie's medio-translatology, this paper provides a comprehensive analysis of factors such as the subject, content, method, target audience, and

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impact of Yao ethnic medicine translation. Considering the foreseeable objective prospects of Yao ethnic medicine, it proposes recommendations for translation research to promote Yao ethnic medicine globally.

*Keywords: Yao ethnic medicine; translation and international communication; medio-translatology.*

## 1. INTRODUCTION

Southwest China, with its pleasant climate and abundant resources, is home to numerous ethnic groups, including the Yao minority. Yao ethnic medicine is a unique national medicine formed and developed by the Yao people in China in the long-term production and life practice [1]. It originated from the need to fight disease. To survive, the Yao people sought natural remedies for illness prevention, treatment, and injury care, which laid the foundation for their medical knowledge. Through long-term labor and practice, the Yao people accumulated extensive experience in using herbs to prevent and treat illnesses, forming a distinctive system of Yao ethnic medicine. Since the Yao people have no written language of their own, traditional Yao medical knowledge could only be passed down orally, through pointing to medicines for teaching, and transmitting treatments by symptom demonstration [2]. As a result, many unique remedies and medicinal recipes have been lost over time.

China's scholars have partly conducted reviews and analyses of the current issues in translation research of Yao ethnic medicine, providing valuable empirical evidence for further studies [3,4]. However, the number of scholars studying Yao ethnic medicine translation is still limited. Compared to other ethnic medicines like Tibetan, Mongolian, and Zhuang medicine, research on Yao ethnic medicine translation remains underdeveloped. Therefore, a comprehensive review of Yao ethnic medicine translation research is essential to promote the development of Yao medical culture, lay a foundation for future research, and advance Chinese traditional culture globally [5-7].

## 2. LITERATURE REVIEW

### 2.1 Research of Yao Ethnic Medicine Translation

Yao ethnic medicine, a vital component of China's cultural heritage, represents the medical knowledge and practices developed by Yao

ethnic group. However, the research on Yao ethnic medicine translation is not only limited in quantity but also weak in content, with a narrow scope of study, detailed as follows.

Terminology, as the entry point for understanding a field, should be the starting point of Yao ethnic medicine translation studies. Only Ge and Zhou [8] analyzed the English translation of terms in Yao ethnic medicine's distinctive theories from the perspective of Skopos theory. Tan [9] was the first to translate the unique Yao medical term "Lao Ban Yao", suggesting that Yao medical terminology translation should achieve optimal information relevance. Standardization of Yao medical terminology translation still has a long way to go, and more researchers are urgently needed to delve deeper.

Research of Yao ethnic medicine translation is focused on the English translation of Yao medical culture. Several scholars have explored the principles of English translation for Yao medical culture from different perspectives, such as Zhou [10], who analyzed the Yao medical culture and its translation status, proposing principles for translating Yao medical culture. Zou and Zou [11] analyzed the current English translation status and issues in regimen and elderly care culture of Yao ethnic medicine, proposing translation principles from the perspective of eco-translation. Zou [12] examined the international publicity translation of Yao medical culture from the viewpoint of cultural translation. Additionally, Teng [13] explored the principles for Yao ethnic medicine English translation by analyzing the issues and reasons behind information gaps in Yao medical English textbooks, though no English-translated Yao medical textbooks have been published so far.

While Gan [14], the only researcher focusing on both Yao ethnic medicine translation and communication, explored how the international translation paths of Zhuang and Yao ethnic medical culture affect communication outcomes. However, she pays more attention to Zhuang medicine and understates to the translation and communication of Yao ethnic medicine.

A review of the existing literature reveals two issues in Yao ethnic medicine translation research. First, the scope of current study in Yao ethnic medicine is restricted. Few papers relate to Yao ethnic medicine translation, and those that do mainly focus on cultural translation and translation strategies. Second, most researchers are foreign language teachers at universities, with almost no specialists in Yao ethnic medicine itself. Currently, the volume of Yao ethnic medicine translation literature does not match the actual development of Yao ethnic medicine, highlighting the need for more systematic, comprehensive, and in-depth research.

## 2.2 Medio-translatology

Xie Tianzhen published extensively on comparative literature (including medio-translatology), translation theory, and translation history, and is widely recognized as a pioneer in the area of medio-translatology, as well as one of the most important founders of translation studies as a separate discipline in China [15]. He posits that the essence of translation is communication. Bringing Chinese literature to the world through translation is not merely a matter of word-for-word or literary translation, but rather of literary translation and communication [16].

## 2.3 Application of Medio-translatology in Yao Ethnic Medicine Translation

Now, the research of medio-translatology isn't limited to literature. It focuses on the communication and reception of translation. In the global pursuit of diverse healthcare solutions, Yao ethnic medicine holds significant potential to enrich alternative and complementary medical practices. The translation and communication of Yao ethnic medicine should be anchored by the theory of medio-translatology to place a higher value on communication of Yao ethnic Medicine translation.

This paper will collect, organize, and summarize the current status of Yao ethnic medicine translation and communication, facilitating deeper research for future scholars.

## 3. THEORETICAL FRAMEWORK

This part introduces the concept of 5W model of Lasswell and explains Xie Tianzhen's medio-translatology, laying a theoretical foundation for the analysis of current status for the translation

and international communication of China's Yao ethnic medicine.

Lasswell was an American communication scholar and a founding figure in communication studies. In 1948, he published *The Structure and Function of Communication in Society*, in which he proposed the famous 5W model theory [17]. The basic content of this model is: a convenient way to describe an act of communication is to answer the following five questions: Who? Says what? In which channel? To whom? With what effect? [18] The 5W communication model proposed by Lasswell not only summarizes communication into five key factors but also provides new insights for translation scholars [19] and has been widely applied in mass communication.

Communication consists of five fundamental elements: "Who", "Says what", "In which channel", "To whom", "With what effect", which correspond to the communicator, content, channel, audience, and effect. This paper applies the classic communication theory—the 5W model—to examine the current state of Yao ethnic medicine translation, thereby providing perspectives for promoting the global communication and development of Yao ethnic medicine.

## 4. METHODS

This study adopts a quantitative research method to deeply analyze the current state of Yao ethnic medicine translation. It employs key journal databases in China, including China National Knowledge Infrastructure (CNKI), Wanfang Data, and VIP Database for Chinese Technical Periodicals (VIP). Besides, data regarding government support for Yao medicine research comes from National Office for Philosophy and Social Sciences, Office for Philosophy and Social Sciences of Guangxi Zhuang Autonomous Region and so on.

## 5. RESULTS

### 5.1 Who

In Lasswell's 5W model, "Who" refers to the communicator. In the process of Yao ethnic medicine translation, this "Who" refers to the translation agents—those individuals or groups engaged in Yao ethnic medicine translation research or communication efforts.

### 5.1.1 Researcher

Researchers in Yao ethnic medicine translation are all faculty members in foreign language departments at universities. A specialized search was conducted in CNKI's journal articles and master's or doctoral theses published from 2000 to 2024, using the keywords "Yao ethnic medicine", "Yao ethnic medicine translation", and "Yao ethnic medicine English translation". Among these, nine papers were related to Yao ethnic medicine translation research. The majority of the authors were from Guangxi University of Chinese Medicine (see Fig. 1), with few contributors from other universities.

Yao ethnic medicine translation is a niche topic. Researchers in Yao ethnic medicine translation are mainly foreign language faculty from medical institutions with strong language backgrounds, while professional medical practitioners show limited interest in this field. Additionally, no authors in Yao ethnic medicine translation research were found to be from foreign language universities or overseas.

### 5.1.2 Patron

The law of the People's Republic of China on Traditional Chinese Medicine currently defines ethnomedicine as one part of TCM, sharing a history and development with TCM that conform to the united national culture of China [20]. However, Yao ethnic medicine translation is not significantly influenced and supported by "sponsors".

The term "sponsors" here does not refer to any specific individual providing concrete sponsorship, but rather includes relevant administrative departments or authorities (such

as censorship) of the government or political parties, as well as newspapers, magazines, and publishing houses [21]. In terms of funding recipients of publishing, ethnic medicine projects with more financial support include Zhuang medicine (5 projects), Tibetan medicine (4 projects), and Hui medicine (4 projects) [22].

A search was conducted using the keywords "Yao medicine", "Yao ethnic medicine", "Yao ethnic medicine translation", "Yao ethnic medicine English translation", and "Yao ethnic medicine communication" in the database of the National Office for Philosophy and Social Sciences published projects from 2010 to 2024, and no project information was found. In contrast, using "Zhuang medicine" as a keyword yielded two national social science projects and one Guangxi social science project.

As a significant part of Guangxi's ethnic medicine, Zhuang medicine received national and Guangxi social science project funding, while Yao ethnic medicine did not. This indicates that the level of attention given to Yao ethnic medicine and its translation requires strengthening, and both the government and the translation community need to increase support for Yao ethnic medicine translation.

## 5.2 Says What

In Lasswell's 5W model, "What" refers to the main content that an event intends to convey, or the core idea of the event. In the context of Yao ethnic medicine translation, it is analyzed through statistics on Yao ethnic medicine books, Yao ethnic medicine journals, and the official websites of Yao ethnic medicine hospitals.

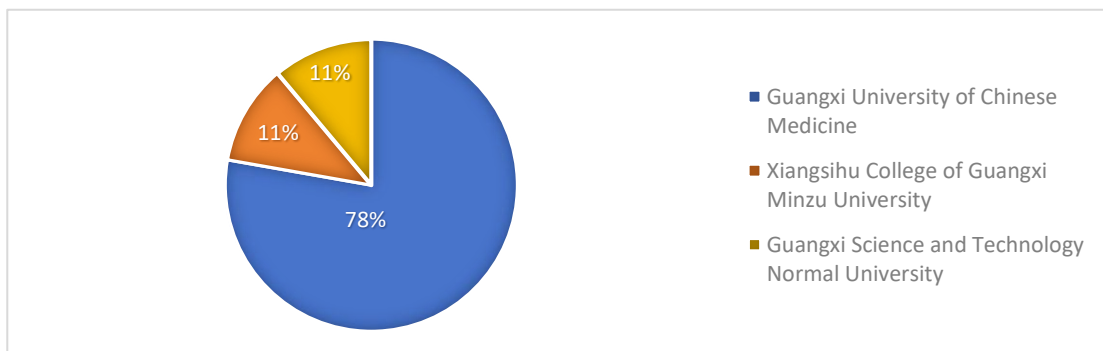


Fig. 1. Sources of Authors of Yao Ethnic Medicine Translation-related Literature in CNKI

### 5.2.1 Books

China's top ten book-selling platforms witness no foreign-language Yao ethnic medicine books. A search using the keyword "Yao ethnic medicine" on the top ten Chinese book-selling platforms, as well as on Chaoxing Library and Kongfuzi Old Books Network, yielded zero results.

Guangxi university libraries witness no foreign-language Yao ethnic medicine books. In Yao ethnic medicine research, Guangxi is at the forefront nationally, with more mature studies compared to other provinces. Among Guangxi's universities, Guangxi University of Chinese Medicine and Youjiang Medical University for Nationalities are the most representative. Therefore, this section conducted a statistical analysis of Yao ethnic medicine foreign-language books in the libraries of Guangxi's ethnically oriented universities. A search using "Yao ethnic medicine" as a keyword in the libraries of Youjiang Medical University for Nationalities and Guangxi University of Chinese Medicine showed zero foreign-language Yao ethnic medicine books. Similar searches in the libraries of Guangxi Medical University, Guilin Medical University, and Guangxi Medical College also yielded no results. Since these representative libraries of medical universities in Guangxi lack Yao ethnic medicine translation-related books, it is unlikely that other comprehensive university libraries in Guangxi hold such books.

Major international book-selling platforms witness no foreign-language Yao ethnic medicine books. A search for "Yao ethnic medicine" on Amazon, a highly influential and widely known global platform, returned zero results. Searches on the websites of Barnes & Noble, the largest brick-and-mortar bookstore chain in the U.S., and Book Depository, a renowned British book marketplace, also yielded no Yao ethnic medicine foreign-language books.

A minimal amount of foreign-language Yao ethnic medicine books are found in international digital libraries. A search for "Yao ethnic medicine" in the Los Angeles Public Library (LAPL) database, excluding irrelevant items, resulted in one related book titled *Gathering Medicines: Nation and Knowledge in China's Mountain South* [23]. Searches in other major digital libraries, including the World Digital Library (WDL), the Digital Public Library of America (DPLA), and the Library of Congress (LOC), yielded no results.

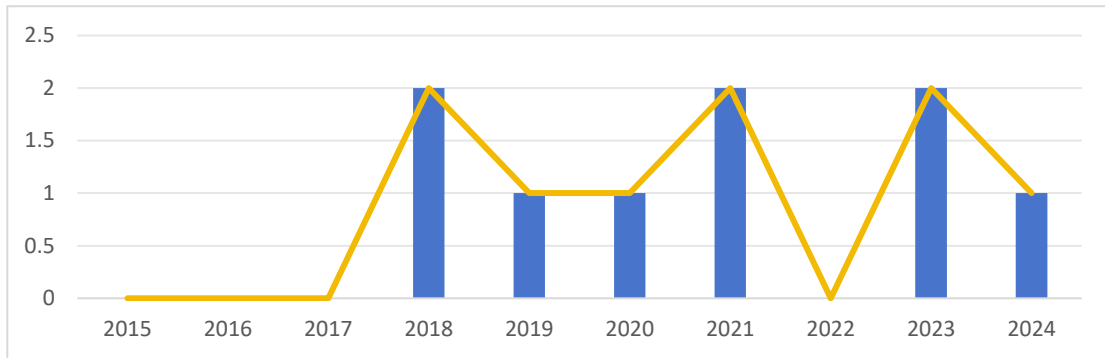
In contrast, searching for literature on Zhuang or Tibetan medicine yields results, such as *Zhuang Medical Culture (Chinese-English Bilingual Version)*, *Tibetan-English-Chinese Dialogue in the Hospital*, *China's Tibetan Medicine*, and *The Medical History of Tibet*, among others. This indicates that the translation and introduction of Yao ethnic medicine literature remains in a disadvantaged position compared to that of other ethnic medicines.

Sales platforms and library collections are key indicators of translation achievements. The absence of foreign-language Yao ethnic medicine books on renowned domestic and international sales platforms and in library collections highlights an urgent need for Yao ethnic medicine book translation and communication.

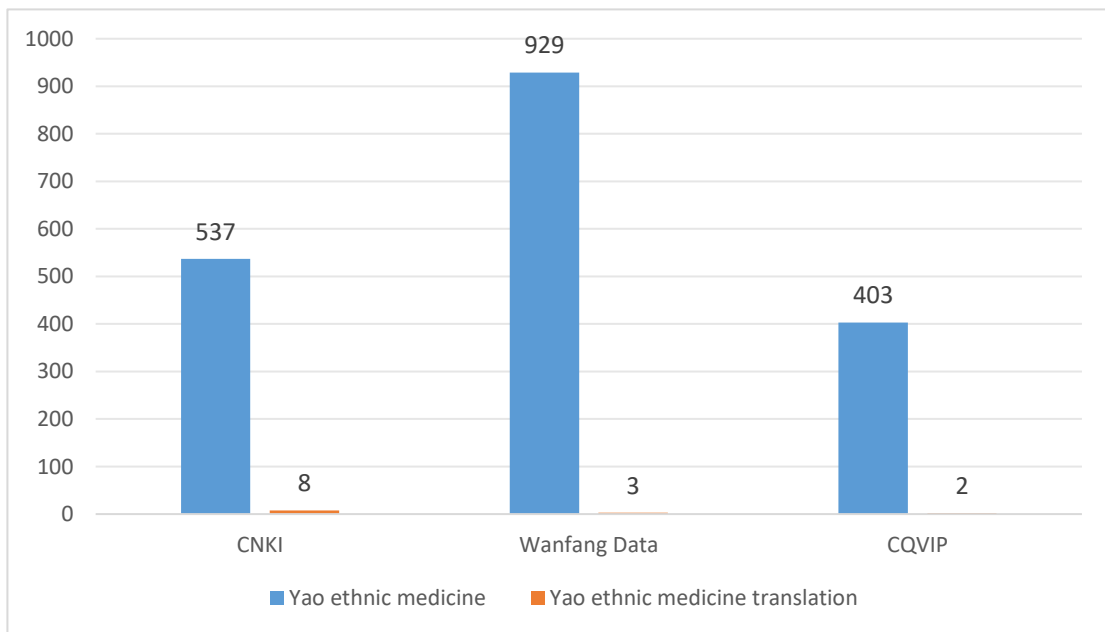
### 5.2.2 Journals

In journal literature, the research articles on Yao ethnic medicine translation reached a peak and then stagnated. By using "Yao ethnic medicine Translation" and "Yao ethnic medicine English Translation" as keywords, a statistical analysis was conducted on the literature related to Yao ethnic medicine translation published on CNKI between 2015 and 2024 (as of September 18, 2024). A general trend analysis of the quantity of Yao ethnic medicine translation literature over the past decade was performed, manually removing reference and cited literature. As shown in Fig. 2, there were no publications related to Yao ethnic medicine translation on CNKI from 2015 to 2017. In 2018, there was a "breakthrough of zero" in Yao ethnic medicine translation research literature, and the volume began to increase, peaking in 2021 over the past decade. In 2022, Yao ethnic medicine translation research stagnated, but began to rebound in 2023.

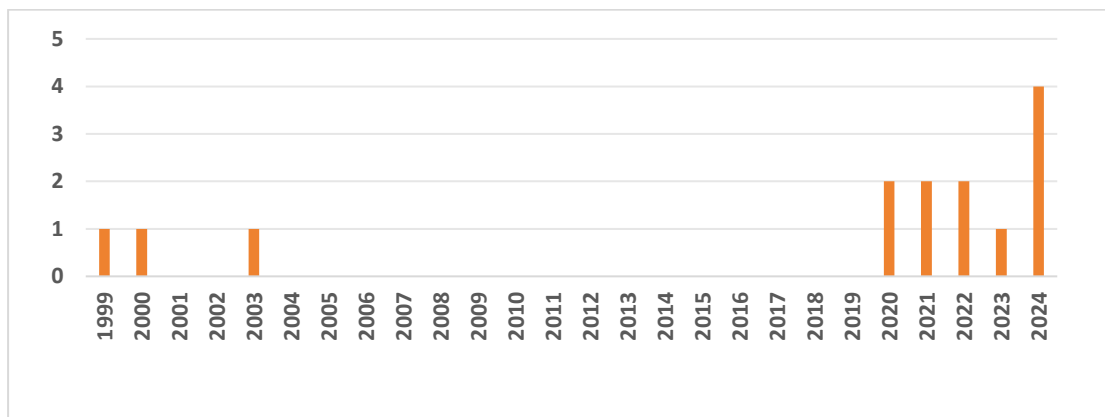
In journal literature, there is limited research direction and content regarding Yao ethnic medicine translation. A search using "Yao ethnic medicine" and "Yao ethnic medicine Translation" as keywords in CNKI yielded 537 and 8 records, respectively; a search in Wanfang Data yielded 929 and 3 records, respectively; and a search in VIP Database yielded 403 and 2 records, respectively (as of September 18, 2024). Among these, there are only 9 pieces of literature related to Yao ethnic medicine translation, with only 2 articles focused on the English translation of Yao ethnic medicine terminology.



**Fig. 2. Overall Trend of Publications on Yao Ethnic Medicine Translation from 2015 to 2024 on CNKI**



**Fig. 3. Number of Journal Literature About Yao Ethnic Medicine and Its Translation in Database of CNKI, Wanfang Data, and VIP**



**Fig. 4. The Overall Trend of English Translations of Yao Ethnic Medicine Literature in the VIP Database from 1999 to 2024**

Currently, Yao ethnic medicine translation research is mainly concentrated on the English translation of Yao ethnic medicine culture. The content of the translation research lacks systematicity and needs broader research scope.

In the VIP database, using “Yao ethnic medicine” as the keyword and excluding irrelevant options, 14 English translations of Yao ethnic medicine literature were found (as of September 18, 2024), mostly published in *China Today*, *Agricultural Biotechnology*, and *Medicinal Plant*.

As shown in Fig. 4, the English translation of Yao ethnic medicine literature began to take off in the early 21st century, stagnated after 2003, and only resumed its progress in 2020, gradually becoming stable. In 2024, the number of English translations of Yao ethnic medicine literature surged, with many appearing in *Medicinal Plant*.

Although the influence of Yao ethnic medicine is gradually increasing, the research on Yao ethnic medicine translation remains incomplete and lacks sufficient supporting literature.

### 5.2.3 Hospital websites

As important carriers for the communication of Yao ethnic medicine culture, the foreign language versions of these hospitals' websites are also a significant part of Yao ethnic medicine translation. However, Some Yao ethnic medicine hospitals' official websites are only available in Chinese.

During the survey, it was found that the official websites of the Yao medicine Hospital of Jinxiu Yao Autonomous County and the Guangxi International Zhuang Medicine Hospital only have Chinese versions, with no English version. The Beijing Yao Medicine Hospital's official website offers versions in Chinese, English, Korean, and Vietnamese.

## 5.3 In Which Channel

The translation channels refer to the material means through which translation activities are realized and they are tools used to expand and extend information transmission. The translation channels for Yao ethnic medicine are studied

through two methods: conferences and education.

### 5.3.1 Conferences

Conferences on Yao ethnic medicine promote communication and collaboration within the field and facilitate the communication of Yao medical translations.

On December 4-5, 2021, “The 5th International Yao Medicine Traditional Medicine Academic Conference Inheritance - Innovation and Development Summit Forum”, was held in Beijing. Professor Qin Xunyun, Head of the International Anti-Cancer Longevity Alliance, and Dr. Xiong Nian, Director of Red Cross Society of China Wuhan Branch, shared their experiences in combating the pandemic via a “cloud connection”, reaching a global audience. This academic conference highlighted Yao ethnic medicine's contributions to fighting COVID-19, advancing the development of Yao ethnic medicine, and promoting its translation efforts.

On November 15, 2022, the 2022 Academic Annual Meeting of the Yao Ethnic Medicine Branch of the China Medical Association of Minorities, the Academic Exchange Conference on the Integration of Traditional Zhuang and Yao Ethnic Medicine in Guangxi, and the Fourth Forum on Yao Ethnic Medicine Development were successfully held in Jinxiu. The event also celebrated the 70th anniversary of Jinxiu Yao Autonomous County which is known as the hometown of Yao ethnic medicine in China. This conference fostered communication among experts and scholars in Yao ethnic medicine, provided theoretical support, and established a bridge for collaboration and exchange in the field.

### 5.3.2 Non-governmental education

Foreign scholars learning Yao ethnic medicine through non-governmental organizations significantly contribute to the external communication of Yao ethnic medicine. These organizations serve as a major force in the translation and promotion of Yao ethnic medicine. Due to the lack of a written language among the Yao people, the civilization and development of Yao ethnic medicine could not be documented, resulting in many Yao medical materials being scattered in the community and integrated into local customs and traditions.

Therefore, non-governmental organizations play a crucial role as important transmitters of Yao medical knowledge.

“XiaoHe YaoYi” is one of the many folk organizations dedicated to Yao ethnic medicine.

Over 90,000 ASEAN students are studying in China, mostly in sports-related fields [24]. However, there is a lack of cooperation bases and exchange centers for training in traditional medicine, ethnic medicine, and cultural foundation communication. The Faculty of Yao Medicine at Guangxi University of Chinese Medicine is the only higher education institution in China and abroad that integrates Yao ethnic medicine teaching, clinical practice, and research. Unfortunately, as of now, there have been no foreign students enrolled.

## 5.4 To Whom

The audience refers to the collective recipients of information communication, including readers of newspapers and books, listeners of radio broadcasts, viewers of films and televisions, and internet users. The audience for the translation and communication of Yao ethnic medicine can be divided into two main categories: professionals and the general public.

### 5.4.1 Professionals

The translation and communication of Yao ethnic medicine have enabled experts to gain knowledge about it, thereby promoting its development. According to China Daily, the Department of Science and Technology of Guangxi Zhuang Autonomous Region (Bureau of Foreign Experts Affairs) organized a successful visit to Yao Autonomous County of Jinxiu, Laibin City. Nearly 30 foreign experts from 11 countries, including the United States, the United Kingdom, Thailand, and Vietnam, were invited to attend. The attending experts included representatives from research institutions and enterprises, as well as foreign faculty from universities. Among them were Nisachol Thaithong, a Thai teacher from Guangxi University, Barrie Andrew Noel Jones from Guilin University of Aerospace Technology, and Dharm Dev Bhatta from Nepal. The experts visited the Yao medicinal herb specimen area and the herb plantation, becoming acquainted with Yao medicinal materials and learning about Yao ethnic

medicine's pharmacological principles. This event greatly facilitated the translation and communication of Yao ethnic medicine, providing a platform for experts to learn about it and offering momentum for its development.

Additionally, Professor Qin Xunyun, director of Beijing Yao Medicine Hospital, was invited to participate in a training program for directors at Assuta Hospital in Israel, along with the heads of over ten authoritative hospitals in China. Currently, the Yao ethnic medicine “Subtractive Ecological Medicine Model” has established exchange and cooperation relationships with medical institutions in 42 countries and regions, including Israel. This project leverages the Belt and Road Initiative to expand the international influence of the Yao ethnic medicine.

### 5.4.2 General public

The communication of Yao ethnic medicine translation has allowed groups interested in Yao ethnic medicine to learn relevant knowledge about it. According to the official website of Chonghua Chinese Medicine Street in Guilin, in November 2018, a group of over 70 people from France visited Chonghua Street to study Yao ethnic medicine. They experienced traditional Yao medical techniques firsthand and felt the essence of Yao culture. The Yao ethnic medicine clinic introduced them to the unique diagnostic method of “eye inspection”, explaining that it can identify over 150 diseases and predict 10-15 major tumor-related illnesses. Director Mo Changyu personally conducted eye inspection for the foreign guests. The French visitors were greatly intrigued by Chen Chenwang's methods for treating cervical spondylosis and Sun Guangrong's herbal identification, eagerly participating in the experience.

Moreover, according to *Beijing Youth Daily*, Beijing Yao Medicine Hospital launched an online health knowledge campaign on the prevention and treatment of discoid lupus erythematosus, conducting online science popularization with foreign friends. These reports clearly indicate the significant role of Yao ethnic medicine translation in benefiting ordinary people, as it provides more opportunities for them to learn about Yao ethnic medicine. This greatly promotes the development of Yao ethnic medicine and increases its chances of stepping onto the international stage.



## 5.5 With What Effect

The effectiveness of translation refers to the audience's reaction after receiving information, which is the feedback provided to the communicator. Although cultural exchange activities have achieved some results in promoting Yao medicine, there are still challenges.

Chinese medicine experts from Guangxi regularly hold lectures and training sessions in Vietnam, sharing treatment methods and philosophies. Vietnam has also integrated Zhuang and Yao medicinal herbs into its healthcare system, establishing dedicated treatment departments. Statistics show that over 80% of patients are satisfied with the treatment results and are willing to seek further treatment. Since 2021, the Zhuang and Yao Medicine Treatment Center in Hanoi has treated over 100,000 patients [25].

The China-ASEAN Traditional Medicine Forum attracted participants from ASEAN countries, enhancing their understanding of Zhuang and Yao medicine through activities such as herb exhibitions, traditional therapy experiences, and expert lectures. Survey results show that over 90% of participants gained a deeper understanding of Zhuang and Yao medicine, and 75% of respondents are willing to apply the knowledge in their daily lives [26].

Social media and short video platforms offer convenient channels for spreading Chinese culture, yet Chinese media still face disadvantages on overseas social platforms [27].

## 6. DISCUSSION AND RECOMMENDATION

Through the description of the current status of Yao ethnic medicine translation and introduction, it has been found that research in this area is influenced to some extent by national policies, and the overall development trend is gradually improving. However, there are still issues in the research and theoretical development of Yao ethnic medicine translation, such as limited research and theoretical construction, insufficient government support, and a lack of talent.

Research and theoretical development in the translation and introduction of Yao ethnic medicine are limited. The language of Yao ethnic medicine is obscure and difficult to understand due to its unique regional and ethnic

characteristics. Researchers in Yao ethnic medicine translation are unable to thoroughly comprehend the medical information expressed in Yao ethnic medicine, resulting in less vivid translations and lower readability of the translated works. Consequently, readers cannot accurately grasp the medical knowledge of Yao ethnic medicine, which hinders its translation and introduction.

Government support for Yao ethnic medicine translation is insufficient. As Zhuang and Yao ethnic medicine are both important forms of ethnic medicine in Guangxi, the government should provide equal policy support for both, but the survey results indicate that government support for Yao ethnic medicine translation is inadequate.

There is a shortage of talent in Yao ethnic medicine translation. The influence of Yao ethnic medicine is relatively narrow, and many people have never heard of it, which limits the cultivation of professional talent in Yao ethnic medicine. Yao ethnic medicine translation requires compound talents who possess a solid foundation in foreign languages as well as a strong understanding of Yao ethnic medicine. However, most researchers have not yet been able to effectively combine these two skills, resulting in a scarcity of professionals in Yao ethnic medicine translation. Furthermore, the Yao ethnic medicine school at Guangxi University of Chinese Medicine only recruits master's degree students, which limits the sources of Yao ethnic medicine talent cultivation and is not conducive to the communication of Yao ethnic medicine translation.

In the face of such difficulties and challenges, improvements can be made in the following areas:

### 6.1 Researchers

Researchers in Yao ethnic medicine translation with a background in foreign languages should deepen their understanding of Yao medical knowledge, taking into account the audience and communication effects to conduct more accurate research. Besides, more researchers with a medical background should be involved in Yao ethnic medicine translation work, continuously translating related books and literature, publishing papers on Yao ethnic medicine translation, and applying for projects related to Yao ethnic medicine translation. This will help to

establish unified standards for Yao medical terminology and build a Yao ethnic medicine translation corpus, aiding in the promotion of Yao ethnic medicine beyond Guangxi and onto the international stage.

## 6.2 Inheritors

Inheritors of Yao ethnic medicine should keep pace with the times and make reasonable use of short videos, online teaching, and other means to disseminate Yao medical culture, paying attention to outreach efforts overseas to broaden communication channels and strengthen communication efforts.

## 6.3 Universities

Colleges and universities in Guangxi should strengthen the cultivation of talents in Yao medical culture, training interdisciplinary professionals with an international perspective in medicine and English speakers knowledgeable in medical culture. In addition to training domestic students, they can also attract international students to learn about the unique Yao ethnic medicine. International education colleges or graduate schools at medical universities can offer multilingual Yao ethnic medicine education courses, such as the Faculty of International Education of Guangxi University of Chinese Medicine and the Language and Culture College of Youjiang Medical University for Nationalities.

Broadening multilingual, diversified, and high-level professional talent cultivation channels is essential. Drawing on the training mechanisms for other interdisciplinary talents, infusing Yao ethnic medicine's unique characteristics, and strengthening collaboration between foreign language talents and Yao ethnic medicine scholars will promote research in Yao ethnic medicine translation. A diverse array of translation subjects will contribute to better translation outcomes.

## 6.4 Government

Relevant government agencies should increase their attention to Yao ethnic medicine and strengthen support for Yao ethnic medicine translation. The government should introduce various incentive policies to support projects related to the translation of Yao ethnic medicine and encourage international students to come to China for study and education. Under the comprehensive framework of the Belt and Road

initiative, establishing overseas centers for Yao ethnic medicine and bases for international exchange and cooperation with countries along the route will deepen international exchanges and cooperation.

## 7. CONCLUSIONS

As a treasure of traditional Chinese culture, Yao ethnic medicine has significant research value. However, there are currently issues such as overly simplistic translation methods, a narrow range of translation content, and a shortage of talent. This article primarily conducts a descriptive study of Yao ethnic medicine translation using Lasswell's 5W model, identifying problems, analyzing them, and providing suggestions. This research contributes to a better understanding of the current status and development prospects of Yao ethnic medicine translation.

## DISCLAIMER (ARTIFICIAL INTELLIGENCE)

Author(s) hereby declare that NO generative AI technologies such as Large Language Models (ChatGPT, COPILOT, etc.) and text-to-image generators have been used during the writing or editing of this manuscript.

## COMPETING INTERESTS

Authors have declared that no competing interests exist.

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