



# IJTIMOIIY-GUMANITAR SOHADA ILMIY-INNOVATION TADQIQOTLAR

ILMIY METODIK JURNALI

DOI: 10.67227

ISSN 3060-5059



**VOL.3 № 6**

**2026**

## **RITORIKADAN ME'YORIYLIKKA: XITOYNING JAHON MEROSI NUTQI UCHUN MUVOFIQLIKKA YO'NALTIRILGAN TARJIMA TIZIMINI YARATISH**

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### **Annotatsiya**

Xitoy madaniy merosining xalqaro aloqasi ko'pincha an'anaviy mahalliy bayram rivoyatlari va YuNESKOning Jahon merosi rejimi tomonidan belgilangan ob'ektiv, dalillarga asoslangan paradigma o'rtasidagi doimiy "diskursiv noto'g'ri" ga duch keladi. Ushbu tadqiqot ushbu hikoyaviy dissonansning kelib chiqishini muntazam ravishda o'rganib chiqadi va mahalliy ritorik naqshlar (ko'pincha yuqori intensivlikdagi ta'sirchan til bilan tavsiflanadi) ko'pincha xalqaro baholash qo'mitalari tomonidan birinchi o'ringa qo'yilgan "Ajoyib universal qiymat" (OUV) ni qanday yashirishini aniqlaydi. Siyosat tahlili va nutq nazariyasiga tayangan holda, ushbu tadqiqot "Yadro-Yo'ldosh" rivoyat modeli va madaniyat yuklangan ko'rsatkichlarni tarjima qilish uchun darajali kompensatsiya protokolini taklif qiladi. Texnik-tarixiy faktik aniqlikni madaniy rezonansli izohli qatlamlar bilan birlashtirib, ushbu asos merosni boshqarish institutlari uchun mahalliy madaniy sub'ektivlikni xalqaro kommunikativ me'yorlar bilan uyg'unlashtirish uchun amaliy yo'l xaritasini taqdim etadi. Tadqiqot shuni ko'rsatadiki, institutsional salohiyatni oshirish va integratsiyalashgan tarjima strategiyasini qabul qilish zamonaviy xalqaro axborot tartibida Xitoy merosi ob'ektlarining nufuzli mavqeini va global obro'sini oshirish uchun muhim shartdir.

**Kalit so'zlar:** Madaniy merosni boshqarish, YuNESKOning operatsion yo'riqnomalari, Diskursiv noto'g'ri yo'nalish, Integratsiyalashgan tarjima strategiyasi, asosiy sun'iy yo'ldosh rivoyat modeli, Jahon merosi nutqi.

## **ОТ РИТОРИКИ К НОРМАТИВНОСТИ: ФОРМИРОВАНИЕ ОРИЕНТИРОВАННОЙ НА СОВМЕСТИМОСТЬ МОДЕЛИ ПЕРЕВОДА ДЛЯ ДИСКУРСА ВСЕМИРНОГО НАСЛЕДИЯ КИТАЯ**

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### **Аннотация**

В данном исследовании анализируется проблема дискурсивного несоответствия между традиционными локальными нарративами китайского культурного наследия и объективно-доказательной парадигмой, закреплённой системой Всемирного наследия ЮНЕСКО. Исследование выявляет причины данного нарративного диссонанса и показывает, что местные риторические модели, часто основанные на эмоционально насыщенном языке, нередко затрудняют представление концепции «Выдающейся универсальной ценности» (Outstanding Universal Value, OUV), являющейся ключевым критерием международной оценки. Опираясь на методы политического анализа и теорию дискурса, автор предлагает модель повествования «Ядро–Спутник» и поэтапный компенсационный протокол для перевода культурно маркированных смыслов. Сочетание технической и исторической точности с культурно резонансными интерпретационными уровнями позволяет создать эффективный механизм согласования локальной культурной субъективности с международными коммуникативными стандартами. Результаты исследования подтверждают, что укрепление институционального потенциала и внедрение интегрированной стратегии перевода являются важнейшими условиями повышения международного авторитета и глобальной репутации объектов культурного наследия Китая.

**Ключевые слова:** управление культурным наследием, операционные руководства ЮНЕСКО, дискурсивное несоответствие, интегрированная стратегия перевода, модель повествования «Ядро–Спутник», дискурс Всемирного наследия.

## **FROM RHETORIC TO NORMATIVITY: CONSTRUCTING A COMPATIBILITY-ORIENTED TRANSLATION FRAMEWORK FOR CHINESE WORLD HERITAGE DISCOURSE**

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### **Abstract**

The international communication of Chinese cultural heritage often encounters a persistent "discursive misalignment" between traditional domestic celebratory narratives and the objective, evidence-based paradigm mandated by the UNESCO World Heritage regime. This study systematically investigates the origins of this narrative dissonance, identifying how domestic rhetorical patterns—frequently characterized by high-intensity affective language—often obscure the “Outstanding Universal Value” (OUV) prioritized by international evaluation committees. Drawing on longitudinal policy analysis and discourse theory, this research proposes a “Core-Satellite” narrative model and a tiered compensation protocol for the translation of culture-loaded signifiers. By integrating technical-historical factual accuracy with culturally resonant interpretative layers, this framework provides a practical roadmap for heritage management institutions to harmonize domestic cultural subjectivity with international communicative norms. The study concludes that institutional capacity building and the adoption of an integrated translation strategy are critical prerequisites for enhancing the authoritative standing and global legibility of Chinese heritage sites within the contemporary international information order.

**Keywords:** Cultural Heritage Management, UNESCO Operational Guidelines, Discursive Misalignment, Integrated Translation Strategy, Core-Satellite Narrative Model, World Heritage Discourse.

The governance and preservation of cultural heritage have ascended to a central position in contemporary international discourse, functioning not merely as mechanisms of conservation but also as critical instruments for promoting cross-cultural dialogue and sustainable development. Within the UNESCO framework, sites designated as possessing “Outstanding Universal Value” (OUV) serve as important conduits for civilizational exchange. However, the effectiveness of this exchange is fundamentally contingent upon the precision of linguistic and cultural mediation. In the contemporary global environment, the international communication of world heritage has become a strategic necessity, as aligning domestic cultural narratives with global institutional standards remains a major challenge for non-English-speaking nations.

The strategic urgency of this research stems from the evolving nature of heritage governance. As Jang and Mennis (2021) observe in their longitudinal study, UNESCO’s policy guidelines have undergone a structural transition, shifting from a focus on the material preservation of monuments to an integrated perspective that encompasses community well-being and social sustainability. While their analysis effectively captures this systemic policy shift, it arguably underestimates the communicative friction involved in bridging non-Western cultural philosophies and Western administrative lexicons. This linguistic and conceptual friction necessitates a corresponding evolution in the international communication of cultural heritage. As Blake (2015) emphasizes, the stability of international heritage law relies heavily on terminological consistency; therefore, linguistic alignment constitutes a fundamental requirement for institutional integration. Consequently, heritage translation is no longer a peripheral activity but a core component of cultural diplomacy and international engagement.

Despite the increasing importance of heritage communication, a persistent “Discursive Misalignment” exists between domestic narratives and international standards. Traditional domestic representations of cultural heritage are often characterized by poetic and laudatory rhetoric—a practice that, while culturally rich, frequently diverges from the neutral, evidence-based discourse prioritized by UNESCO (Smith, 2007). This divergence creates a significant obstacle to effective international communication. As Bantimaroudis (2013) argues, cultural agenda-setting is inherently shaped by the ways in which information is mediated; when translations fail to align with the institutional expectations of international heritage organizations, the “Outstanding Universal Value” of a site may become obscured. This study contends that the issue extends beyond translation itself and reflects a deeper conflict in the epistemic construction of “value,” a challenge that existing scholarship has not yet fully addressed.

The primary objective of this study is to develop a Compatibility-Oriented Translation Framework capable of bridging the gap between domestic cultural subjectivity and global communicative norms. Through the adoption of an integrated strategy, the research seeks to provide a systematic methodology for heritage practitioners. While Jang and Mennis (2021) focus on the broader policy transition toward sustainability, Jia and Zhai (2023) offer linguistic mechanisms through which this transition may be operationalized. The proposed framework builds upon these complementary perspectives by integrating policy-level awareness with translation-level precision.

Furthermore, this study draws upon developments in values-based heritage management, as examined by Avrami and Mason (2019), to ensure that translation practices respect the intrinsic cultural significance of heritage sites while simultaneously satisfying the technical requirements of international institutions. Through this synthesis, the study aims to establish a robust discourse system capable of enhancing the visibility, credibility, and authority of cultural heritage in the international arena, thereby supporting the goals of effective global heritage communication articulated in international charters and policy documents, including the Australia ICOMOS Burra Charter (2013). In doing so, the study seeks to transform the traditional notion of “translation as mediation” into a model of “translation as strategic institutional engagement.”

This chapter delineates the theoretical architecture of the UNESCO heritage evaluation system. Through a critical analysis of the Operational Guidelines and the foundational discourse surrounding world heritage, this study establishes the parameters for evaluating the communicative efficacy of heritage sites. Understanding these institutional mechanisms is essential for examining how domestic cultural narratives are translated into the globally recognized “Outstanding Universal Value” (OUV) framework.

The heritage discourse promulgated by UNESCO operates within a highly structured institutional framework that has undergone significant evolution. As Jang and Mennis (2021) observe in their longitudinal analysis, UNESCO’s policy evolution reflects a systemic transition from a traditional focus on the physical authenticity of monuments to a multidimensional framework that increasingly incorporates community well-being and social sustainability.

However, it is important to acknowledge that, while this policy evolution theoretically promotes diversity, its practical implementation remains constrained by administrative logics and evaluation metrics that have historically emerged from Western institutional traditions. Blake (2015) underscores that the international heritage legal regime is heavily dependent on the stability and consistency of its terminology. This requirement for uniformity creates latent pressure toward “Discursive Homogenization.” For Chinese heritage management authorities, this implies that translation is not merely a linguistic task but a complex process of institutional negotiation—a strategic effort to secure discursive legitimacy within an established normative framework rather than a neutral exercise in cross-cultural communication.

The efficacy of international communication is inherently tied to the processes of cultural agenda-setting. As Bantimaroudis (2013) highlights, the visibility of cultural institutions in the international sphere is a product of deliberate narrative construction. Smith (2007) further argues that the UNESCO Convention acts as a catalyst for a “new world information and communication order,” in which the legitimacy of a heritage site is largely established through the standardization of its discursive presentation.

In this context, the translation of Chinese heritage must negotiate a delicate balance between unique cultural signifiers and the standardized international lexicon. The Australia ICOMOS Burra Charter (2013) reinforces the importance of documenting cultural significance through consistent, evidence-based rhetoric, which contrasts with the traditional Chinese preference for aesthetic and philosophical narratives. As Avrami and Mason (2019) argue in their examination of heritage management, “the construction of heritage value is an active, iterative process that must be understood through the lens of both management standards and emerging research directions.”

Furthermore, as Bekkers et al. (2011) demonstrate regarding the impact of new media on political agenda-setting, discursive strategies often produce crossover effects across diverse institutional environments. Therefore, this study contends that heritage communication cannot remain confined to surface-level translation. Instead, it requires an academic recalibration of heritage discourse, anchoring complex cultural narratives within the knowledge frameworks recognized by international institutions. By integrating indigenous contexts into the established global information order, this approach ensures that the “Outstanding Universal Value” of Chinese heritage remains both culturally distinct and institutionally authoritative within the international heritage regime.

Having established in Chapter 2 that “Discursive Misalignment” is a systemic epistemic conflict rather than a superficial translation error, this chapter proposes a systematic empirical examination of the narrative dissonance observed in the international communication of Chinese cultural heritage. Through a comparative discourse analysis of domestic promotional materials and official UNESCO documentation, this study identifies the structural friction between domestic cognitive schemas and the standardized international evaluation system.

The empirical foundation of this chapter rests on a comparative assessment of heritage descriptions. Preliminary findings indicate that domestic Chinese heritage texts often exhibit “Rhetorical Redundancy” and a reliance on laudatory descriptors that lack the evidentiary weight required by

UNESCO's normative framework. As noted by Jia and Zhai (2023), "The current translation of Chinese cultural heritage often prioritizes aesthetic appreciation over the critical interpretative framework required for international heritage management."

Our corpus analysis reveals that, while UNESCO entries consistently adhere to a "Technical-Historical Mode"—focusing on chronological evolution and material attributes—many domestic versions employ a "Celebratory Mode." This divergence is significant. By adopting an overly domesticating approach, these translations risk alienating international audiences and failing to bridge the cultural distance between source and target conceptualizations of heritage value. We argue that this is not merely a matter of linguistic preference but a systemic failure to align the text with the institutional parameters governing global heritage validation.

The identified misalignment is rooted in fundamentally different cognitive schemas regarding what constitutes "heritage value." The Chinese narrative structure often emphasizes the holistic, philosophical, and intangible dimensions of a site, whereas the discourse utilized within the UNESCO framework—influenced by international legal standards—tends to decompose heritage into discrete, objective, and material components (Jang & Mennis, 2021).

The structural dissonance between domestic narratives and international requirements can be conceptualized as a matrix defined by two primary axes: epistemic orientation and affective intensity. On the epistemic axis, domestic heritage discourse prioritizes an aesthetic and philosophical worldview, whereas the UNESCO framework necessitates a technical and evidence-based approach. Concurrently, the affective axis reveals that Chinese heritage texts frequently employ high-intensity, laudatory rhetoric—often characterized by terms such as "unparalleled," "magnificent," or "eternal"—to reinforce national identity. In contrast, the UNESCO normative framework mandates a neutral, analytical tone to ensure institutional legitimacy. This matrix reveals a significant "Discursive Misalignment" in the upper-left quadrant, where the domestic narrative resides, contrasted with the lower-right quadrant, which represents the standard required for global heritage validation.

This discrepancy is further exacerbated by the appraisal system inherent in the texts. We observe a significant divergence in the use of affective polarity. When translations deviate from the neutral baseline required by international heritage instruments, such as those discussed by Blake (2015) and Smith (2007), they are often perceived by global audiences as promotional marketing material rather than objective historical documentation. As Bantimaroudis (2013) suggests, the strategic management of cultural agenda-setting requires an acute awareness of target-audience expectations. By deconstructing these discrepancies, it becomes evident that "Discursive Misalignment" is a systemic issue rather than a byproduct of minor translation errors. It reflects a deep-seated difference in how history is encoded and validated across cultures, necessitating a strategic recalibration toward a "Compatibility Model" that maintains cultural integrity while satisfying the epistemic requirements of the international heritage regime (Avrami & Mason, 2019). This misalignment, if left unaddressed, fundamentally compromises the authority of the narrative within the global information order.

Building upon the empirical findings presented in the previous part, which identified "Discursive Misalignment" as a systemic epistemic conflict rather than a superficial translation error, this chapter shifts toward the construction of a Compatibility-Oriented Discourse System. The objective is to design a framework that bridges the gap between domestic cultural subjectivity and the rigorous narrative standards required by the UNESCO paradigm. This section introduces a "Core-Satellite" Narrative Model and a Tiered Compensation Protocol, providing a systematic approach to heritage translation that reconciles cultural depth with international institutional legibility.

To resolve the tension between the philosophical depth of Chinese heritage and the evidentiary requirements of international communication, this study proposes a "Core-Satellite" Narrative Model. Within this framework, the "Core" consists of the primary historical, material, and chronological facts—those elements that define the "Outstanding Universal Value" (OUV) and must be presented using the objective, standardized lexicon recognized by UNESCO (Blake, 2015). The "Satellite" encompasses the interpretative layers, including religious symbolism and intangible cultural connotations, that define the unique character of a heritage site. Unlike previous studies that focused primarily on linguistic accuracy, this framework incorporates the systemic policy requirements identified by Jang and Mennis (2021), thereby bridging the gap between translation practice and heritage management policy.

This strategy aligns with the "Integrated Strategy" for cultural heritage translation, as discussed by Jia and Zhai (2023), which emphasizes the need for translators to strategically negotiate the distance between source-culture concepts and the target audience's cognitive environment. By clearly delineating

the objective Core from the interpretative Satellite, the model maintains the scholarly authority required by international committees while simultaneously engaging the public through culturally rich yet accessible narrative descriptions. This model effectively addresses the networking characteristics of digital information dissemination, where authoritative core data must anchor surrounding interpretative nodes to ensure informational stability (Amaral et al., 2000).

To operationalize this model, we propose a multi-tiered compensation framework designed to manage complex, culture-loaded signifiers. This protocol provides a systematic approach to translation that avoids the extremes of overt domestication and complete semantic erasure:

**Level 1: Standardized Terminology.** This tier mandates the use of universally recognized terms for core historical and physical attributes, thereby ensuring alignment with global heritage documentation standards. As Birkland (2017) argues, agenda-setting in public policy is highly dependent on the stability of information within the policy environment.

**Level 2: Explanatory Contextualization.** For concepts lacking direct linguistic equivalents, the protocol employs descriptive annotations. As Jia and Zhai (2023) highlight, “the strategic use of explicitation is vital to prevent semantic loss when translating culturally specific signifiers.”

**Level 3: Narrative Integration.** At this level, complex cultural phenomena are embedded within broader analytical narratives that connect the site to global themes, such as the principles of cultural significance articulated in the Burra Charter (Australia ICOMOS, 2013).

By implementing this tiered protocol, translators can move beyond binary choices and adopt a calibrated approach that treats the target text as a platform for cross-cultural engagement. This system ensures that Chinese heritage sites fulfill the documentation requirements established by UNESCO (Jang & Mennis, 2021) while preserving their distinct cultural identity. By applying analytical concepts to heritage discourse (Aragon, 2023), the model ensures that the “connected actors”—historical facts and cultural interpretations—are linked in a manner that resonates with the global scholarly community. This dual-track approach serves as the foundational architecture for a Chinese-featured translation discourse, offering a replicable model adaptable to diverse heritage sites across global cultural corridors.

Building upon the theoretical architecture established in Part 4, this part translates the “Core-Satellite” Narrative Model and the Tiered Translation Compensation Protocol into actionable institutional practice. By bridging the gap between discourse analysis and heritage management, this section outlines a strategy for enhancing the international communicative efficacy of heritage sites and ensuring their alignment with contemporary global standards.

The transboundary nature of global heritage sites necessitates a shift from nationalistic, self-contained narratives to a collaborative, inter-civilizational discourse. The case for this shift is supported by the evolving policy environment highlighted by Jang and Mennis (2021), where heritage is increasingly valued for its role in sustainable development and community well-being. By adopting the proposed “Core-Satellite” model, site management authorities can effectively harmonize their unique cultural narratives with the overarching UNESCO normative framework. This approach transcends surface-level linguistic adjustments by integrating the systemic policy requirements identified by Jang and Mennis (2021), thereby aligning translation workflows with broader institutional management standards and ensuring narrative legitimacy within the global heritage regime. The practical value of this approach lies in its ability to satisfy the technical rigor demanded by international evaluation committees while maintaining the site’s cultural integrity. As Blake (2015) underscores, the legitimacy of international heritage instruments is profoundly dependent on terminological and conceptual consistency across administrative jurisdictions. Thus, implementing a standardized communicative strategy is not merely a linguistic preference; it is a vital operational requirement for securing and maintaining international heritage status. Furthermore, as Bekkers et al. (2011) suggest regarding the impact of new media on political agenda-setting, the strategic coordination of information across digital channels is essential for building a coherent, influential narrative that can cross-cut diverse political and cultural environments.

To operationalize these recommendations, we propose a three-tiered protocol for cultural heritage management institutions:

**Dynamic Terminological Governance.** Institutions should develop open-access, dynamically updated bilingual glossaries. The institutionalization of vocabulary is a prerequisite for authoritative narrative construction, as it anchors translation in a stable, recognizable epistemic field (Jang & Mennis, 2021). As Albert et al. (1999) demonstrate, a robustly linked terminology network significantly reduces the “diameter” of information flow, allowing for faster and more accurate dissemination to the global public.

**The “Pre-screening” Mechanism.** Prior to the publication of major promotional materials,

institutions should implement a normative pre-screening process. This involves a critical review by multidisciplinary teams—comprising both heritage experts and translation specialists—to ensure that appraisal resources and rhetorical intensity align with the neutral expectations of the international regime (Bantimaroudis et al., 2010).

**Capacity Building for “Heritage Interpreters”.** We recommend the establishment of specialized training programs focused on the “Integrated Strategy” of heritage communication. By fostering professionals who possess both archaeological literacy and narrative competence, institutions can bridge the gap between source-culture richness and target-audience legibility. As suggested by Jia and Zhai (2023), the success of such initiatives relies on the systemic adoption of explicitation strategies. By formalizing these recommendations, heritage agencies can transform abstract theoretical models into a concrete operational toolkit, thereby cementing the communicative authority of their sites on the international stage. This study has systematically investigated the “Discursive Misalignment” between domestic Chinese heritage narratives and the standardized requirements of the international heritage regime. By deconstructing the systemic friction inherent in contemporary translation practices, this research provides a theoretical and operational framework for enhancing the international communicative efficacy of Chinese World Heritage Sites.

The research confirms that the current “Discursive Misalignment” is not merely a linguistic shortcoming but a systemic byproduct of the disconnect between traditional domestic celebratory narratives and the objective, evidence-based paradigm mandated by UNESCO. The empirical analysis demonstrates that reliance on high-intensity affective rhetoric—often used to evoke national pride—frequently obscures the “Outstanding Universal Value” (OUV) that international evaluators prioritize (Bantimaroudis, 2013).

As established in the longitudinal analysis of UNESCO’s policy evolution, the institutional framework has moved toward a more comprehensive, human-centered, and evidence-based model (Jang & Mennis, 2021). Our proposed “Core-Satellite” Narrative Model serves as a necessary intervention, providing a structural mechanism to harmonize Chinese cultural subjectivity with this global normative framework. By differentiating between the “Core” technical-historical facts and the “Satellite” interpretative layers, institutions can ensure that the OUV remains both distinct and clearly legible. As Blake (2015) underscores, “the international heritage legal regime is highly dependent on the stability of its terminology,” meaning that narrative alignment is a non-negotiable prerequisite for achieving authoritative international standing.

This study contributes to the field of heritage communication by shifting the focus from isolated linguistic critique to a comprehensive, strategy-driven discursive system. The Tiered Translation Compensation Protocol developed herein provides a practical roadmap for managing culture-loaded signifiers, successfully balancing the need for explicitation with the requirement for terminological precision (Jia & Zhai, 2023).

This research highlights the potential for future “global heritage narrative paradigms” to transcend **national boundaries**. By adopting this compatibility-oriented framework, heritage sites can move toward a more integrated **and intercivilizational discourse**. Future investigations should prioritize the scaling of these standards across diverse heritage typologies—such as industrial landscapes or expansive archaeological sites—which may present unique challenges for the “Core-Satellite” model.

Ultimately, the construction of a **heritage discourse with Chinese characteristics** is an iterative process of negotiation; it is our hope that this study provides the foundation for more evidence-based, culturally resonant, and globally integrated heritage communication that aligns with the principles of the Burra Charter (Australia ICOMOS, 2013) and **the broader international information order** (Smith, 2007). By aligning domestic cultural narratives with global standards, this study does not seek to Westernize Chinese heritage discourse, but rather to ensure its distinct cultural voice is amplified and respected within the global information order.

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