



TRANSMISSION AND COMMUNICATION STRATEGIES OF CHINA'S INTANGIBLE CULTURAL HERITAGE FOR YOUTH IN THE DIGITAL-INTELLIGENT ERA

SUN Yu¹, YANG Xinyue², SUN Keqin³

¹China Culture Administration Association

²Assistant Chinese National Academy of Arts, Beijing China

³School of Earth Sciences and Resources, China University of Geosciences

Abstract

Intangible cultural heritage (ICH) serves as a vital repository of China's traditional culture and a cornerstone for fostering cultural confidence and national soft power. As global ICH safeguarding shifts toward "high-quality development and sustainable transmission," young people—positioned as both carriers of cultural continuity and agents of innovation—have become central to whether ICH can achieve genuine "living heritage" status. Situated within China's 14th Five-Year Plan period and drawing on international frameworks such as the "livelihood turn" and "polyphonic communication," this study systematically examines three interrelated dilemmas in ICH transmission among Chinese youth: the inheritor gap, cognitive disconnection, and superficial digital dissemination. In response, we propose a synergistic "youth engagement" model centred on endogenous motivation, technological empowerment, industrial integration and community co-creation, complemented by a three-dimensional communication strategy characterised by refinement, interactivity and empathy. By coupling transmission pathways with communication strategies, this research seeks systematic solutions for activating youth agency in heritage transmission and perpetuating the cultural code of Chinese tradition.

Keywords

Intangible Cultural Heritage; Youth Engagement; Living Heritage; Digital Technology; Communication Strategy; Cultural Confidence; Gen Z; Sustainable Development; Community Participation

I. Introduction: Intergenerational Challenges in ICH Safeguarding from a Global Perspective

Intangible cultural heritage embodies the collective memory and cultural DNA of a nation, serving as an essential foundation for sustaining historical continuity and enhancing national cultural soft power (Kurin, 2004; Liu, 2023). As of 2025, China has established a comprehensive ICH protection system comprising 1,557 national-level representative projects (with 3,610 sub-items), alongside over 100,000 items at provincial, municipal and county levels (China Intangible Cultural Heritage Network, 2025). A total of 45 Chinese elements have been inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity, ranking first globally (Sun & Sun, 2026a).

Against the backdrop of a global "livelihood turn" in ICH development—shifting from cultural exhibition towards livelihood sustainability and community development (Kurin, 2004; Sun & Sun, 2026b)—and the rapid proliferation of digital technologies, young people as "digital natives" and future cultural bearers face an increasingly pronounced "intergenerational divide" with traditional culture. This divide has emerged as a core bottleneck constraining the living transmission of ICH (Tan & He, 2021; Sun & Sun, 2026a).

On one hand, scholarly attention to ICH digital preservation and international communication has grown exponentially, with research hotspots focusing on translation for external publicity, cross-cultural communication strategies, and the empowering roles of artificial intelligence (AI) and virtual reality (VR) (Ma et al., 2023; Hu & Ouyang, 2024; Sun & Sun, 2026a). On the other hand, despite widespread implementation of "ICH into Campus" initiatives, most research and practice remain at the level of "static presentation" or "one-way indoctrination",

failing to effectively arouse young people's intrinsic recognition and active participation (Tan & He, 2021; Sun & Sun, 2026a). Existing digital dissemination exhibits a tendency towards "superficialisation", whereby viral traffic does not translate into sustained transmission momentum.

This study addresses the deep-seated problems of "theory–practice disconnection" and "insufficient transmission vitality" in ICH research. A literature review reveals that the "5W" communication model offers an effective analytical framework for deconstructing communication elements (Hu & Ouyang, 2024), while frontier technologies such as AI and VR provide novel possibilities for resolving transmission dilemmas (Ma et al., 2023; Sun & Sun, 2026a). Accordingly, this research integrates China's national context with the international concept of "polyphonic communication" to systematically construct a practical system for ICH transmission and communication targeting Gen Z, aiming to achieve a fundamental transformation from "transfusion-based protection" to "haematopoietic transmission" (Kurin, 2004).

II. Current Challenges: The "Triple Dilemma" of ICH Transmission and Communication Among Youth

Although channels for China's international ICH communication have demonstrated diversification and marketisation (Hu & Ouyang, 2024; Sun & Sun, 2026b), structural challenges persist in achieving deep dissemination and transformation among domestic young audiences.

2.1 Subject Dilemma: The "Generational Gap" in Transmission and Educational Disembedding

Traditional ICH transmission relies predominantly on master–apprentice oral instruction, characterised by long learning cycles and low initial returns, making it difficult to attract young people who prioritise efficiency and diversified development (Liu, 2023; Sun & Sun, 2026a). Meanwhile, modern educational systems have yet to achieve deep integration with ICH transmission patterns.

According to Ministry of Culture and Tourism statistics (as of March 2025), China has 3,998 national-level ICH representative inheritors with an average age of 63 years. Inheritors under 40 constitute less than 8%, and 55% of national-level inheritors do not have formal apprentices, which further widens the talent gap. Youth employment willingness remains low: only 30% of young people in ICH-related majors plan to pursue relevant careers (Lei, 2025, September 10). "ICH into Campus" initiatives often remain at superficial levels such as exhibitions and lectures, failing to effectively integrate ICH knowledge systems—for example, the aesthetic principle of "vital rhythm and spirit resonance" (qiyun shengdong) or the craftsman spirit of "technique approaching the Way" (ji jin hu dao)—into curricula. This results in a situation of "surface-level popularity but point-level withering" in youth inheritor cultivation (Tan & He, 2021; Sun & Sun, 2026a). According to the Guangzhou "ICH in Campus" census study, schools average six years of ICH teaching activities covering 2,580 participants, with primary schools accounting for 49% and senior high schools only 17%, indicating significant weakness in ICH education at the senior secondary level (Guangzhou Municipal Bureau of Culture, Radio, Television and Tourism, 2025, June 20).

2.2 Content Dilemma: The "Cognitive Chasm" and Disembedding from Daily Life

International perspectives indicate that ICH is transitioning from "stage performance" towards a "livelihood turn" closer to everyday life (Kurin, 2004; Sun & Sun, 2026b). However, in domestic youth contexts, much ICH remains labelled as "ancient" or "museum-bound", being separated from original communities and cultural contexts.

A China Youth Daily social survey of 1,000 young people found that 85.8% of respondents felt ICH had become more popular and "broken through circles" in recent years, with 55.6% attributing this to expanded ICH influence and 54.3% viewing it as a manifestation of cultural confidence (Wang, 2024, October 17). Nevertheless, young people struggle to establish deep emotional connections between ICH and their own identities, lifestyles and aesthetic preferences. Even when ICH briefly "goes viral" on short-video platforms, presentations often focus on the "spectacularisation" of techniques, lacking deep interpretation and contemporary translation of underlying cultural connotations, community networks and life philosophies. This creates a "last mile" gap between communication content and young people's spiritual needs (Tan & He, 2021; Sun & Sun, 2026a).

2.3 Media and Effect Dilemma: Superficial Digital Dissemination and Commercialisation Imbalance

AI and digital technologies provide unprecedented instrumental support for ICH transmission, enabling knowledge base construction, intelligent classification and retrieval, assisted innovative design and restoration (Ma et al., 2023; Sun & Sun, 2026a). For instance, generative adversarial networks (GANs) have been applied to pattern innovation and costume design. However, current practice concentrates primarily on "digital documentation" and "formal innovation", with insufficient utilisation of AI for deep content interpretation, personalised narrative generation and community value co-creation.

According to the 2025 Douyin ICH Data Report, in 2024 Douyin added over 200 million ICH-related videos at the national level, representing 31% year-on-year growth; 14 million users shared ICH experiences

through Douyin, with related short-video views reaching 749.9 billion. An average of 65,000 ICH livestreams occurred daily, with Gen Z (those born in the 2000s) content creators increasing by 95% (Douyin, 2024, June 6). Yet algorithm-driven traffic logic sometimes simplifies or even distorts ICH cultural cores to cater to popular tastes, making it hard to convert online popularity into lasting cultural inheritance (Liu, 2023; Sun & Sun, 2026a). More critically, this superficial dissemination risks falling into the trap of "technological determinism", neglecting young people's agency as content co-creators and value translators.

Table 1. Dilemmas and Manifestations in Current ICH Youth-Oriented Communication

Dimension	Specific Manifestations	Potential Consequences
Subject Dilemma	1. Aging inheritor population with insufficient successors (average age 63; under-40 proportion <8%) 2. School education remains at superficial experience level, disconnected from vocational education systems (senior high school proportion only 17%) 3. Scarcity of professional operation and market planning talent	Transmission chain rupture and technique loss; weak industrial innovation capacity
Content Dilemma	1. Grand yet hollow narratives disconnected from youth daily life 2. Traditional, unidirectional presentation lacking interaction and empathy 3. Failure to effectively connect with contemporary youth issues (e.g., environmental protection, gender equality, mental health)	Inability to establish deep cultural identity; communication becomes "cultural fast food" without sustained appeal
Media & Effect Dilemma	1. Technology application remains at display level without exploiting deep learning potential 2. Excessive commercialisation dilutes cultural connotations, damaging "authenticity" 3. Platform algorithm preferences exacerbate homogenisation and superficiality of dissemination	Youth engagement remains at "spectating" rather than "practising"; cultural values subordinated to market logic, losing intrinsic vitality

Data sources: Ministry of Culture and Tourism of the People's Republic of China (2025, June 16; 2025, November 22–23; 2025, November 24); Guangzhou Municipal Bureau of Culture, Radio, Television and Tourism. (2025, June 20); authors compilation.

III. Innovative Transmission Pathways: Constructing a "Four-in-One" Youth Empowerment Ecosystem

Resolving the above dilemmas requires constructing a three-dimensional transmission ecosystem that transcends "transfusion" models (Kurin, 2004) and is centred on stimulating young people's endogenous motivation.

3.1 Pathway One: Deepening "Education–Transmission" Dual-Track Integration to Consolidate Talent Foundations

Drawing upon AI and digital technology applications in knowledge management (Ma et al., 2023; Sun & Sun, 2026a), we propose constructing a "Living ICH Digital Genome Bank" and developing open and modular digital teaching resources. From basic to higher education, a progressive K–16 curriculum system should be built, extending from cultural literacy courses to innovative practice courses combining "New Liberal Arts" and "New Engineering" (e.g., "ICH + Interaction Design", "ICH + Digital Cultural Creativity"), and further to professional master's training directions, forming a complete talent cultivation chain.

During the 14th Five-Year Plan period, China cumulatively documented 2,290 national-level ICH representative inheritors and progressively promoted the transformation from "ICH into Campus" to "ICH in Campus" (Ministry of Culture and Tourism of the People's Republic of China, 2025, November 22–23). More critically, education, human resources and industry organisations should collaborate to establish a mutual recognition mechanism for "academic certificates + skill level certificates + inheritor certification", providing clear career development pathways and industry access qualifications for committed young people, thereby effectively addressing career development concerns. As of late 2024, China had established 11,000 ICH workshops covering 1,721 counties,

employing over 270,000 poverty-alleviation workers with per capita annual income exceeding 36,000 yuan (approximately USD 5,000), providing a replicable economic model for youth practitioners (Ministry of Culture and Tourism of the People's Republic of China, 2025, June 16).

3.2 Pathway Two: Promoting Deep "Technology–Creativity" Coupling to Expand Expression Boundaries

Moving beyond viewing technology merely as documentation and display tools, we should explore its potential as creative media and empathy bridges (Ma et al., 2023).

From "digital archiving" to "digital symbiosis": Utilising extended reality (XR) and digital twin technologies to construct interactive, editable ICH "digital twins". Young people can not only immerse themselves in learning Su embroidery stitching or experiencing Kunqu opera stages in metaverse spaces but also perform "regenerative design" on traditional patterns and vocal styles through parametric adjustment, completing "creative experiments" with traditional culture in virtual environments.

AI-assisted personalised creation and dissemination: Developing low-threshold AIGC tools such as "Chinese-style Pattern AI Generators" and "Opera Script AI Co-creation Platforms", lowering technical barriers for youth ICH secondary creation. Using natural language processing to transform oral histories and folk tales into interactive narrative games or dynamic comics enables young people to understand cultural cores through participation.

3.3 Pathway Three: Activating "Industry–Community" Linkage Models to Create Sustainable Value

Responding actively to the global ICH "livelihood turn" trend (Kurin, 2004; Sun & Sun, 2026b), transmission should be integrated into modern economic circuits. This involves not merely commodifying ICH products but constructing a value network centred on ICH as core intellectual property (IP).

"ICH+" cross-border integration: Encouraging deep cooperation between ICH elements and fashion design, gaming, animation, national trend brands and digital art (NFTs), launching co-branded products or virtual collectibles. Supporting the establishment of "ICH Innovation Labs" or incubators led by youth designers, curators and bloggers.

Constructing "community-supported transmission" networks: Drawing upon community economy models, developing interest-based membership ICH workshops and subscription ICH experience boxes, connecting scattered enthusiasts into cohesive cultural consumption and co-creation communities through "online communities + offline workshops" models. In cultural tourism integration, creating micro-vacation products combining "ICH-themed youth hostels + deep workshops", enabling young people to perceive ICH in lived scenarios.

3.4 Pathway Four: Cultivating "Participatory–Distributed" Transmission Communities to Reshape Cultural Identity

Transmission centres on "people" and "communities". A virtual–physical integrated, self-organising, highly participatory youth community network must be constructed.

Online: Building digital cultural "tribes": On platforms such as Bilibili, Xiaohongshu (Little Red Book) and Douyin, supporting youth inheritors and enthusiasts in establishing vertical communities (e.g., "Traditional Color Research Society", "Folk Music Revival Alliance"). According to the 2025 Weibo ICH Development Report, Weibo hosts over 1,000 ICH inheritors and protection organisations, with inheritors under 40 accounting for 65% and the 31–40 age group representing the highest proportion at 34.34%, becoming a pivotal force in ICH social media transmission (Weibo, 2025, June 16). Through regular livestreams, thematic challenges and co-creation projects, cultural capital and identity within circles are formed.

Offline: Creating physical "third spaces": In urban communities, university campuses and cultural creative parks, supporting the establishment of "ICH Youth Lounges" or "Open Transmission Stations" as physical bases for pop-up exhibitions, weekend workshops and creator salons, promoting the sedimentation and deepening of online relationships in offline settings.

Table 2. Core Measures and Expected Outcomes of the "Four-in-One" Transmission Pathways

Pathway	Core Measures	Expected Outcomes	Empirical Support
Education Integration	1. Construct living ICH digital genome bank and teaching resource packages	Open institutional pathways for youth to become inheritors; cultivate composite talents with innovative capacity	14th Five-Year Plan: 2,290 national inheritors documented; 11,000 ICH workshops nationwide
	2. Establish "academic + skill + transmission" multi-track mutual recognition		
	3. Launch interdisciplinary ICH innovation courses and practice projects		

Technology Empowerment	1. Develop XR immersive learning and creation platforms 2. Utilise AIGC tools to lower youth secondary creation thresholds 3. Apply blockchain for digital copyright verification and incentives	Transform technology from "display tool" to "creation engine"; protect youth innovation outcomes and stimulate sustained creative enthusiasm	Douyin ICH video views: 749.9 billion; Gen Z creators increased 95%
Industry Symbiosis	1. Promote "ICH+" cross-border integration with fashion, gaming, cultural tourism 2. Develop community-based membership and subscription business models 3. Create ICH-themed youth entrepreneurship incubators	Provide diversified career choices and commercial opportunities for youth; achieve sustainable transformation from cultural to economic value	Douyin e-commerce ICH product annual sales: 6.5 billion+ orders; ICH workshop per capita income >36,000 yuan
Community Cultivation	1. Support vertical, deep ICH interest communities on mainstream platforms 2. Create physical ICH youth exchange and co-creation spaces in cities 3. Encourage "old-to-new, experienced-to-novice" mutual aid transmission networks within communities	Transform isolated individual enthusiasts into cohesive cultural communities; form bottom-up, sustainable transmission ecosystems	Weibo: 65% of inheritors under 40; Xiaohongshu: 1 ICH search per second

Data sources: Douyin (2024, June 6); Ministry of Culture and Tourism of the People's Republic of China (2025, June 16; 2025, November 22–23; 2025, November 24); Weibo (2025, June 16); authors compilation.

IV. Communication Strategy Optimisation: A "Three-Dimensional-Empathetic" Communication System for Gen Z

Communication strategies must shift from "informing" to "dialoguing", from "indoctrinating" to "co-creating", constructing a narrative field for equal communication with young people.

4.1 Content Strategy: From "Grand Narrative" to "Youth Chronicle"

Drawing on the international concept of polyphonic communication (Hu & Ouyang, 2024), single, official propaganda tones should be avoided. Communication should shift from "objects" (techniques, products) to "people" (stories of youth inheritors and transformers), excavating their authentic experiences and psychological journeys in seeking balance between tradition and modernity, and extending cultural continuity through innovation. According to the 2025 Weibo ICH Development Report, youth ICH inheritor representatives such as @Lang Jiaziyu (Beijing Dough Figurine Lang), @Sun Geyao (Xuzhou Sachet) and @Ling Yun Ling Gongzi (Emei Martial Arts) have accumulated substantial fan bases through personalised content creation, becoming bridges connecting tradition and modernity (Weibo, 2025, June 16).

Simultaneously, active connections should be sought between ICH values and contemporary youth concerns regarding universal issues (e.g., sustainable development, local identity, mental health, self-expression), enabling ancient wisdom to provide new insights and solutions for contemporary life.

4.2 Media Strategy: Circle Penetration and Scenario Deep Cultivation

A segmented, precise omnichannel communication matrix must be established rather than "flood irrigation".

1. Ignition layer (short video/livestream): For rapid attention capture and topic creation. According to the 2025 Douyin ICH Data Report, an average of 53,000 ICH livestreams occur daily on Douyin, with 37 ICH content broadcasts per minute and average viewership of 3,534 per session (Douyin, 2024, June 6). Platforms such as Douyin and Kuaishou feature technique displays, behind-the-scenes footage and fun challenges.
2. Cultivation layer (medium-long video/knowledge communities): For deep narrative and cultural interpretation. Documentaries, in-depth interviews and systematic tutorials on Bilibili and Xiaohongshu build

knowledge systems and circle culture. In 2024, over 500,000 Xiaohongshu users published ICH-related content, with one "ICH" search per second (Xinhua, 2024, February 19).

3. Sedimentation layer (offline experience/community operation): Through offline workshops, exhibitions, markets and study tours, transforming online attention into deep participation and emotional identification, forming stable community relationships.

4. Empowerment layer (mainstream media/cultural institutions): High-quality content through collaboration with national media, museums and art galleries (e.g., ICH micro-documentaries in the style of *If Treasures Could Talk*) enhances project authority and cultural elevation.

4.3 Participation Strategy: Empowering from "Audience" to "Co-Creator"

Drawing upon internet product concepts of user-generated content (UGC) and participatory design, young people should be positioned as co-producers of cultural content. Partial ICH digital asset libraries can be opened (e.g., classic pattern vector files, traditional score MIDI files), launching thematic "ICH New Creation" creative competitions encouraging youth in music adaptation, costume design and game mod development. Platforms can provide technical guidance and traffic support, with outstanding works incubated and commercially transformed, enabling young people to establish ownership and a sense of achievement through creation.

4.4 Cross-Cultural Communication Strategy: Communicating with the World Through "Youth Stories"

In external communication, moving beyond simple "technique display" towards narrating stories of how Chinese youth understand, interpret and innovate their traditional culture not only demonstrates cultural vitality but also resonates emotionally with global youth. Utilising international social media platforms such as TikTok and YouTube, encouraging youth inheritors to share daily learning, creation and reflection through vlogs and bilingual subtitled shorts, shaping an open, innovative and vibrant contemporary Chinese youth cultural image.

4.5 From Dilemmas to Solutions: A Synergistic Framework

Drawing together the analyses presented in Sections 2, 3 and 4, Table 3 provides an integrated overview of how each core dilemma identified in this study corresponds to specific transmission pathways and communication strategies, along with their expected outcomes and theoretical alignment with UNESCO's 2003 Convention (Kurin, 2004).

Table 3. From Dilemmas to Solutions: A Synergistic Framework for Youth ICH Transmission

Core Dilemma (Section 2)	Root Cause	Corresponding Pathway (Section 3)	Communication Strategy (Section 4)	Expected Outcome
Subject Dilemma (Inheritor gap)	Aging transmission system incompatible with modern education; lack of career pathways	Pathway 1: Education–Transmission Integration • Living ICH Digital Genome Bank • Multi-track mutual recognition (academic + skill + inheritor)	Content Strategy < • Shift from "objects" to "people" narratives • Youth inheritor stories (e.g., @Lang Jiaziyu)	Open institutional pathways for youth; sustained talent pipeline
Content Dilemma (Cognitive disconnection)	ICH perceived as "ancient" or "museum-bound"; disembedded from daily life	Pathway 4: Participatory–Distributed Communities • Digital cultural "tribes" (Bilibili, Xiaohongshu) • Physical "third spaces" (ICH Youth Lounges)	Media Strategy < • 4-layer matrix: Ignition → Cultivation → Sedimentation → Empowerment • Cross-cultural "youth stories" on TikTok/YouTube	Deep emotional identification; ICH re-embedded in youth lifestyles

Media & Effect Dilemma (Superficial digital dissemination)	Technology used only for display; algorithm-driven simplification; lack of co-creation	Pathway 2: Technology–Creativity Coupling • XR digital twins for "creative experiments" • AIGC low-threshold tools (pattern generators, script co-creation)	Participation Strategy < • UGC + participatory design • "ICH New Creation" competitions; open digital asset libraries — (Covered by Pathway 3)	Youth as co-creators, not spectators; traffic → cultural retention
Cross-cutting (Lack of sustainable value)	Transmission disconnected from economic circuits	Pathway 3: Industry–Community Linkage • "ICH+" cross-border integration (fashion, gaming, NFTs) • Community-supported transmission (subscription boxes, workshops)		Sustainable livelihood opportunities; cultural → economic value transformation

Table 3 (continued). Theoretical Integration and Global Significance

Dimension	Framework Alignment	Contribution to UNESCO's 2003 Convention
Theoretical Anchor	"Livelihood turn" (Kurin, 2004; Sun & Sun, 2026b) + "Polyphonic communication" (Hu & Ouyang, 2024)	Shifts ICH from "rescue-based protection" to "sustainable transmission"
Youth Agency	Endogenous motivation + co-creation (Giglietto et al., 2019)	Operationalises Article 15 (Participation of communities, groups and individuals)
Technology Ethics	Technology as "empathy bridge" not "deterministic tool" (Ma et al., 2023; Tiribelli et al., 2024)	Balances innovation with authenticity (Article 2, "safeguarding" definition)
Policy Relevance	14th Five-Year Plan: "ICH in Campus" + 11,000 workshops nationwide (Sun & Sun, 2026b)	Replicable model for other developing countries (South–South cooperation potential)

Source: *Authors synthesis based on analysis in Sections 2–4 and Kurin (2004).* This synergistic framework demonstrates that resolving the intergenerational transmission crisis in ICH requires not isolated interventions but a coordinated ecosystem in which educational pathways, technological tools, industrial linkages and community networks operate in mutual reinforcement. The framework also reveals that communication strategies—content, media and participation—are not peripheral add-ons but integral components of each transmission pathway.

V. Conclusion and Outlook: Towards a Future of "Intelligent Transmission"

Against the backdrop of global ICH development transitioning from "rescue-based protection" towards "high-quality development and sustainable transmission" (Kurin, 2004; Sun & Sun, 2026b), this study has systematically analysed the deep dilemmas in ICH transmission among Chinese youth and proposed a systematic solution integrating four-dimensional pathways (education integration, technology empowerment, industry symbiosis, community cultivation) and a four-dimensional communication framework (content, media, participation and cross-cultural strategies). Table 3 summarises how these pathways and strategies collectively address each identified dilemma.

The core conclusion is that ICH "living transmission" is essentially a process of cultural ecosystem reconstruction. Its future success hinges on the ability to transform young people from passive cultural consumers and bystanders into active cultural interpreters, innovators and transmission hubs. This requires collaborative efforts from policymakers, educators, industry practitioners and inheritors to jointly foster a cultural innovation environment that encourages exploration, tolerates failure and recognises pluralistic values.

Technological iterations (e.g., AIGC, metaverse) will continuously provide infinite possibilities for ICH digital preservation, intelligent innovation and immersive experiences (Ma et al., 2023; Cheng & Vicente, 2025; Sun & Sun, 2026a). Future research should more deeply explore ethical boundaries in human–machine collaborative creation, cultural authenticity in the digital age, and how algorithmic recommendation affects ICH visibility and diversity (Tiribelli et al., 2024; Wang & Zhou, 2025; Sun & Sun, 2026a). We firmly believe that a

new ICH transmission paradigm embracing youth, leveraging technology, rooting in life and facing the future will not only effectively resolve the intergenerational transmission crisis but also enable ancient Chinese wisdom to radiate renewed brilliance in the digital age, contributing a unique "Chinese solution" to the diversity of human civilisation.

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