

Study on Cross-Cultural Communication Strategies of Hakka Culture in Hepu County, Guangxi

Xiaolan Xu

School of Foreign Languages, Guilin University of Technology, Guilin, Guangxi 541006, China

Abstract: Based on the perspective of intercultural communication theory, this study takes the Hakka culture in Hepu County, Guangxi, as its research subject. It systematically analyzes the inheritance crises it faces against the backdrop of globalization and modernization, and proposes corresponding intercultural communication strategies. The research finds that Hepu Hakka culture, as an important component of China's excellent traditional culture, is confronted with multiple challenges such as language decline, weakening cultural identity, and changes in traditional lifestyles. By constructing a trilateral collaborative protection mechanism led by the government, supported by academia, and involving the community, a dynamic balance can be sought between maintaining cultural authenticity and adapting to modern social development. This can provide theoretical support and practical pathways for the sustainable inheritance of Hakka cultural heritage. This study not only enriches the local application of intercultural communication theory but also provides a referential "Hepu Model" for the protection and development of similar regional cultures.

Keywords: Hepu Hakka Culture, Intercultural Communication, Cultural Inheritance, Living Conservation, Collaborative Governance.

1. Introduction

As an integral part of traditional Chinese culture, Hakka culture carries the historical memory, cultural genes, and spiritual pursuits of the Hakka people. [1] Hepu County in Guangxi, a significant settlement for the Hakka community, possesses a Hakka culture that maintains the orthodoxy of Han Chinese culture while integrating characteristics of the Lingnan regional culture. This fusion has formed a unique cultural morphology, earning it the reputation as a "living fossil of ancient Han culture." Under the dual impact of globalization and modernization, Hepu's Hakka culture is facing an unprecedented crisis of inheritance. Issues such as the declining frequency of language use, the gradual fading of traditional customs, and the weakening cultural identity among the younger generation are becoming increasingly prominent. Utilizing intercultural communication theory, this research explores strategies for preserving Hepu's Hakka culture. This endeavor holds significant theoretical importance and carries profound practical implications for safeguarding cultural diversity and enhancing cultural confidence.

2. Regional Characteristics and Cultural Connotations of Hepu Hakka Culture

2.1. Geographical Context and Historical Development

Hepu County, part of Beihai City in the Guangxi Zhuang Autonomous Region, is situated at the southernmost tip of Guangxi, encompassing an area of 2,762 square kilometers. This ancient county boasts a history exceeding 2,000 years. As the starting port of the Maritime Silk Road in the Han Dynasty, Hepu County has a long history. It was originally the land of Baiyue and later belonged to Qinxiang County. The county was set up in the Western Han Dynasty, and was called

Zhuguan County in the Three Kingdoms Period and later Hepu County. In the Tang Dynasty, it was renamed Lian Zhou.[2]

Hepu is not only abundant in historical and cultural heritage but also distinctive in its local culture. Due to the legend of "The recovery of the lost Hepu pearl", it is referred to as "the former county of South Pearl, the renowned cape area" and is celebrated for its pearls, earning the title "the hometown of South Pearl in China". As of 2024, Hepu County comprises 14 towns and 1 township, with a total population of approximately 1.11 million. The demographic composition of Hepu County primarily includes Han, Zhuang, Yao, and other ethnic groups, with the Hakka community representing about one-quarter of the total population. The Hakka people, as a migratory group, fled their homes to escape turmoil, initially moving from the Central Plains to the southeastern coast, and subsequently from the southeastern coast to the southwestern mountains, enduring significant hardships along the way, among which Gongguan Town, Baisha Town, Zhakou town and Quzhang Township are the main Hakka settlements.[3]

2.2. The Uniqueness of the Language System

The main languages spoken in Hepu County, Guangxi, encompass Lianzhou dialect, vernacular dialect, Hakka dialect, Haibian dialect, etc. Residents of Hepu typically possess proficiency in multiple dialects, with Hakka being a significant variant within the county. The Hakka dialect of Hepu, referred to as "Xinmin Hua" or "Ai Hua", is predominantly found in approximately 30 towns and villages located in the northeastern region of the county, including Zhakou, Gongguan, Baisha, Quzhang, Changle, and Shankou. This dialect is extensively utilized in everyday local interactions and exhibits distinct phonetic and lexical features that mirror the cultural activities and historical evolution of the Hakka community. The Hakka dialect of Hepu County belongs to the category of Chinese Hakka language. It belongs to the same language family as the Hakka dialect of

Meixian County of Guangdong Province, but it has its unique language characteristics due to the different historical background and region. For instance, the presence of various local dialects within Hepu County influences the Hakka dialect, leading to the incorporation of vocabulary from other dialects over time, resulting in the emergence of loanwords with regional characteristics. Additionally, given Hepu County's rich history spanning over 2000 years, the Hakka dialect retains certain archaic Chinese terms and distinctive quantifiers reflective of its long-standing cultural heritage.

There are significant differences between Hepu Hakka dialect and Putonghua in pronunciation, vocabulary, tone and grammar, which make Hepu Hakka dialect unique and an important expression of Hakka culture and linguistic diversity in Hepu. The Hakka dialect in Hepu County originated from the Central Plains, which is the historical product of Hakka ancestors migrating from the Central Plains and the north to Hepu. In Hepu, the Hakka dialect serves not only as a means of linguistic communication but also as a vital vessel for Hakka culture, imbued with rich historical and cultural significance. Consequently, as time progresses and society evolves, it is imperative for both the local Hakka community in Hepu and all of us to actively safeguard and perpetuate these dialects that embody local characteristics.

2.3. The Pluralistic Composition of Cultural Forms

Culture typically encompasses the entirety of civilization's accomplishments produced by humanity, representing the aggregate of both material and spiritual wealth generated throughout the processes of survival, reproduction, development, and social engagement. Consequently, Hakka culture is all the achievements of civilization created by Hakka people, that is, the sum of material wealth and spiritual wealth created by Hakka people in the course of survival, reproduction, development and social practice, including Hakka language and culture, Hakka architecture culture, Hakka folk culture, Hakka food culture and Hakka art culture.

Hakka culture boasts a rich and extensive history, serving as a significant component of China's esteemed traditional heritage and a vital treasure of Han culture. It preserves the ancient orthodox Han traditions while assimilating elements from the indigenous southern cultures, resulting in a unique Hakka identity, and it has the reputation of "the living fossil of ancient Han culture". Hepu County, situated in the northeastern bay of Guangxi's coastal "Golden Triangle", benefits from a favorable geographical position and a pleasant climate. The Hakka people in Hepu, rooted in cultural legacies from the Central Plains and the southeastern coast, has diligently passed down and promoted their traditions through generations.[3] This has endowed Hepu with a profound historical legacy and distinctive cultural attributes, making it an essential facet of the cultural diversity within Hepu County.

2.3.1. Hakka Architecture

As an important carrier of Hakka culture and history, Hakka architecture in Hepu not only demonstrates a unique architectural style and profound cultural heritage, but also carries the historical memories and cultural traditions of the Hakka people, endowing it with distinct historical and cultural significance. The traditional dwelling of the Hepu Hakka people – the Hakka Tulou (Earthen Fortified Building)-- is one of the most important representatives of Hepu Hakka architecture. The Hakka Tulou is not merely a

product of Hakka culture; it is also a visual manifestation of Hakka folklore, migration history, and social organization. Its unique architectural style and structure reflect the Hakka people's profound understanding of their living environment and their needs for social stability and community defense.[4]

These Tulou are primarily distributed in townships of Hepu County, Beihai City, such as Quzhang, Gongguan, Baisha, and Zhakou, where Hakka communities are concentrated. These traditional dwellings, also known as Weilongwu (Dragon-enclosing Houses), Zoumalou (Horse-running Buildings), or Sijialou (Four-corner Buildings), are rich in cultural connotation and diverse in form. As typical Hakka residential buildings with strong Lingnan characteristics, the Hepu Hakka Tulou not only preserve unique Hakka cultural features but are also treasures of Hepu's architectural culture and precious historical and cultural heritage.

In Qumu Village, Quzhang Township, Hepu County, Guangxi, there stands a Tulou fortress constructed in 1883. Due to its relatively well-preserved state, it has become a "living fossil" of Hakka culture and architecture. According to accounts from local elderly surnamed Chen, the Chen family migrated from Fujian Province to this area. To defend against bandits, local rival clans, and wild beasts, they built this earthen fortress, drawing on traditions from their ancestral Hakka homeland in Fujian. This over-100-year-old Qumu Tulou is enclosed by rammed earth walls, averaging 8.8 meters in height and 0.86 meters in thickness. It is notably characterized by its exceptional sturdiness. The Hakka builders used a mixture of yellow mud, lime, river sand, glutinous rice, and brown sugar in specific proportions, which was then compacted using formwork.[5] The Tulou fortress in Quzhang Township is a quintessential example of Hepu Hakka architecture. It is a vital embodiment of Hakka culture, possessing unique historical value and cultural significance, showcasing the distinctive ethnic culture of the Hakka people and serving as a testament to their diligence and wisdom.

2.3.2. Hakka Folk Culture

The Hakka folk culture in Hepu County exemplifies both diversity and richness, encompassing not only traditional artistic expressions but also a variety of folk activities characterized by regional specificity. "Gongguan Muyu" constitutes a significant element of Hakka folk culture, representing a form of folk rap art originating from Hepu County in Beihai City. This art form emerged during the Jiajing period of the Ming Dynasty and gained prominence in Gongguan Town, Quzhang Town, and several villages in Baisha Town and Zhakou Town. Locally referred to as "Peony flower" and "Golden Peony", "Gongguan Muyu" features lyrics derived from Hakka folk songs. The musical composition is shaped by the tonal qualities of the Hakka language, often adapting to variations in intonation. This rap art vividly reflects the unique characteristics of Hakka culture, providing not only aesthetic pleasure but also embodying the cultural essence of the Hakka people. It encapsulates a wealth of historical significance and distinctive regional customs.[6]

Hepu ebony wood carving originated in ancient times, is an important part of traditional Chinese carving art, is also an important part of Hepu Hakka culture, its skills passed down from generation to generation, after long-term development and innovation, formed a unique artistic style. Hepu ebony wood carving uses high quality ebony as raw material, through the selection of materials, design, engraving, grinding and other processes carefully made. Each process reflects the craftsman's exquisite skills and respect for

traditional culture. Hepu ebony wood carvings are not only works of art, but also the carrier of Hakka culture. Hakka elements are often incorporated into the carving works, showing the rich connotation and unique charm of Hakka culture.

The Hepu people has consistently prioritized the preservation of traditional culture, maintaining numerous customary practices and steadfastly upholding fundamental Hakka traditions. For instance, Hakka people in Hepu County engage in the ritual of affixing spring couplets and red paper on the eve of the Lunar New Year, visit ancestral temples for ancestor worship, and partake in family reunions to celebrate the New Year. Additionally, the Hakka people in Hepu County place significant emphasis on social festivals, such as the observance of “Chun She” on the second day of the second month of the lunar calendar and “Qiu She” on the second day of the eighth month in the lunar calendar, where they pray for prosperity and favorable weather conditions, as well as enjoy dumplings during the Lantern Festival. The eating of “XiangXin Yi” (glutinous rice cake) during the Winter Solstice and other folk activities further exemplifies their cultural practices. The Hakka folk culture in Hepu County not only serves as a vibrant embodiment of Hakka traditional heritage, but also as an important component of rich history and unique values. It is imperative that we inherit and safeguard Hakka folk culture to foster a sense of pride and belonging among the identity.

2.3.3. Hakka Food Culture

Hepu County boasts a diverse array of Hakka culinary offerings, rich in local attributes and distinctive flavors. These gastronomic delights are not only memorable in their taste but also imbued with significant cultural meanings, illustrating the Hakka community’s unique perspective on ingredients and the transmission of culinary techniques. Each dish encapsulates the local historical context and cultural sentiments, showcasing the singular regional identity of Hepu County and serving as a vital lens for the exploration of Hakka culture. A notable exemplar of Hakka traditional gastronomy in Hepu is Gongguan Kou Rou, crafted from high-quality local pork belly. This dish undergoes a meticulous preparation process involving cooking, marinating in soy sauce, frying, and simmering. The resulting Gongguan Kou Rou is renowned for its tender, smooth, and mellow texture, featuring a crispy exterior and a soft, succulent interior that is rich yet not overly greasy. As a celebrated Hakka delicacy in Hepu, Gongguan Kou Rou is a staple at weddings and festive occasions, making it an essential component of the celebratory feast. The primary staple for the Hakka people in Hepu County is rice and its derivatives. The Hakka typically prepare rice as their daily staple, while also processing it into rice flour or rice milk to create various types of Yi (glutinous rice cake), including Gai Yi, Baitang Yi, Xiangxin Yi, and Yema Yi. These varieties of Yi, filled with diverse and rich fillings, play a significant role in the culinary landscape of Hepu Hakka cuisine.

In 2019, Hepu County received official recognition as the “Hometown of China’s Great Mooncake Cuisine”. Within this Hakka region, Gongguan Town is renowned for its distinguished mooncake brand-Hepu Gongguan Huangji mooncake. The origins of Hepu Gongguan Huangji mooncake can be traced back to the 1930s, with the establishment of “Huanan Xing” mooncake by Mr. Huang Guogui in Gongguan Town of Hepu, Guangxi. This brand boasts a legacy exceeding 80 years in the locality. Hepu

Gongguan Huangji mooncake is celebrated as a prominent mooncake brand in Gongguan Town, Hepu County Guangxi, characterized by its rich historical background and distinctive production techniques. Huangji mooncakes are particularly noted for their delicate, soft skin, appealing golden hue, and a lingering aftertaste. The products are distinguished by a complex flavor profile, featuring a loose, crisp texture and a fragrant, classic taste.

3. Current Situation and Challenges of Hakka Cultural Inheritance in Hepu

3.1. Crisis in Language Inheritance

With the rapid development of science and technology and the Internet, the speed of cultural and economic exchanges in various regions is also accelerating, and the popularity rate of Mandarin in China has increased significantly, which inevitably has an impact on other ethnic languages. The influence and integration of different ethnic groups and different regional languages have also brought some challenges to the development of Hakka language. In order to adapt to the development of society and realize the communication and exchange between people, Hakka people need to learn other languages and cultures in the process of studying, working and farming, such as Mandarin, English and Cantonese.[7] Consequently, the usage rate and fluency of Hakka language among Hakka people are decreasing, and most Hakka people can only understand Hakka language but cannot speak it. Presently, in Hepu County, Guangxi, the Hakka dialect is encountering unprecedented challenges; only the older generation demonstrates proficient command of the dialect, while younger members of Hakka families who pursue education and employment outside their communities are gradually losing their linguistic proficiency over time. Furthermore, the widespread adoption of Mandarin, coupled with the influence of the Internet and other languages, has led to Hakka dialect becoming increasingly confined to familial contexts, serving primarily as a means of communication between younger and older generations. Today, most young Hakka individuals raised in urban environments do not speak Hakka dialect, raising concerns that their descendants will not acquire the dialect, thereby posing significant challenges to the preservation and transmission of Hakka heritage.

3.2. Weakening of Cultural Identity

The rapid pace of urbanization and globalization is progressively supplanting traditional lifestyles, posing significant challenges to the preservation of Hakka culture in the Hepu region. Despite the mounting pressures of modernization, the Hakka people in Hepu County remains devoted to their cultural heritage. However, insufficient investment in the promotion and safeguarding of Hakka culture has resulted in a lack of awareness among many residents regarding their own traditions. When discussing local Hakka customs, numerous individuals express unfamiliarity. For instance, notable examples such as the Hakka architectural style Earth siege city of Quzhang Township and the folk art “Gongguan Muyu” are largely unknown even among local Hakka people. Although traditional Hakka culture is under threat from modernization, the Hakka people in Hepu County continue to uphold their ancestral customs. A prime example is their emphasis on ancestor worship during festivals, where they meticulously prepare offerings for significant occasions and present them

at ancestral temples. During the Qingming Festival, ancestor worship is regarded as a vital traditional practice, with Hakka individuals visiting their ancestors' graves. Nonetheless, the responsibility for maintaining these traditional festival customs predominantly falls to the elder members of the family, as the younger generation, engaged in studies and employment outside the community, possesses only a limited understanding of these rich cultural practices. Over time, this dilution of Hakka cultural customs among the youth poses serious challenges to the preservation and protection of Hakka culture in Hepu, jeopardizing its sustainable inheritance and development.

3.3. Lack of Protection Mechanisms

Currently, Hepu County in Beihai City, Guangxi Zhuang Autonomous Region faces multiple systemic deficiencies in the protection of Hakka cultural heritage, which severely restrict the effective inheritance and development of local Hakka culture. Specifically, these challenges are reflected in the following aspects: Firstly, there is a lack of organizational structure, as the county has not yet established specialized institutions for Hakka cultural preservation, resulting in fragmented management and coordination. Secondly, financial investment is significantly insufficient, with limited county-level funding allocated to Hakka cultural protection projects, making it difficult to support large-scale emergency preservation efforts. Thirdly, the development of a professional workforce is severely lagging, with a shortage of both academic professionals well-versed in Hakka cultural studies and technical practitioners skilled in modern preservation techniques. Finally, existing protection measures are highly fragmented, lacking organic coordination and comprehensive planning, which hinders the formation of a synergistic preservation effort. The accumulation of these structural issues poses a risk of cultural inheritance disruption to the rich Hakka cultural heritage in Hepu County, urgently necessitating systematic measures for resolution.

4. Protection Strategy System from the Perspective of Cross-Cultural Communication

4.1. Pathways to Building Cultural Confidence

The cross-cultural communication of Hakka culture must prioritize the enhancement of cultural self-confidence, as this serves as a vital foundation for national spirit and is essential for the continuity and innovation of cultural heritage. Primarily, the Hakka people in Hepu should bolster their cultural self-assurance through the preservation and promotion of Hakka dialect, architecture, folk customs, cuisine, and other aspects of Hakka culture. This process will foster a deeper sense of identity and pride in Hakka heritage. Furthermore, the Hepu Hakka people should actively embrace their roles as custodians and advocates of Hakka's rich cultural legacy, while also drawing inspiration from the exemplary cultural achievements of China and other nations, thereby facilitating the creative transformation and innovative advancement of Hakka culture, so as to adapt to the cultural exchange and integration under the current globalization background. Through such efforts, Hakka culture can not only take root in the homeland, but also shine on the broader cultural stage.

4.2. Institutionalized Design for Educational Inheritance

Education plays a vital role in the transmission of Hakka culture, and education is an important way to inherit Hakka culture.[8] Hepu County should promote the integration of Hakka culture into the educational framework of schools, enabling students to gain a profound comprehension of Hakka heritage through relevant curricular content. This initiative aims to enhance their awareness and foster a strong identification with Hakka culture. Schools' ought to proactively organize activities such as themed blackboard newspapers, Hakka dialect competitions, and various cultural promotion events, providing students with opportunities to engage with and experience the distinctive characteristics of Hakka culture. Through educational initiatives, we can transmit the cultural values, traditional virtues, and moral principles inherent in the rich Hakka culture to future generations, guiding them in forming a sound perspective on life, values, and worldview. The educational dissemination of Hakka culture not only aids local Hakka communities in preserving and inheriting their cultural legacy but also offers non-Hakka individuals and those from other regions the chance to appreciate and connect with the allure of Hakka culture. This approach fosters cultural exchange and integration, facilitating the cross-cultural transmission of Hakka traditions.

4.3. Branded Operation of Festival Activities

The Hepu County government should intensify collaboration with local agencies and meticulously strategize and execute a series of initiatives aimed at advancing Hakka culture. Specific actions may include: regularly hosting Hakka cultural festivals to highlight traditional folk music, cuisine, and arts, thereby encouraging participation from local residents and international visitors. Additionally, organizing celebrations during significant Hakka traditional festivals, such as the Spring Festival, Lantern Festival, and Mid-Autumn Festival, will allow local habitants to engage with Hakka customs while drawing tourists nationwide to appreciate the distinctive allure of Hakka culture. Furthermore, a Hakka Food Festival could be established to showcase a comprehensive array of Hakka specialty dishes and snacks, including "Gongguan Kourou", "Gongguan Huangjia moon cake" and local delicacies made from rice flour, such as Gai Yi and Xiangxin Yi. This would enable participants to explore Hakka culinary traditions through tasting experiences, thereby deepening the understanding of Hakka food culture among individuals from other regions. By implementing this series of cultural initiatives, Hepu County can effectively disseminate and safeguard Hakka culture, significantly bolster the cultural identity and unity of the Hakka community in Hepu, attract greater external interest, and facilitate meaningful cross-cultural exchanges surrounding Hakka heritage.

4.4. Digital Transformation in Media Communication

The Internet serves as a crucial platform for information dissemination in modern society, significantly contributing to the promotion and evolution of Hakka culture. Social media platforms such as WeChat and Weibo, with nearly 2 billion users, have created new avenues for the advocacy of Hakka culture. Through these platforms, elements of Hakka culture-

including the Hakka dialect, traditional customs, and cuisine can garner substantial attention and encourage public engagement, facilitating seamless communication and learning both nationally and globally. Additionally, short video sharing platforms like Douyin and Kuaishou enable rapid visual representation of Hakka architecture, folk art, and culinary traditions, thereby enriching the expressive forms of Hakka culture and accelerating its dissemination. Online Hakka forums and communities offer a space for dialogue and exchange among Hakka individuals worldwide, allowing for the sharing and learning of Hakka culture beyond temporal and spatial constraints, which in turn enhance cultural identity and cohesion among Hakka people globally. Hepu County can leverage the Internet's capabilities to disseminate Hakka culture, enhancing cultural identity while fostering cross-cultural communication, thus providing a pathway for global audiences interested in Hakka culture to learn and engage.

4.5. Innovation in Cultural Revitalization Mechanisms

In the era of globalization and digitalization, the inheritance of Hakka culture urgently needs to shift from static preservation to dynamic revitalization. Based on the practices in Hepu County, this study proposes the construction of a four-pronged revitalization approach centered on “digital communication, physical exhibition, cultural-tourism integration, and festival activities”, aiming to systematically enhance its vitality and cross-cultural influence.

Firstly, digital technology serves as an accelerator for cultural dissemination. Internet platforms, particularly social media and short video applications, provide unprecedented opportunities for Hakka culture to transcend temporal and spatial constraints. By transforming Hakka dialects, folk performances, cuisine, and other elements into digital content, it not only achieves instant global reach but also attracts younger generations through engaging formats, effectively breaking down intergenerational barriers to inheritance. The dissemination of Hepu's Hakka culture should also move beyond traditional models by employing multimodal technologies such as VR Hakka village experiences and AR architectural reconstructions to create immersive cultural fields that integrate visual and auditory senses with tactile and gustatory stimuli, achieving an upgrade from “passive viewing” to “physical and mental engagement”.[9] Simultaneously, building online Hakka communities can consolidate the cultural identity of Hakka people worldwide, forming a robust virtual cultural community.

Secondly, physical spaces serve as carriers for cultural experiences. Establishing a Hakka culture-themed exhibition hall is key to achieving systematic cultural display. Hepu County can integrate tangible and intangible cultural heritage, such as the Quzhang Township Tulou and the “Gongguan Muyu”, using modern exhibition techniques to create a cultural landmark that combines knowledge, aesthetics, and interactivity. This not only provides local residents with a place for cultural roots-seeking but also attracts external tourists, becoming a vital window for promoting cross-cultural communication.

Thirdly, the cultural tourism industry serves as a converter of cultural value. Deeply exploring the tourism potential of Hepu's Hakka culture and developing cultural creative products and distinctive cultural tourism brands are central to achieving sustainable development. Utilizing tourism brand

cultural product design presents an important opportunity to inherit and promote Hakka culture. By creating tourism cultural products rich in Hakka cultural connotations, the value of Hakka culture can be deconstructed and interpreted.[10] Hepu County should fully leverage its historical IP as the “starting port of the Maritime Silk Road”, organically integrating Hakka culture with Silk Road culture to develop products and routes with international appeal. Through collaboration with cultural and tourism departments, integrating cultural elements into the tourism industry chain can not only boost the local economy but also use tourism as a medium to achieve a win-win situation for both cultural and economic value.

Finally, distinctive festivals serve as activators of cultural vitality. Regularly hosting events such as the “Maritime Silk Road Intangible Cultural Heritage Market” provides an effective platform for concentrated displays of cultural charm and public participation. Such activities, through demonstrations of intangible cultural heritage skills, food tastings, and professional explanations, create immersive cultural experiences for the public. This revitalization model, which integrates display, experience, and exchange, not only enhances the cultural pride of local residents but also attracts outside tourists. Through dynamic interactions, it accomplishes the contemporary interpretation and cross-cultural dissemination of Hakka culture, ultimately forming a virtuous cycle of inheritance and innovation.

4.6. Institutional Safeguards for Collaborative Governance

Establish a collaborative governance system led by the government with multi-stakeholder participation. By integrating administrative resources from government departments, technical support from academic institutions, grassroots capabilities of community organizations, and market advantages of enterprises, a comprehensive and multi-level protective synergy will be formed. Specific implementation pathways include: establishing specialized management bodies with coordinating functions responsible for policy formulation, planning, and supervision; forming advisory committees composed of authoritative experts from various fields to provide professional guidance and technical support; actively fostering and developing community self-governance organizations to stimulate grassroots participation enthusiasm; while introducing market-oriented operational mechanisms to mobilize corporate engagement through economic incentives, thereby achieving sustainable development of preservation efforts.

5. Conclusion

This study establishes a Hakka cultural protection strategy system based on cross-cultural communication theory and proposes a dual-drive model of “endogenous motivation + external support”. The research indicates that the effective inheritance of Hakka culture requires finding a dynamic balance between preserving authenticity and adapting to modernity. Through institutional innovation, technological innovation, and model innovation, the sustainable development of the culture can be achieved. Meanwhile, the cross-cultural communication strategy for Hakka culture in Hepu County proposed by this study helps attract external attention, promote the cross-cultural dissemination of Hakka culture, and enable more people to understand and appreciate

its unique charm. Hepu County should continue to explore and implement more innovative communication strategies to ensure the sustained inheritance and development of Hakka culture.

Future research should further focus on: constructing an evaluation framework for cross-cultural communication effectiveness, the application of digital preservation technologies, and exploring pathways for cultural industrialization. Furthermore, comparative studies with Hakka cultures in other regions should be strengthened to provide more theoretical support and practical experience for the inheritance and development of outstanding traditional Chinese culture.

References

- [1] Yonghua Hu.(2024).The Change and Development of Hakka Culture from a Transportation Perspective.Journal of Humanities, Arts and Social Science,8(11),<https://doi.org/10.26855/JHASS.2024.11.008>.
- [2] Li, C. S. (2017). A Study on Su Shi's Travel Traces (Doctoral dissertation, Nanjing Normal University). China National Knowledge Infrastructure. <https://link.cnki.net/doi/10.27245/d.cnki.gnjsu.2017.000241>
[doi:10.27245/d.cnki.gnjsu.2017.000241](https://doi.org/10.27245/d.cnki.gnjsu.2017.000241)
- [3] Wu, X. J., Zhang, J., Pang, J. M., & Liang, T. Q. (2020). On the Inheritance and Preservation of Hakka Dialect and Culture and the Construction of Intelligent Systems in Guangxi-Taking Hepu County, Beihai City as an Example. *Think Tank Times*, (05), 297-298.
- [4] Chen, Y., Peng, H., Zheng, H., Luo, Y., & Guan, R. (2025). Exploring the spatial distribution characteristics and formation mechanisms of Hakka folk settlements: a case study of Hakka traditional architecture in southeastern China. *Humanities and Social Sciences Communications*, 12(1), 1-19.
- [5] Qin, H. T. (2024, September 3). Awakening the Sleeping Heritage. *Guangxi Daily*, 015.
- [6] Li, J. Y. (2024). Research on the Development of Hepu County Folk Quyi "Gongguan Wooden Fish". *Home Drama*, (22), 30-32.
- [7] Chen, D. (2020). On the Inheritance, Protection, and Intelligent System Construction of Hakka Dialect and Culture in Guangxi: Taking Hepu County, Beihai City as an Example. *Shanxi Agricultural Economy*, (05), 130-131.
- [8] Yan, S. H., & Chen, S. B. (2019). The Current Status and Reflection on Hakka Education Research. *Journal of Gannan Normal University*, (04), 48-53. [doi:10.13698/j.cnki.cn36-1346/c.2019.04.010](https://doi.org/10.13698/j.cnki.cn36-1346/c.2019.04.010)
- [9] Zhao, Y. Y. (2025). Interpretation of the Value Logic of New Mainstream Media's Multimodal International Communication. *Chinese Editor*, (02), 81-86.
- [10] Chen, R. (2022). Hakka culture brand image design based on the human-computer interaction model. *Frontiers in Psychology*, 13, 956615.