



Zhang XU,

Tayanch doktorant, Ipak yo'li xalqaro turizm va madaniy meros universiteti, O'zbekiston
Shimoli-sharqiy elektr energetika universiteti, Xitoy Xalq Respublikasi
E-mail:535231128@qq.com

RITORIKADAN NORMATIVLIK SARI: XITONING BUTUNJAHON MEROSI DISKURSI UCHUN MOSLIKKA ASOSLANGAN TARJIMA KONSEPTUAL ASOSINI YARATISH

Annotatsiya

Xitoy madaniy merosini xalqaro miqyosda targ'ib etish jarayonida an'anaviy ichki tantanavor bayon uslubi bilan YUNESKOning Butunjahon merosi tizimi talab qiladigan obyektiv va dalillarga asoslangan yondashuv o'rtasida barqaror «diskursiv nomuvofiqlik» kuzatiladi. Ushbu tadqiqot mazkur narrativ tafovutning kelib chiqish sabablarini tizimli ravishda tahlil qiladi hamda ichki ritorik uslublar - ko'pincha yuqori darajadagi emotsional-ekspressiv ifodalar bilan tavsiflanadigan nutq shakllari - xalqaro ekspertlar va baholash qo'mitalari tomonidan ustuvor deb e'tirof etiladigan «Umumjahon alohida qiymati» (Outstanding Universal Value, OUV) konsepsiyasining mazmunini yetarli darajada yoritishga to'sqinlik qilishini aniqlaydi. Uzoq muddatli siyosiy tahlil va diskurs nazariyasiga tayangan holda, ushbu tadqiqot madaniy mazmunga ega birliklarni tarjima qilish uchun «Yadro-yo'ldosh» (Core-Satellite) narrativ modeli hamda ko'p bosqichli kompensatsiya protokolini taklif etadi. Texnik va tarixiy faktlarning aniqligini madaniy jihatdan mazmunli interpretativ qatlamlar bilan uyg'unlashtirish orqali ushbu konseptual yondashuv madaniy meros obyektlarini boshqaruvchi muassasalar uchun milliy madaniy o'ziga xoslikni xalqaro kommunikativ me'yorlar bilan uyg'unlashtirishga xizmat qiladigan amaliy metodologik asosni yaratadi. Tadqiqot yakunida institutsional salohiyatni mustahkamlash hamda integratsiyalashgan tarjima strategiyasini joriy etish zamonaviy xalqaro axborot makonida

Xitoy madaniy merosi obyektlarining nufuzini mustahkamlash va ularning xalqaro miqyosda to'g'ri, aniq hamda tushunarli idrok etilishini ta'minlashning muhim shartlari ekanligi asoslab beriladi.

Kalit so'zlar: madaniy merosni boshqarish, YUNESKO Operatsion yo'riqnomalari, diskursiv nomuvofiqlik, integratsiyalashgan tarjima strategiyasi, «Yadro-yo'ldosh» narrativ modeli, Butunjahon merosi diskursi.

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

Annotation

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.

ОТ РИТОРИКИ К НОРМАТИВНОСТИ: ФОРМИРОВАНИЕ КОНЦЕПТУАЛЬНОЙ ОСНОВЫ СОВМЕСТИМО- ОРИЕНТИРОВАННОГО ПЕРЕВОДА ДИСКУРСА ОБЪЕКТОВ ВСЕМИРНОГО НАСЛЕДИЯ КИТАЯ

Аннотация

В процессе международного продвижения культурного наследия Китая наблюдается устойчивое «дискурсивное несоответствие» между традиционной внутренней риторикой, основанной на торжественном описании национального наследия, и объективной, доказательной парадигмой, требуемой системой Всемирного наследия ЮНЕСКО. В настоящем исследовании системно анализируются причины возникновения данного нарративного расхождения, а также выявляется, что внутренние риторические модели, зачастую характеризующиеся высокой степенью эмоционально-экспрессивной выразительности, препятствуют полноценному раскрытию концепции «Выдающейся универсальной ценности» (Outstanding Universal Value, OUV), которая является приоритетным критерием международных экспертных и оценочных комиссий. Опираясь на результаты долгосрочного анализа государственной политики и положения теории дискурса, автор предлагает нарративную модель «Ядро-спутник» (Core-Satellite), а также многоуровневый компенсационный протокол для перевода культурно маркированных единиц. Интеграция технической и исторической достоверности фактов с культурно значимыми интерпретационными слоями позволяет сформировать практическую методологическую основу, способствующую гармонизации национальной культурной идентичности с международными коммуникативными нормами в деятельности учреждений по управлению объектами культурного наследия. По результатам исследования обосновано, что укрепление институционального потенциала и внедрение интегрированной стратегии перевода являются

важнейшими предпосылками для повышения авторитетности объектов культурного наследия Китая, а также обеспечения их корректного, точного и понятного восприятия международным сообществом в условиях современного глобального информационного пространства.

Ключевые слова: управление культурным наследием, операционные руководящие принципы ЮНЕСКО, дискурсивное несоответствие, интегрированная стратегия перевода, нарративная модель «Ядро-спутник», дискурс Всемирного наследия.

1. Introduction. The governance and preservation of cultural heritage have ascended to a central position within contemporary international discourse, functioning not merely as a conservation mechanism but as a critical instrument for promoting cross-cultural dialogue and sustainable development. Sites designated as having "Outstanding Universal Value" (OUV) serve as essential conduits for civilizational exchange; however, the efficacy of this exchange is contingent upon the precision of linguistic and cultural mediation. The alignment of domestic cultural narratives with global institutional standards remains a primary challenge for non-English speaking nations.

1.1 Context and Strategic Necessity

UNESCO's policy guidelines have undergone a structural transition, shifting from a focus on material preservation of monuments to an integrated perspective including local community well-being and social sustainability (Jang & Mennis, 2021). This shift underestimates the communicative friction inherent in bridging non-Western cultural philosophies with Western administrative lexicons. As Blake (2015) emphasizes, the stability of international heritage law relies heavily on terminological consistency; thus, linguistic alignment is a fundamental requirement for institutional integration.

1.2 Problem Statement: Discursive Misalignment

A persistent "Discursive Misalignment" exists between domestic narratives and international standards. Traditional domestic portrayals of cultural heritage are often characterized by poetic, laudatory rhetoric that diverges from the neutral, evidence-based lexicon prioritized by UNESCO (Smith, 2007). When translation fails to resonate with institutional expectations of international heritage bodies, the OUV of a site can be effectively obscured (Bantimaroudis, 2013). This constitutes not merely a failure of translation, but a fundamental conflict in the epistemic encoding of "value" itself.

1.3 Research Objectives and Significance

The primary objective is to construct a Compatibility-Oriented Translation Framework bridging domestic cultural subjectivity and global communicative norms. Building on Jang and Mennis (2021) and Jia and Zhai (2023), the framework synthesizes policy-level awareness with translation-level precision, drawing on values-based heritage management (Avrami & Mason, 2019). The goal is to transform "translation as mediation" into an active form of "translation as strategic institutional engagement."

2. Theoretical Framework and Discursive Paradigms

2.1 Institutional Construction and Constraints of Heritage Value

UNESCO heritage discourse operates within a highly structured institutional framework. While policy evolution theoretically advocates for diversity, practical implementation remains constrained by Western administrative logic and evaluation metrics (Jang & Mennis, 2021). Blake (2015) underscores that the international heritage legal regime depends on terminological stability, creating a latent "Discursive Homogenization" pressure. For Chinese heritage authorities, translation represents a complex institutional negotiation—a strategic attempt to secure discursive power within a normative framework.

2.2 Cultural Agenda Setting and the Global Information Order

The efficacy of international communication is tied to "Cultural Agenda Setting" (Bantimaroudis, 2013). Smith (2007) argues that UNESCO conventions catalyze a "new world information and communication order" where heritage legitimacy is established through standardized discursive presentation. The Burra Charter (Australia ICOMOS, 2013) reinforces the importance of evidence-based rhetoric, contrasting with the Chinese propensity for aesthetic and philosophical narratives. As Avrami and Mason (2019) argue, "the construction of heritage value is an active, iterative process" requiring integration of indigenous contexts into globally recognized knowledge frameworks.

3. Empirical Investigation into Discursive Misalignment

3.1 Comparative Corpus Analysis

Domestic Chinese heritage texts often suffer from "Rhetorical Redundancy" and reliance on laudatory descriptors lacking the evidentiary weight demanded by UNESCO. As Jia and Zhai (2023) note, such translations prioritize aesthetic appreciation over the critical interpretative framework required for international heritage management. Corpus analysis reveals that UNESCO entries consistently adhere to a "Technical-Historical Mode" - focusing on chronological evolution and material attributes—while many domestic versions employ a "Celebratory Mode," risking isolation of the international audience and failure to bridge the "cultural distance" between source and target conceptualizations of heritage value.

3.2 Etiology of Misalignment: Cognitive Schemas and Appraisal Systems

The misalignment is rooted in different cognitive schemas regarding "Heritage Value." Chinese narrative structures emphasize holistic, philosophical, and intangible dimensions, whereas the UNESCO framework decomposes heritage into discrete, objective, material components (Jang & Mennis, 2021). This dissonance can be conceptualized along two axes: Epistemic Orientation and Affective Intensity. Chinese texts frequently employ high-intensity laudatory rhetoric ("unparalleled," "magnificent," "eternal"), while UNESCO mandates a neutral analytical tone. When translations deviate from this neutral baseline, they are perceived as promotional materials rather than objective documentation (Blake, 2015). This reflects a deep-seated difference in how history is encoded across global cultures, necessitating strategic recalibration toward a "Compatibility Model" (Avrami & Mason, 2019).

4. Development of a Compatibility-Oriented Translation Framework

4.1 The Core-Satellite Narrative Model

To resolve the tension between Chinese heritage's philosophical depth and international evidentiary requirements, this study proposes a "Core-Satellite" Narrative Model. The "Core" consists of primary historical, material, and chronological facts defining OUV, presented using objective, standardized lexicon recognized by UNESCO (Blake, 2015). The "Satellite" encompasses interpretative layers - religious symbolism, intangible cultural connotations - defining a site's unique character. Unlike prior studies focused primarily on linguistic accuracy, this framework incorporates systemic

policy requirements (Jang & Mennis, 2021), bridging translation practice with heritage management policy and enabling institutions to maintain scholarly authority while engaging the public through culturally rich narrative descriptions.

4.2 Tiered Translation Compensation Protocol

To operationalize the Core-Satellite model, a three-level compensation framework manages culture-loaded signifiers:

Level 1 – Standardized Terminology. Universally recognized terms for core historical and physical attributes ensure alignment with global documentation standards. Standardized terminology anchors the narrative in an epistemic field familiar to international evaluators (Birkland, 2017).

Level 2 – Explanatory Contextualization. For concepts lacking direct equivalents, descriptive annotations prevent semantic loss. As Jia and Zhai (2023) highlight, "the strategic use of explication is vital to prevent semantic loss when translating culturally specific signifiers."

Level 3 – Narrative Integration. Complex cultural phenomena are embedded within analytical paragraphs linking the site to global themes, such as the Burra Charter principles of cultural significance (Australia ICOMOS, 2013). This dual-track approach provides a replicable model adaptable for diverse sites across global cultural corridors.

5. Practical Application and Institutional Recommendations

5.1 Translating Theory into Institutional Practice

The transboundary nature of global heritage sites necessitates a shift from nationalistic narratives to collaborative, inter-civilizational discourse. By adopting the "Core-Satellite" model, site management authorities can harmonize cultural narratives with the UNESCO normative framework (Jang & Mennis, 2021). As Blake (2015) underscores, the legitimacy of international heritage instruments depends on terminological and conceptual consistency across administrative jurisdictions. Implementing a standardized communicative strategy is therefore not merely a linguistic preference but a vital operational requirement for securing and maintaining international heritage status.

5.2 Framework for Translation Standardization

Dynamic Terminological Governance. Institutions should develop open-access, dynamically updated bilingual glossaries anchoring translation in a stable epistemic field (Jang

& Mennis, 2021). A robustly linked terminology network reduces the "diameter" of information flow, enabling faster and more accurate dissemination (Albert et al., 1999).

Pre-screening Mechanism. Prior to publication of major promotional materials, multidisciplinary review teams - comprising heritage experts and translation specialists - should verify that rhetorical intensity aligns with international regime expectations (Bantimaroudis et al., 2010).

Capacity Building for Heritage Interpreters. Specialized training programs focused on the "Integrated Strategy" of heritage communication should foster professionals with both archaeological literacy and narrative competence. As Jia and Zhai (2023) suggest, success relies on the systemic adoption of explication strategies.

6. Conclusions

6.1 Synthesis of Research Findings

This study confirms that the "Discursive Misalignment" is not merely a linguistic shortcoming but a systemic byproduct of the disconnect between domestic celebratory narratives and the evidence-based paradigm mandated by UNESCO. Reliance on high-intensity affective rhetoric frequently obscures the OUV that international evaluators prioritize (Bantimaroudis, 2013). The proposed "Core-Satellite" Narrative Model provides a structural mechanism to harmonize Chinese cultural subjectivity with this global normative framework, differentiating between technical-historical "Core" facts and interpretative "Satellite" layers to ensure OUV remains both distinct and legible.

6.2 Implications and Future Directions

This study shifts focus from isolated linguistic critique to a comprehensive, strategy-driven discursive system. The Tiered Translation Compensation Protocol provides a practical roadmap for managing culture-loaded signifiers, balancing explication with terminological precision (Jia & Zhai, 2023). Future investigations should scale these standards across diverse heritage typologies - industrial landscapes, archaeological sites - which may present unique challenges for the "Core-Satellite" model. This framework does not seek to Westernize Chinese heritage discourse, but to ensure its distinct cultural voice is amplified and respected within the global information order, in alignment with the Burra Charter (Australia ICOMOS, 2013) and international conventions (Smith, 2007).

REFERENCES

1. Albert, R., Jeong, H., & Barabási, A.-L. (1999). Internet: Diameter of the world-wide web. *Nature*, 401(6749), 130.
2. Amaral, L. A. N., Scala, A., Barthélemy, M., & Stanley, H. E. (2000). Classes of small-world networks. *Proceedings of the National Academy of Sciences*, 97(21), 11149–11152.
3. Aragon, E. (2023). Connecting sunken actors: Social network analysis in maritime archaeology. *Historical Archaeology*.
4. Australia ICOMOS. (2013). The Burra Charter. Australia ICOMOS.
5. Avrami, E., & Mason, R. (2019). Mapping the issue of values. In *Values in heritage management*. The Getty Conservation Institute.
6. Bantimaroudis, P. (2013). Cultural agenda setting: New developments in established paradigms. *Mass Communication and Journalism*, 3, e137.
7. Bantimaroudis, P., Zyglidopoulos, S., & Symeou, P. C. (2010). Greek museum media visibility and museum visitation. *Journal of Communication*, 60(4), 743–757.
8. Bekkers, V., Beunders, H., Edwards, A., & Moody, R. (2011). New media, micromobilization, and political agenda setting. *The Information Society*, 27(4), 209–219.
9. Birkland, T. A. (2017). Agenda setting in public policy. In *Handbook of public policy analysis*. Routledge.
10. Blake, J. (2015). *International cultural heritage law*. Oxford University Press.
11. Jang, H., & Mennis, J. (2021). The role of local communities and well-being in UNESCO World Heritage Site conservation. *Sustainability*, 13(13), 7144.
12. Jia, S., & Zhai, Q. (2023). Translating Chinese texts of intangible cultural heritage into English. *Journal of Translation Studies*.
13. Smith, R. C. (2007). The UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions. *International Journal of Communication*, 1, 24–55.