

Analysis of Translation Strategies for Mandarin Culture-Specific Items into English in Cultural Promotional Texts

Mei Lisa¹, Elly Romy², Wenny³, Ivana⁴ Kevin Utama⁵

¹ Faculty of Language and Communication, Universitas Prima Indonesia, Medan City, Indonesia

² Faculty of Language and Communication, Universitas Prima Indonesia, Medan City, Indonesia

³ Faculty of Language and Communication, Universitas Prima Indonesia, Medan City, Indonesia

⁴ Faculty of Language and Communication, Universitas Prima Indonesia, Medan City, Indonesia

⁵ Faculty of Language and Communication, Universitas Prima Indonesia, Medan City, Indonesia

*E-mail : ellyromy@unprimdn.ac.id

ABSTRACT

This study examines translation strategies for Mandarin culture-specific items (CSIs) in Chinese official cultural promotional texts, motivated by the growing role of digital cultural diplomacy in projecting national identity to international audiences. Using a qualitative descriptive approach, 312 CSIs were collected from 24 bilingual documents published by Chinese government agencies and cultural institutions (2021–2024). Analysis integrated Aixelá's CSI framework, Newmark's cultural taxonomy, Baker's strategies, Venuti's foreignization/domestication, and Nababan et al.'s quality assessment model (accuracy, acceptability, readability). Findings show that cultural equivalent is the most frequent strategy, while transference is reserved for highly unique CSIs to preserve source-culture identity. A clear relationship emerged between CSI characteristics, strategy choice, orientation, and translation quality: terms with established English equivalents are rendered via cultural equivalent with domestication, whereas culturally loaded terms favor transference with foreignization. This study offers an integrative analytical framework that advances Translation Studies theory and provides practical guidance for translating cultural promotional materials, thereby supporting effective intercultural communication and digital cultural diplomacy

Keywords: *culture-specific items (CSIs), translation strategies, cultural promotion texts, translation quality, digital cultural diplomacy*

INTRODUCTION

The Chinese government has intensified digital cultural diplomacy to strengthen nation branding and enhance soft power globally (Nye, 2004, 2021). This effort operates through official platforms—cultural portals, virtual museums, social media accounts, and tourism websites—that disseminate China's history, arts, and heritage to international audiences. These initiatives align with China's national policy of cultural digitalization; the 2025 Cultural and Tourism Digital Development Index confirms significant growth, with provincial library websites recording approximately 3.5 billion visits and online cultural center services reaching around 2.5 billion users in 2024 (Ministry of Culture and Tourism, 2025). Domestic tourism surged to 5.62 billion trips—a 14.8% increase from the previous year—underscoring growing demand for culturally informative digital content accessible to global audiences.

However, the effectiveness of digital cultural promotion hinges on translation quality. Inaccurate rendering of cultural terms risks losing intended cultural values and fostering misconceptions about Chinese identity (Dai & Wei, 2023). Translation thus serves as a critical bridge in digital cultural diplomacy, mediating between source-culture authenticity and target-audience accessibility.

The greatest challenge lies in translating *culture-specific items* (CSIs)—linguistic elements representing traditions, customs, food, philosophies, and artistic expressions that often lack direct equivalents in the target language. Aixelá (1996, p. 58) defines CSIs as culturally unique references whose function and meaning in the source text present translation difficulties "due to the absence of equivalent referents in the target culture." Newmark (1988) classifies these into five categories: ecology, material culture, social culture, organizations and concepts, and gestures and habits. Translating CSIs demands a delicate balance: preserving cultural authenticity while ensuring target-text comprehensibility.

This challenge is particularly acute in official cultural promotional texts. Platforms such as *China Culture*, *Visit China*, and the Ministry of Culture and Tourism's publications disseminate English translations of Mandarin terms like *zongzi* (rice dumpling), *Chunjie* (Spring Festival), *xiao* (filial piety), and *siheyuan* (courtyard residence). These terms often resist direct translation. Transliteration without explanation, literal translation, or generalization can strip them of cultural meaning, ultimately undermining promotional effectiveness. Such difficulties stem from lexical gaps, cultural system differences, and translators' preference for readability over cultural fidelity (Dai & Wei, 2023; Guo & Sun, 2021).

Previous research has examined Mandarin CSI translation strategies across various text types. Dai and Wei (2023) found that Chinese tourism promotional materials remain challenging due to cross-cultural system differences. Amenador and Wang (2022) reported transference and descriptive equivalent as dominant strategies for Chinese culinary terms. Guo and Sun (2021) argued that effective cultural translation requires combining linguistic and cultural strategies for international accessibility.

Despite these contributions, prior studies have three limitations. *First*, they focus primarily on identifying strategies without integrating CSI characteristics, strategy selection, and translation quality into a unified framework. *Second*, they concentrate on literary texts, restaurant menus, and tourism materials, leaving official government-issued cultural diplomatic texts underexplored. *Third*, they inadequately explain how CSI characteristics influence translators' strategic choices or how these choices affect translation quality in intercultural communication. Given that official government texts represent authoritative

cultural representation and shape international perceptions through digital diplomacy, this gap warrants systematic investigation.

This study addresses these gaps by applying an integrated analytical framework combining Aixelá's (1996) CSI concept, Newmark's (1988) cultural classification, Baker's (2018) translation strategies, Venuti's (2018) foreignization-domestication orientations, and Nababan et al.'s (2012) quality assessment model (accuracy, acceptability, readability). This framework, applied to official Chinese government cultural promotional texts, enables systematic examination of the relationship between CSI characteristics, translation strategy selection, and translation quality outcomes.

LITERATURE REVIEW

This literature review addresses three interconnected concepts essential for analyzing Mandarin-to-English translation of culture-specific items (CSIs) in official cultural promotional texts: the characteristics of CSIs, translation strategies and orientations, and translation quality assessment. These three concepts form the analytical framework for the present study.

Culture-Specific Items (CSIs)

Aixelá (1996) defines culture-specific items as linguistic elements whose function and meaning in the source text present translation difficulties due to the absence of equivalent referents in the target culture. These items carry cultural connotations that resist direct transfer across languages. Newmark (1988) extends this understanding by classifying CSIs into five domains: ecology, material culture, social culture, organizations and concepts, and gestures and habits.

In Chinese cultural promotional texts, CSIs frequently appear as traditional foods, festivals, clothing, performing arts, philosophical concepts, and social values that embody Chinese cultural identity. Examples include *zongzi* (rice dumpling), *Chunjie* (Spring Festival), *xiao* (filial piety), and *siheyuan* (courtyard residence). Dai and Wei (2023) demonstrate that such terms require specialized strategies to remain comprehensible to international readers without sacrificing cultural meaning. Identifying these CSI types constitutes the first analytical step before examining translation strategies.

Translation Strategies and Orientations

Translation strategies are procedures translators employ to resolve linguistic and cultural differences between source and target languages. Newmark (1988) proposes multiple strategies for cultural terms, including transference, cultural equivalent, functional equivalent, descriptive equivalent, and paraphrase. Baker (2018) offers complementary strategies for lexical non-equivalence: translation by a more general word, cultural substitution, paraphrase, and loan words.

Beyond specific strategies, Venuti (2018) distinguishes two overarching translation orientations. Domestication produces a target text conforming to target-language conventions, prioritizing readability. Foreignization deliberately preserves source-culture elements, maintaining cultural distinctiveness. These orientations represent different ideological positions on how much cultural difference should be retained.

In cultural promotional texts, translators must balance readability with cultural identity preservation. The present study integrates Newmark's strategy taxonomy with Baker's non-equivalence solutions and Venuti's orientation framework. This integration enables analysis from three analytical levels: specific strategy identification, non-equivalence resolution, and ideological orientation interpretation.

Translation Quality Assessment

Translation quality determines whether a translated text successfully conveys source-text meaning to target audiences. Nababan, Nuraeni, and Sumardiono (2012) propose a three-dimensional model: accuracy (faithful meaning transfer), acceptability (conformity to target-language norms), and readability (ease of reader comprehension).

This model is particularly suitable for CSI translation analysis. Strategies favoring source-cultural preservation may reduce readability, while strategies prioritizing target-cultural adaptation may obscure cultural identity. Nababan's model facilitates assessment at the lexical level, making it appropriate for evaluating individual CSI translations. The model thus enables systematic examination of how different translation strategies affect accuracy, acceptability, and readability in official cultural promotional texts.

Conceptual Framework

Based on the literature reviewed, this study establishes an integrated analytical framework. Aixelá's CSI concept and Newmark's classification identify and categorize the cultural terms under analysis. Baker's strategies and Venuti's orientations explain the linguistic solutions and ideological positions shaping translator choices. These analyses operate within the context of official cultural promotional texts, whose dual informative-persuasive function requires balancing cultural preservation with international accessibility. Finally, Nababan et al.'s model evaluates translation quality across accuracy, acceptability, and readability. This framework systematically relates CSI characteristics, strategy selection, translation orientation, and quality outcomes.

METHODS

Research Design

This study employs a qualitative descriptive approach to investigate translation strategies for Mandarin culture-specific items (CSIs) in official cultural promotional texts. A qualitative design is appropriate because the study interprets translation phenomena within their linguistic and cultural contexts (Creswell & Poth, 2018).

Data Sources and Collection

The research corpus comprises 24 bilingual documents published between 2021 and 2024 by Chinese government agencies and cultural institutions. Sources include China Culture, Visit China, the Ministry of Culture and Tourism, five national museum publications, and four bilingual cultural promotional brochures. Documents range from 800 to 3,000 words and cover website articles, tourism brochures, official reports, exhibition catalogs, and promotional materials (Table 1).

Documents were selected using criterion purposive sampling based on three criteria: (1) official government or reputable institutional authorship; (2) availability in both Mandarin and English; and (3) inclusion of CSIs representing Chinese cultural identity. Corpus size was determined by information richness—data collection continued until no new CSI categories or translation patterns emerged.

The final corpus yielded 312 CSIs, encompassing traditional foods, festivals, clothing, performing arts, heritage sites, philosophical concepts, honorific titles, and socio-cultural expressions. This dataset was considered sufficiently representative for analyzing CSI translation patterns in official cultural promotional texts.

Data collection proceeded through document analysis. Each CSI was extracted from Mandarin texts alongside its English translation and assigned an identification code indicating source, document number, and item number for systematic retrieval.

Data Analysis

Data analysis followed Miles, Huberman, and Saldaña's (2014) interactive model: data condensation, data display, and conclusion drawing. During data condensation, each CSI was identified using Aixelá's (1996) concept and classified using Newmark's (1988) cultural taxonomy. Translation strategies were analyzed using Baker's (2018) framework. Where translations employed multiple strategies (couplets), all strategies were identified and analyzed collectively. Overlapping classifications were resolved by re-examining linguistic and cultural context against operational definitions.

Coded data were organized into tables showing: data code, CSI, CSI category, translation strategy, translation orientation (Venuti, 2018), and translation quality assessment. Translation orientation was interpreted through Venuti's foreignization-domestication dichotomy. Translation quality was evaluated using Nababan, Nuraeni, and Sumardiono's (2012) three-dimensional model: accuracy, acceptability, and readability.

Findings from all 312 CSIs informed the overall patterns and conclusions. Due to space limitations, 50 representative examples illustrate the diversity of categories, strategies, orientations, and quality levels in the Results section.

Validity and Reliability

Validity was established through theoretical triangulation, integrating five complementary frameworks: Aixelá's CSI concept, Newmark's cultural classification, Baker's strategies,

Venuti's orientations, and Nababan et al.'s quality model. This multi-perspective approach provides comprehensive understanding of the translation phenomenon.

Reliability was ensured through systematic application of a coding protocol based on operational definitions from each framework. All classification procedures followed predetermined categories established before analysis. When items fit multiple categories, contextual re-examination determined the most appropriate classification. All coding decisions were documented for transparency and traceability.

Translation quality assessment followed Nababan et al.'s instrument with operational indicators for each dimension. Assessments requiring further consideration were revisited against linguistic and cultural context and cross-checked against documented coding results, ensuring systematic, consistent evaluation.

RESULTS

Overview of Research Data

Analysis of 50 representative culture-specific items (CSIs) from the corpus reveals four categories based on Newmark's (1988) classification: Social Culture, Material Culture, Artistic Culture, and Ecological Culture.

Table 1. Distribution of CSI Categories

Category	Frequency (n)	Percentage (%)
Social Culture	26	52
Material Culture	18	36
Artistic Culture	3	6
Ecological Culture	3	6
Total	50	100

Social Culture dominates (52%), indicating official promotional texts prioritize intangible cultural values—traditions, customs, and social practices—over material artifacts or ecological features. This reflects cultural diplomacy's emphasis on communicating China's social identity and living heritage to international audiences.

Translation Strategies

Table 2. Distribution of CSI Categories

Translation Strategy	Frequency (n)	Percentage (%)
Cultural Equivalent	25	50
Descriptive Equivalent	10	20
Transference	9	18
Literal Translation	3	6
Functional Equivalent	3	6
Total	50	100

Cultural equivalent is the most frequent strategy (50%). This applies primarily to CSIs with established English equivalents, such as *Spring Festival* (春节) and *Dragon Boat Festival* (端午节). These conventionalized renderings preserve cultural meaning while ensuring immediate comprehension.

Transference (18%) is reserved for culturally unique terms lacking established equivalents, such as *zongzi* (粽子) and *hanfu* (汉服). By retaining Mandarin forms, translators preserve cultural authenticity and introduce source-culture concepts to international audiences. This pattern reveals a principle: strategy selection correlates with lexical equivalence availability. Items with English counterparts receive cultural equivalents; items without receive transference.

Analysis by CSI Category

Table 3. Translation Strategies by CSI Category

Category	Cultural Eq.	Transference	Descriptive Eq.	Functional Eq.	Literal
Material Culture	8	5	4	0	1
Social Culture	12	4	5	3	2
Artistic Culture	2	0	1	0	0
Ecological Culture	3	0	0	0	0
Total	25	9	10	3	3

Material Culture

Material Culture CSIs (36%) include foods, clothing, architecture, and artifacts. Translation strategy varies by cultural specificity. Terms with established English equivalents—*Forbidden City*, *Temple of Heaven*, *mooncake*, *Peking duck*—use cultural equivalent (domestication). Conversely, culturally distinctive items—*zongzi*, *hanfu*, *qipao*, *siheyuan*—use transference (foreignization), preserving cultural authenticity despite slightly lower acceptability for unfamiliar target readers.

This pattern demonstrates a trade-off: transference maintains cultural identity but may reduce readability; cultural equivalent maximizes comprehension while retaining established cultural references.

Social Culture

Social Culture comprises the largest category (52%) and displays the greatest strategic diversity. Festival names with international recognition—*Spring Festival*, *Lantern Festival*, *Mid-Autumn Festival*—use cultural equivalent. Established loanwords—*Tai*

Chi, Kung Fu, Yin and Yang, Feng Shui—employ transference, having already entered English lexicons. Abstract concepts—*good fortune, longevity, auspiciousness*—use functional equivalent to convey communicative meaning directly.

Strategy selection in this category depends on international recognition: widely known terms receive equivalents; emerging or abstract concepts receive strategies prioritizing clarity.

Artistic and Ecological Culture

Artistic Culture CSIs (*Peking Opera, Chinese Calligraphy*) use cultural equivalent due to established English designations. *Chinese Ink Painting* employs descriptive equivalent for explicitness. Ecological Culture terms—*Great Wall, Silk Road, Giant Panda*—use cultural equivalent exclusively, as these are internationally conventionalized.

These categories show that conventionalization of English equivalents, rather than cultural preservation, primarily determines strategy selection.

Translation Quality Assessment

Table 4. Mean Translation Quality Scores

Dimension	Mean Score (max 3)
Accuracy	2.87
Acceptability	2.74
Readability	2.91

Overall translation quality is high. Accuracy (2.87) indicates successful cultural meaning preservation, particularly through cultural equivalent and transference. Acceptability (2.74) is slightly lower, reflecting that transference items (*zongzi, hanfu*) may seem unfamiliar to target readers. Readability (2.91) is highest, achieved through cultural and descriptive equivalents that facilitate comprehension.

These scores reveal a pattern: foreignization (transference) preserves accuracy but slightly reduces acceptability; domestication (cultural equivalent) maximizes readability and acceptability while maintaining cultural reference through established equivalents. No single strategy optimizes all three dimensions simultaneously.

DISCUSSION

Strategy Selection as Contextual Decision-Making

The findings reveal that translation strategy selection in official cultural promotional texts is not arbitrary but follows a systematic logic shaped by CSI characteristics and communicative purpose. Translators navigate a fundamental tension: preserving cultural identity for international audiences while ensuring target-text comprehensibility. This tension manifests differently across CSI categories, producing distinct strategy patterns that reflect both linguistic considerations and ideological orientations.

The dominance of cultural equivalent (50%) reflects a pragmatic approach to terms with established English equivalents. For internationally recognized items like *Spring Festival* (春节) and *Dragon Boat Festival* (端午节), translators leverage conventionalized renderings that maximize comprehension while maintaining cultural reference. This strategy aligns with Venuti's (2018) domestication orientation, prioritizing target-reader accessibility. However, it is important to recognize that cultural equivalent is not merely a default choice but a strategic decision enabled by prior internationalization of these terms. The strategy's prevalence thus reflects not translator preference but the cumulative outcome of China's long-term cultural diplomacy efforts, which have rendered certain CSIs familiar to global audiences.

Conversely, transference (18%) is reserved for culturally unique terms lacking established equivalents, such as *zongzi* (粽子) and *hanfu* (汉服). By retaining Mandarin forms, translators preserve cultural authenticity and introduce source-culture concepts to international audiences. This foreignizing strategy (Venuti, 2018) serves a dual function: it signals cultural distinctiveness and invites target readers to engage with unfamiliar concepts, potentially fostering cross-cultural curiosity. The quality assessment confirms this trade-off: transference maintains high cultural accuracy (2.87) but slightly reduces acceptability (2.74) for unfamiliar terms. This pattern supports Baker's (2018) observation that strategy selection must account for both linguistic and cultural dimensions of translation.

Differentiated Patterns Across CSI Categories

The study extends prior research by demonstrating that the preservation-comprehension balance varies systematically by CSI category. Social Culture CSIs (52% of the corpus) display the greatest strategic diversity, reflecting their abstract and value-laden nature. Festival names with international recognition receive cultural equivalents; established loanwords like *Tai Chi* and *Yin and Yang* employ transference, having already entered English lexicons; abstract concepts like *good fortune* and *auspiciousness* use functional equivalents to convey communicative meaning directly. This strategic variation suggests that translators assess not only the cultural specificity of each item but also its international currency and conceptual accessibility.

Material Culture CSIs (36%) present a more binary pattern. Items with established English equivalents—*Forbidden City*, *mooncake*, *Peking duck*—receive cultural equivalents (domestication), while culturally distinctive items—*zongzi*, *hanfu*, *qipao*, *siheyuan*—use transference (foreignization). This pattern reveals a principle: strategy selection correlates with lexical equivalence availability rather than inherent cultural value. The availability of an established equivalent appears to override other considerations, suggesting that translators prioritize efficiency and reader recognition over cultural preservation when possible.

Artistic and Ecological Culture CSIs, though limited in this corpus (6% each), show the strongest pattern of conventionalization. Terms like *Peking Opera*, *Chinese Calligraphy*, *Great Wall*, and *Giant Panda* use cultural equivalents exclusively, reflecting decades of international exposure and established English designations. The conventionalization of these equivalents demonstrates how repeated translation practice over time shapes strategy availability—a diachronic dimension that this cross-sectional study captures indirectly.

The Translation Quality Trade-off

The quality assessment confirms an inherent trade-off that no single strategy can fully resolve. Accuracy scores (2.87) are uniformly high across strategies, indicating that translators successfully preserve cultural meaning regardless of approach. However, acceptability (2.74) and readability (2.91) show strategy-dependent variation. Transference items like *zongzi* and *hanfu* achieve high accuracy but lower acceptability, as unfamiliar forms may seem opaque to target readers. Cultural and descriptive equivalents maximize readability and acceptability by leveraging established equivalents or explicit explanations.

This pattern has important implications for translation quality theory. Nababan et al.'s (2012) model, while valuable, does not fully account for the diplomatic function of promotional texts. A translation that achieves high accuracy through transference may fail its persuasive purpose if target readers find it inaccessible. Conversely, a translation that maximizes readability through cultural substitution may lose the cultural distinctiveness essential to nation branding. This suggests that quality assessment of cultural promotional texts must consider not only linguistic dimensions but also communicative effectiveness and diplomatic impact.

Implications for Digital Cultural Diplomacy

The findings carry significant implications for China's digital cultural diplomacy. Strategy selection shapes how Chinese cultural identity is projected to international audiences—not as a unified image but as a differentiated representation. Widely known items receive domesticated equivalents that position China within global cultural frameworks, while culturally distinctive items receive foreignized renderings that mark China's uniqueness. This dual approach reflects what Anholt (2007) terms "competitive identity": the strategic management of national image through selective cultural representation.

However, this dual approach carries risks. The use of transference for culturally distinctive items, while preserving authenticity, may create comprehension barriers that undermine promotional effectiveness. The slightly lower acceptability scores for these items suggest that some target readers may find them inaccessible, potentially limiting engagement with Chinese cultural content. Translators and cultural institutions must therefore consider whether cultural authenticity or audience accessibility should take priority for specific terms and contexts.

The predominance of domestication strategies overall (cultural equivalent at 50%) suggests that Chinese cultural diplomacy prioritizes accessibility over distinctiveness, at least for established cultural referents. This aligns with Nye's (2004) concept of soft power, which emphasizes attraction and persuasion over cultural assertion. However, the strategic use of transference for emerging or highly distinctive terms indicates a complementary approach: introducing unfamiliar concepts to international audiences gradually, potentially expanding the repertoire of Chinese cultural referents in global discourse.

CONCLUSION

This study examined translation strategies for Mandarin culture-specific items (CSIs) in official Chinese cultural promotional texts using an integrated analytical framework combining Aixelá's (1996) CSI concept, Newmark's (1988) cultural classification, Baker's

(2018) strategies, Venuti's (2018) foreignization-domestication orientations, and Nababan et al.'s (2012) quality assessment model.

Analysis of 312 CSIs from 24 bilingual documents (2021–2024) reveals that cultural equivalent is the dominant strategy (50%), primarily for terms with established English equivalents such as *Spring Festival* and *Dragon Boat Festival*. Transference (18%) is reserved for culturally unique terms like *zongzi* and *hanfu* that lack direct equivalents. Strategy selection correlates with CSI characteristics: established equivalents yield cultural equivalent (domestication); strong cultural identity yields transference (foreignization).

Quality assessment shows high overall scores (accuracy: 2.87, acceptability: 2.74, readability: 2.91). However, a trade-off emerges: transference preserves cultural accuracy but reduces acceptability; cultural equivalent maximizes readability and acceptability while maintaining cultural reference.

The findings confirm that translation strategy selection is a contextual decision balancing cultural preservation with reader comprehension. The integrated framework effectively explains the relationships among CSI characteristics, strategy selection, orientation, and quality.

This study contributes theoretically by providing a comprehensive analytical model applicable beyond this corpus. Practically, it offers guidance for translators of cultural promotional texts: select strategies according to both CSI characteristics and communicative objectives.

Limitations include reliance on 50 representative examples for presentation, though analysis drew from the full 312-item corpus. Future research should extend this framework to other text types and language pairs, and investigate translator decision-making processes through empirical methods.

REFERENCES

- Aixelá, J. F. (1996). Culture-specific items in translation. In R. Álvarez & M. C. A. Vidal (Eds.), *Translation, power, subversion* (pp. 52–78). Multilingual Matters.
- Amenador, K. B., & Wang, Z. (2023). The image of China as a destination for tourist: Translation strategies of culture-specific items in the Chinese-English food menus. *SAGE Open*, 13(3). <https://doi.org/10.1177/21582440231196656>
- Anholt, S. (2007). *Competitive identity: The new brand management for nations, cities and regions*. Palgrave Macmillan.
- Baker, M. (2018). *In other words: A coursebook on translation* (3rd ed.). Routledge.
- Calvi, M. V. (2010). Los géneros discursivos en la lengua del turismo. *Ibérica*, 19, 9–32.
- Chesterman, A. (2016). *Memes of translation: The spread of ideas in translation theory* (Rev. ed.). John Benjamins.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage.
- Dai, Y., & Wei, X. (2023). Translating the culture-specific items in Chinese tourism publicity materials into English: A category-based functional approach. *Asia-Pacific Journal of*

- Humanities and Social Sciences*, 3(1), 127–140. <https://doi.org/10.53789/j.1653-0465.2023.0301.014>
- Dann, G. M. S. (1996). *The language of tourism*. CAB International.
- Dinnie, K. (2016). *Nation branding: Concepts, issues, practice* (2nd ed.). Routledge.
- Guo, N. (2025). Exploring the potential of DeepSeek through Chesterman's translation model: A case study on GenAI-assisted translation of Yin and Yang terminologies. *New Techno-Humanities*, 5, 75–80. <https://doi.org/10.1016/j.techum.2025.10.008>
- House, J. (2015). *Translation quality assessment: Past and present*. Routledge.
- Lim, L., Chen, P., & Wang, V. X. (2022). Translating TCM nomenclature into English: A bilingual reference tool needed for clinical practice. *European Journal of Integrative Medicine*, 54, Article 102155. <https://doi.org/10.1016/j.eujim.2022.102155>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage.
- Ministry of Culture and Tourism of the People's Republic of China. (2025). *2025 cultural and tourism digital development index*. https://www.stats.gov.cn/english/PressRelease/202602/t20260228_1962661.html
- Ministry of Culture and Tourism of the People's Republic of China. (2025). *Statistical bulletin on China's culture and tourism development 2024*. <https://www.ctaweb.org.cn/en/xsjl/10130.html>
- Molina, L., & Hurtado Albir, A. (2002). Translation techniques revisited: A dynamic and functionalist approach. *Meta*, 47(4), 498–512. <https://doi.org/10.7202/008033ar>
- Munday, J. (2022). *Introducing translation studies: Theories and applications* (5th ed.). Routledge.
- Nababan, M. R., Nuraeni, A., & Sumardiono. (2012). Pengembangan model penilaian kualitas terjemahan. *Kajian Linguistik dan Sastra*, 24(1), 39–57.
- Nedergaard-Larsen, B. (1993). Culture-bound problems in subtitling. *Perspectives: Studies in Translatology*, 1(2), 207–240. <https://doi.org/10.1080/0907676X.1993.9961214>
- Newmark, P. (1988). *A textbook of translation*. Prentice Hall.
- Nye, J. S. (2004). *Soft power: The means to success in world politics*. PublicAffairs.
- Nye, J. S. (2021). Soft power: The evolution of a concept. *Journal of Political Power*, 14(1), 196–208. <https://doi.org/10.1080/2158379X.2021.1879572>
- Pedersen, J. (2011). *Subtitling norms for television: An exploration focusing on extralinguistic cultural references*. John Benjamins.
- Pym, A. (2014). *Exploring translation theories* (2nd ed.). Routledge.
- Que, H., & Hu, J. (2023). Research on the translation and international communication of traditional Chinese medicine classics. *Hubei Social Sciences*, (1), 162–168.
- Shi, Y., Xu, H., Kwok, H. L., & Liu, K. (2024). ChatGPT in professional translation: A double-edged sword. In *Translation and interpreting in the age of artificial intelligence*. Routledge.
- Sun, S., Liu, K., & Moratto, R. (2025). *Translation studies in the age of artificial intelligence*. Routledge.
- UN Tourism. (2024). *World tourism barometer* (Vol. 22). UN Tourism.
- UNESCO. (2023). *World heritage review*. UNESCO Publishing.
- Venuti, L. (2018). *The translator's invisibility: A history of translation* (3rd ed.). Routledge.
- Wang, F., & Chen, J. (2023). Translation studies of traditional Chinese medicine in China: Achievements and prospects. *SAGE Open*, 13(4). <https://doi.org/10.1177/21582440231204124>
- Williams, M., & Chesterman, A. (2014). *The map: A beginner's guide to doing research in translation studies*. Routledge.
- Zheng, Y., Sun, Y., & Tang, X. (2023). Exploration of computer-assisted translation technology in translating technical terms in traditional Chinese medicine under the perspective of AI vision. *Journal of Artificial Intelligence Practice*, 6(7), 37–42.