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Intangible Cultural Heritage from the Perspective of Skopos Theory: A Case Study of the Official Website of China's Intangible Cultural Heritage

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Abstract: Against the backdrop of globalization, the safeguarding and dissemination of intangible cultural heritage (ICH) have become increasingly important. As a key window for showcasing China's ICH resources, the English translation of the official China ICH website is of considerable significance. This study examines the English translation practices of the official China ICH website from the perspective of Skopos Theory, analyzing challenges including insufficient translation resources, difficulties in translating culture-loaded terms, and disparities in linguistic style and cultural background. It proposes countermeasures such as establishing professional translation teams, building specialized corpora, enhancing research on culture-loaded terms with translational innovation, and strengthening cultural background explanations. Through detailed case studies, the paper demonstrates the application of the Skopos Rule, Coherence Rule, and Fidelity Rule in website translation, aiming to provide new insights for ICH translation theory and practice and to promote the international dissemination of Chinese ICH culture.

Keywords: intangible cultural heritage; official China ICH website; skopos theory; translation strategies

1. Introduction

Driven by the accelerating tide of globalization, cultural exchanges among nations have grown increasingly close. As a treasure of human civilization, intangible cultural heritage (ICH) has become an important manifestation of each country's cultural soft power, and its safeguarding and dissemination have received widespread attention worldwide. On December 4, 2024, Chinese Spring Festival was reviewed and inscribed on the Representative List of the Intangible Cultural Heritage of Humanity by UNESCO at the 19th session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage held in Asunción, Paraguay. With this inscription, China now has a total of 44 items included in UNESCO's ICH lists and registers, ranking first in the world. "Spring Festival-the social practice of celebrating the traditional New Year by the Chinese people" is shared by all Chinese people and widely practiced across the country. It embodies the Chinese people's ethical sentiments and patriotic feelings, reflects the values of harmonious coexistence between humanity and nature and harmonious relations among people, and plays an important role in promoting family harmony, social cohesion, economic development, and environmental protection. The inscription of Spring Festival on the Representative List is of great significance for enhancing the cultural identity of Chinese people at home and abroad, implementing the Global Civilization Initiative, and advancing the building of a community with a shared future for humanity. This landmark event is not only a high recognition of the Chinese nation's traditional culture spanning thousands of years but also a major victory for Chinese culture on the international stage.

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As an important platform for showcasing China's rich ICH resources, the official China ICH website's English translation is particularly critical against the backdrop of the successful inscription of Spring Festival and the growing demand for the international dissemination of ICH culture. Accurate and high-quality translation is the key to breaking down language barriers, enabling the essence of Chinese ICH culture to reach global audiences, enhancing mutual understanding and respect among different cultures, and effectively elevating the international influence of Chinese culture. However, the English translation of the official China ICH website still faces numerous challenges. How to accurately restore the unique connotations and regional characteristics of ICH culture in translation, how to make the translation conform to the reading habits and cultural backgrounds of international audiences, and how to employ appropriate translation strategies to address the difficulties of translating culture-loaded terms are all important topics that urgently require in-depth research and resolution.

This paper focuses on the English translation practices of the official China ICH website. From the perspective of Skopos Theory, it analyzes and studies selected examples, exploring in depth the challenges and countermeasures involved, with the aim of promoting the international dissemination of China's intangible cultural heritage through translation practice and facilitating global cultural exchange and mutual learning.

2. Significance of ICH Translation and Research Status

2.1. Definition of ICH

UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage defines intangible cultural heritage (hereinafter referred to as "ICH") as the practices, representations, expressions, knowledge, and skills—as well as the associated instruments, objects, artifacts, and cultural spaces—that communities, groups, and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature, and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

In China, intangible cultural heritage refers to various traditional cultural expressions that are transmitted from generation to generation by people of all ethnic groups and recognized as part of their cultural heritage, as well as the physical objects and places associated with such traditional cultural expressions. It includes: traditional oral literature and the languages that serve as their vehicles; traditional fine arts, calligraphy, music, dance, drama, quyi (folk vocal arts), and acrobatics; traditional crafts, medicine, and calendars; traditional rituals, festivals, and other folk customs; traditional sports and recreational activities; and other forms of intangible cultural heritage.

2.2. Significance of ICH Translation

As a living carrier of the evolution of human civilization, intangible cultural heritage embodies the collective memory, values, and practical wisdom of specific communities [1]. UNESCO explicitly states in the Convention for the Safeguarding of the Intangible Cultural Heritage (2003) that the cross-cultural dissemination of ICH is an important pathway for maintaining cultural diversity. As a tool of cultural transcoding, translation can break through language barriers and transform local cultural symbols into globally comprehensible systems of meaning, thereby constructing a space for dialogue within the tension between "cultural globalization" and "local knowledge." For example, the translation of China's "Twenty-Four Solar Terms" as "24 Solar Terms" not only conveys the temporal system of ancient agrarian civilization but also stimulates the international community's modern reflection on ecological wisdom. ICH translation is essentially a contestation of cultural discourse power. From the perspective of postcolonial theory, Western centrism has long dominated global cultural narratives, while ICH translation challenges singular cultural hegemony through a strategy of "de-othering" [2]. As Bassnett (2014) notes, translation is "an act of cultural politics" [3]. By reconstructing the discourse

system of "cultural self-representation," the overseas translation of Chinese ICH can correct international audiences' stereotypical perceptions of Chinese culture and promote the democratization of global cultural governance.

The official website of China's intangible cultural heritage (www.ihchina.cn), as the official information hub for ICH safeguarding in China, carries significant importance in its English translation. On the one hand, it bears the authority and systematic nature of official discourse, serving the dual function of policy interpretation and cultural orientation. On the other hand, the ICH website integrates text, images, videos, and virtual exhibition halls into a multimodal communication platform; in English translation practice, it is necessary to achieve cross-modal meaning coordination to compensate for the technical limitations of textual translation. Furthermore, the English translation of the ICH website is a strategic tool for building "cultural soft power," playing a key role in cultural diplomacy. For instance, by translating and introducing topics such as "ICH plus poverty reduction," it integrates China's experience into the global sustainable development agenda, enhances international discourse power, and shapes China's image as a proponent of "mutual learning among civilizations."

ICH translation is by no means a simple conversion of linguistic signs; rather, it is the reproduction of cultural meaning and the renegotiation of power relations. The English translation practice of the official China ICH website is both a technical challenge and a strategic opportunity—through linguistic empowerment, it transforms local knowledge into global public goods and provides cultural footnotes for building a "community with a shared future for humanity." Future research should further integrate digital humanities technologies and interdisciplinary theories to explore the leap of ICH translation from "cultural export" to "value resonance."

2.3. Research Status

A thematic search of the CNKI (China National Knowledge Infrastructure) database using the keyword "ICH translation" yielded a total of 419 academic journal articles, among which 53 were published in CSSCI source journals such as those included in the Peking University Core Journal list. Analysis of the CNKI literature reveals that although domestic research on ICH translation started relatively late, it has shown a rapid growth trend in recent years. Early studies focused primarily on the importance and necessity of ICH translation, emphasizing its role in promoting cultural dissemination. As research has deepened, the scope has gradually narrowed in recent years to explore translation strategies for different types of ICH, such as traditional crafts, folk festivals, and folk arts. According to CNKI search data, the number of research publications on ICH translation has increased year by year since 2010. High-frequency keywords include external publicity translation, eco-translatology, translation and introduction, dissemination, communication, culture, function, and relevance, reflecting the multidimensional and interdisciplinary characteristics of research in this field. Analysis of research funding distribution shows that numerous ICH translation research projects have received government support, indicating the high priority the state and government attach to the safeguarding and dissemination of intangible cultural heritage. Government funding not only provides a solid material foundation for ICH translation research but also further promotes academic development and practical application in this field.

Regarding foreign research, taking the Web of Science database as an example, related studies are more often conducted from multidisciplinary perspectives such as cross-cultural communication and cultural anthropology, focusing on the acceptance and transformation of intangible cultural heritage in different cultural contexts. In addition, foreign research exhibits greater diversity in the application of translation theories; for instance, the application of relevance theory and Skopos Theory in ICH translation has been explored in considerable depth, demonstrating the theoretical depth and breadth of international academic research on ICH translation [4].

In recent years, domestic ICH translation research has shown clear characteristics of multidisciplinary integration, with extensive and in-depth exploration conducted from

various levels and perspectives, yielding rich results. Many scholars have focused on the lexical and syntactic dimensions of ICH translation, proposing various strategies. In terms of lexical translation, methods such as literal translation, free translation, transliteration, and transliteration with annotation have been employed for culture-loaded terms and terminology. For example, in the translation of traditional Chinese medicine (TCM) ICH, "Yin Yang" is transliterated as "Yin and Yang" with an explanation of its connotation, while "zhen jiu" is rendered literally as "acupuncture and moxibustion" [5]. Scholars emphasize the importance of excavating and transmitting the cultural connotations of ICH. In terms of research subjects, scholars have shown diverse tendencies: some studies focus on specific types of intangible cultural heritage; others examine ICH in a particular region, such as Chen Shuo and Sun Yayun's research on ICH in Xuzhou and Yang Rongguang et al.'s exploration of ICH in Hubei; still others focus on specific media or forms of ICH dissemination [6]. In terms of theoretical application, research presents diversified theoretical perspectives: some scholars adopt specific translation theoretical frameworks, such as Newmark's communicative translation theory and eco-translatology theory; meanwhile, other scholars approach the topic from theoretical perspectives such as communication studies and culturology—for example, Hu Qinghong and Wen Jun analyze issues in ICH English translation from the principles of communication studies [7]. In terms of research focus, scholars' concerns also differ: some studies emphasize analyzing the current situation and problems and proposing macro-level strategies, such as stressing the principles of ICH English translation and directions for problem-solving; others focus on micro-level translation strategies, examining specific translation methods for sugar painting [8]. Overall, these studies have enriched the field of ICH translation research from various angles and jointly promoted the development of ICH translation theory and practice.

However, the official website of China's intangible cultural heritage currently exists only in Chinese. To promote international exchange and cultural dissemination, it is highly necessary to provide multilingual versions of the ICH website, including English. This would not only help global audiences better understand and appreciate China's intangible cultural heritage but also serve as an important pathway for enhancing the international influence of Chinese culture. Therefore, this paper selects the homepage of the official website of China's intangible cultural heritage (https://www.ihchina.cn/about_us/279.html) as the source text for study from the perspective of Skopos Theory [9].

3. Application of Skopos Theory in the English Translation of the Official China ICH Website

Skopos Theory is one of the core theories of functionalist translation theory, proposed by German translation scholar Hans Vermeer in the late 1970s. Skopos Theory emphasizes the purposive nature of translational action, holding that translation is a purposeful communicative act and that the choice of translation strategies and methods should be determined by the purpose of the translation. Skopos Theory comprises three basic principles: the Skopos Rule, the Coherence Rule, and the Fidelity Rule. The following sections elaborate on the application of these three principles in translation practice through specific cases.

3.1. Application of the Skopos Rule

The Skopos Rule is the core of Skopos Theory, emphasizing that translation strategies should serve the purpose of translation. In the English translation practice of the official China ICH website, the translation purposes primarily include information transmission, cultural dissemination, and functional realization. Specifically, the primary goal of translation is to clearly convey the website's name, positioning, and mission to international readers, showcase the richness and safeguarding achievements of China's intangible cultural heritage, and enhance the readability and appeal of the text so as to promote public participation and international cooperation.

3.1.1. Example 1

Source text: 宁夏剪纸:从"炕头艺术"走向大舞台

Target text: Ningxia Paper-Cutting: From "Kangtou (Heated Brick Bed) Art" to the Global Stage

Analysis: The translation purposes of this title include attracting attention, highlighting the spatial transition (from rural to international), and conveying the rural roots embedded in "Kangtou." The "kangtou" (heated brick bed) is a living facility unique to rural northern China, and its cultural associations-domestic labor, folk craftsmanship, and plain aesthetics-are key to understanding "Kangtou Art." If it were merely transliterated as "Kangtou Art," English readers would lack semantic cues and would be unable to connect it with "rural" or "folk" associations, obstructing information transmission. According to the Skopos Rule, when a culture-specific term enters the target language and direct transliteration results in a cognitive gap, explanatory elements should be appended. The improved translation adopts "Kangtou (Heated Brick Bed) Art," which both identifies the physical form and preserves the original pronunciation through parentheses, balancing cultural distinctiveness with intelligibility. Meanwhile, rendering "da wutai" (grand stage) as "Global Stage" more explicitly points to international dissemination and reinforces the narrative tension of "from the local to the global." This treatment reflects Skopos Theory's emphasis on the "translation brief"-a title must strike a balance between conciseness and informational content, enabling international readers to immediately recognize that this art is rooted in rural life, thereby establishing a cognitive framework for subsequent reading.

3.1.2. Example 2

Source text: "非遗不能藏在深闺里，只有让更多人看到，学到，用上，才能真正活起来。"

Target text: "ICH cannot be kept behind closed doors; only when more people see it, learn it, and use it can it truly come alive."

Analysis: This sentence is a vivid expression by Fu Zhao'e of the philosophy of ICH transmission. The translation purpose is both to convey the core philosophy of "openness, interaction, and revitalization" and to preserve its colloquial, figurative style. "Shen gui" (deep boudoir) is an image in traditional Chinese culture that metaphorically means "seclusion from the outside world." However, if translated literally as "deep boudoir," Western readers, while sensing a "secret space," might associate it with a woman's chamber rather than "seclusion and isolation," which could evoke exotic curiosity and conversely weaken the universality of the philosophy. Based on the Skopos Rule, considering that the news audience is the general international public and that the primary purpose is "to enable readers to quickly understand that ICH safeguarding requires social participation," the translator selects the English idiom "behind closed doors," which is semantically clear and natural, conveying the precise meaning of "not being made public, being secluded" while avoiding cultural misreading. Meanwhile, the latter half employs three parallel verbs-"see it, learn it, and use it"-maintaining the rhetorical rhythm of the original and making the translation appealing. This treatment demonstrates that the Skopos Rule does not mechanically choose between "domestication" and "foreignization" but requires the translator to make comprehensive judgments based on textual function, reader expectations, and communicative effectiveness, making strategic trade-offs between cultural distinctiveness and communicative efficiency.

3.2. Application of the Coherence Rule

The Coherence Rule requires that the translation be readable and acceptable to the target reader. In translation practice, the author achieves coherence through various strategies, ensuring that the translation possesses clear intratextual coherence within the target culture.

3.2.1. Example 3

Source text: 据了解, 目前宁夏已构建起"1+6+N"非遗保护法规体系, 将剪纸等非遗项目纳入黄河流域生态保护和高质量发展战略布局, 建立国家, 自治区, 市, 县四级名录体系, 培育国家级传承人 2 名, 自治区级传承人 15 名。

Target text: It is understood that Ningxia has established a comprehensive "1+6+N" legal and regulatory system for ICH protection. This framework incorporates paper-cutting and other ICH projects into the strategic plan for ecological protection and high-quality development of the Yellow River Basin. In addition, a four-tiered inventory system has been set up at national, autonomous region, municipal, and county levels, with 2 national-level and 15 autonomous region-level inheritors cultivated accordingly.

Analysis: The source text consists of four parallel clauses, each introduced by a verb-"gou jian" (establish), "na ru" (incorporate), "jian li" (set up), and "pei yu" (cultivate)-forming a typical Chinese "flowing sentence" (run-on sentence). If translated literally with parallel predicates (has established..., incorporated..., set up..., cultivated...), the grammar would be correct, but the information would be presented flatly without clear hierarchy, making it difficult for English readers to grasp the policy core. The Coherence Rule requires that the internal logical relations of the translation be clear, facilitating readers' rapid extraction of key information. Therefore, the translator divides the source text into three English sentences: the first summarizes the "legal and regulatory system," the second explains the function of this system (incorporating projects into the strategic plan), and the third details the inventory system and cultivation achievements, using connectives such as "In addition" and "accordingly" to mark supplementary and causal logic. Furthermore, "ecological protection and high-quality development of the Yellow River Basin" is rendered as a proper noun phrase following English conventions, and "cultivated" is converted to the passive voice "be cultivated," shifting the information focus to the "system" and "cultivation achievements" rather than the agent of the action. This syntactic restructuring gives the translation a clear hierarchy with prominent subject-verb-object structures, conforming to the English discourse feature of "general before specific, clear subject and predicate," and significantly enhancing readability and acceptability.

3.2.2. Example 4

Source text: 宁夏将剪纸体验融入"1+5"非遗主题旅游路线, 在镇北堡西部影城, 闽宁镇等景区设立展示体验区, 年均接待游客 50 万人次, 让游客在沉浸式体验中感受剪纸魅力。

Target text: Ningxia has integrated paper-cutting experiences into its "1+5" ICH-themed tourist routes. Demonstration and experience zones have been set up at scenic spots such as Zhenbeibu Western Film Studio and Minning Town, which attract over 500,000 visitors annually and offer immersive opportunities to appreciate the charm of paper-cutting.

Analysis: This sentence contains four actions (integrate, set up, receive, and let...experience), with clear logical hierarchies among them: the first two actions are government-led "measures," while the latter two are the "results" brought about by those measures; within the "results," there is a progressive relationship between "receiving visitors" and "providing experiences." Chinese uses a consecutive sentence structure to lay out all four actions together; although the implied subject is "Ningxia," the shifts to "scenic spots" and "visitors" do not seem abrupt. English, by contrast, imposes stricter requirements on subject consistency. To satisfy the Coherence Rule, the translator treats the first clause (integrate) as the opening statement and reorganizes the remaining three clauses into the second sentence. "Set up" is converted to the passive voice to shift the subject, and a non-restrictive relative clause introduced by "which" incorporates both "attract visitors" and "offer opportunities" under the same subject (zones), concentrating the information focus on the multiple functions of the "demonstration and experience zones" and making the logical relations clear at a glance. Meanwhile, "immersive experience" is rendered as "immersive opportunities" rather than "immersive experiences" to avoid repetition with the earlier "experiences" and to emphasize "opportunities" rather

than "feelings," which is more appropriate for the function of tourism promotion. Through voice conversion, clause cohesion, and lexical substitution, this translation achieves smooth information flow with clear hierarchy, demonstrating the concrete operation of the Coherence Rule at the level of "formal optimization."

3.3. Application of the Fidelity Rule

The Fidelity Rule emphasizes that a certain degree of fidelity should be maintained between the translation and the source text, but the degree of fidelity depends on the purpose of translation. On the ICH website, the author makes appropriate adjustments to certain expressions on the basis of preserving core information, in order to achieve the translation purpose.

3.3.1. Example 5

Source text: 让剪纸艺术薪火相传

Target text: ensuring the art of paper-cutting is passed down from generation to generation

Analysis: "Xin huo xiang chuan" (passing the torch from generation to generation) is an allusion to Zhuangzi, metaphorically referring to the intergenerational transmission of skills or learning. A literal translation such as "the firewood passes from one torch to another" would create ambiguity. The translator renders it freely as "passed down from generation to generation," discarding the specific image but fully preserving the core semantics of "intergenerational transmission." This treatment aligns with the "function-first" orientation of the Fidelity Rule-when form and content cannot both be preserved, priority is given to conveying content, ensuring that international readers accurately understand the goal of ICH safeguarding. This rendering is a common collocation in English, remaining faithful to the connotation of the source text while achieving pragmatic equivalence.

3.3.2. Example 6

Source text: 帮助剪纸这项非遗艺术"破圈"

Target text: helping this ICH art form "break out of its circle"

Analysis: "Po quan" (break out of the circle) is a recent Chinese internet buzzword referring to breaking through one's original audience circle and gaining broader attention. The translator adopts literal translation with quotation marks, preserving the metaphor of "circle," and since "circle" in English also carries the extended meaning of a social or interest group, readers can infer its meaning from the context. Although English more commonly uses expressions such as "break out of its niche" or "go viral," the literal translation preserves the freshness of Chinese internet culture and suits the light tone of news writing. The Fidelity Rule is manifested here as the conditional preservation of the source text's rhetorical flavor-neither over-domesticating to erase cultural distinctiveness nor rigidly literal-translating to cause obscurity, reflecting the translator's comprehensive consideration of the translation purpose (attracting young audiences) and the context (new media communication).

The translation analysis based on the three principles of Skopos Theory shows that the Skopos Rule determines the choice of translation strategies, ensuring that the translation serves its purpose; the Coherence Rule optimizes the readability and acceptability of the translation, making it more consistent with target readers' linguistic habits; and the Fidelity Rule, on the basis of preserving core information, allows appropriate adjustments to the source text to achieve the translation purpose. Through the application of Skopos Theory, the translation achieves a balance among functional equivalence, cultural adaptation, and readability, effectively conveying the core information and cultural connotations of the source text and providing strong support for cross-cultural communication.

4. Challenges and Countermeasures

4.1. Challenges

Insufficient translation resources: Since the website currently exists only in Chinese, there is a lack of mature translation teams and sufficient accumulated translation experience when undertaking English translation work. At the same time, there are no ready-made translation databases or corpora that can be directly utilized, meaning that translators must spend considerable time and effort collecting, organizing, and analyzing materials during the translation process, increasing the difficulty and cost of translation. Moreover, the same ICH terminology may have multiple translations—for example, "cheng chuan ren" (inheritor) is rendered as "inheritor," "bearer," or "transmitter," leading to cognitive confusion in international dissemination [10].

Difficulties in translating culture-loaded terms: Chinese ICH contains a large number of terms with profound cultural deposits, which often have no direct equivalents in English—concepts such as "Yin Yang" and "Wu Xing" (Five Elements). Without English versions for reference, accurately translating these culture-loaded terms—preserving their cultural connotations while conforming to English expression habits—poses a tremendous challenge for translators. The uniqueness of ICH terminology stems from its cultural symbol system. Taking "Kunqu" as an example, although its English translation "Kunqu Opera" is widely used, "Opera" in the Western context refers to a dramatic form dominated by singing, whereas the core features of Kunqu—such as its stylized movements (e.g., "water sleeve technique"), qupai (fixed-tune) structure, and the tradition of literati gatherings—are obscured. Similar problems are even more pronounced in folk literature ICH. For instance, translating the "Legend of Liang Shanbo and Zhu Yingtai" as "Butterfly Lovers" is poetic but loses the "Yin-Yang philosophy" behind the "transformation into butterflies" and the social critique dimension of "opposing feudal marriage." Such translations enable target audiences to capture only the surface narrative, making it difficult to understand the deeper cultural logic [11].

Disparities in linguistic style and cultural background: ICH culture possesses unique linguistic styles and cultural backgrounds, and its expressive forms differ significantly from English. The English translation of Chinese ICH lacks unified standards, and the same ICH item may have multiple translated names in different materials. The cultural meaning of ICH items is highly dependent on the "contextual network" constituted by history, geography, and folk customs. Website translation often fragments this intertextuality due to its linear textual structure. For example, if "Mazu belief and customs" is translated merely as "Mazu Belief" without explaining its connections to maritime trade in the Song Dynasty, the history of Fujian-Chinese Taiwan migration, and the East Asian maritime belief sphere, Western readers may easily reduce it to "local deity worship" [12].

4.2. Countermeasures

Establishing professional translation teams and building corpora: Relevant authorities should actively recruit professional translators with rich translation experience and familiarity with the ICH field and English language and culture, forming dedicated translation teams. Meanwhile, existing Chinese content should be leveraged to collect and organize translation materials and build an ICH translation corpus, providing reference and support for subsequent translation work. Systematic terminology database construction and standardization strategies can effectively address the problem of cultural discount in the English translation of the official China ICH website, enhance the authority and acceptance of international dissemination, and provide a standardized sample of "Chinese discourse" for global ICH safeguarding.

Strengthening research on culture-loaded terms and translational innovation: Experts and scholars should be organized to conduct in-depth research on culture-loaded terms in ICH, exploring multiple translation methods and optimizing translation strategies. The most appropriate translation approach should be selected in light of the specific context, such as the combination of literal translation and transliteration, transliteration with category words, or transliteration with explanation. At the same time, translators should be encouraged to innovate during the translation process, so that the

translations can both accurately convey cultural connotations and be accepted by international readers.

Enhancing cultural background explanations: Enhancing cultural background explanations is an indispensable strategy in ICH translation, as it can effectively compensate for cultural differences, improve the effectiveness of cultural dissemination, and promote cross-cultural understanding. By adding annotations, embedding background introductions, using parentheses for supplementary explanations, and integrating multimodal information, translators can help target-language readers better understand the connotations of ICH culture, thereby achieving the cross-cultural dissemination goals of ICH translation [13].

5. Conclusion

In the context of deepening globalization, intangible cultural heritage, as a treasure of human civilization, has far-reaching significance for its translation and dissemination in promoting cultural diversity, restructuring cultural power relations, and advancing cultural diplomacy. The English translation of the official China ICH website is not only a critical measure for breaking down language barriers and showcasing the charm of Chinese ICH but also an important strategic link for enhancing national cultural soft power and practicing the concept of a community with a shared future for humanity. With the successful inscription of Chinese Spring Festival on UNESCO's Representative List of the Intangible Cultural Heritage of Humanity, the demand for the international dissemination of ICH is growing, and the English translation of the ICH website has become particularly important. From the perspective of Skopos Theory and through specific cases, this paper explores the challenges and countermeasures in the English translation practice of the official China ICH website, aiming to provide new insights for the theory and practice of ICH translation.

ICH translation should not be limited to linguistic conversion; rather, it requires deeper excavation of the cultural values and spiritual core behind ICH. Through precise, vivid, and engaging translation, it can evoke emotional resonance and value recognition among international audiences. Meanwhile, strengthening international exchange and cooperation in the field of ICH translation, drawing on advanced international experience, and jointly promoting the prosperity and development of global ICH safeguarding and dissemination will allow Chinese ICH culture to shine even more brightly on the world stage and contribute Chinese wisdom and strength to enriching the treasure house of human culture.

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