

Overview of the Research Status of China's Intangible Cultural Heritage from the Perspective of Communication

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Abstract—Since October 1998, when the United Nations Educational, Scientific and Cultural Organization (UNESCO) adopted the resolution on "Oral and Intangible Heritage of Humanity", the dissemination of intangible cultural heritage has become an important cultural work, which is carried out all over the world. China clearly put forward the concept of "protection and inheritance of intangible cultural heritage" in 2005, which has achieved rapid development relying on the cultural industry. The dissemination of intangible cultural heritage is becoming an important part of building confidence in national culture, protecting national cultural heritage and developing the world of national culture. In the Internet era, the dissemination of intangible cultural heritage has expanded from the original resource mining and technical protection to industrial development and application, and its dissemination rules and characteristics are of great research value.

Keywords—*intangible cultural heritage; communication; research status*

I. INTRODUCTION

According to China National Knowledge Infrastructure (CNKI), the earliest article on the concept of "intangible cultural heritage" in China was Legal Protection of Intangible Cultural Heritage published by Zhan Zhengfa in Wudang Academic Journal in 1997. This paper introduces the origin of the concept of intangible cultural heritage, and puts forward that it is urgent to excavate, rescue and protect intangible cultural heritage by law. [1]

In 2005, The General Office of the State Council issued *Opinions on Strengthening the Protection of China's Intangible Cultural Heritage*, [2] which clearly defined the concept of intangible cultural heritage for the first time.

II. STUDY ON INTANGIBLE CULTURAL HERITAGE FROM THE PERSPECTIVE OF COMMUNICATION

The correlation study of intangible cultural heritage and its dissemination is the result of transition to industrialization through inheritance and development on the basis of previous studies. In CNKI database, there are 441 documents containing "non-legacy" or "intangible cultural heritage" and "communication", with an average annual rate of 31.5, mainly involving communication, protection of intangible

cultural heritage, new media communication reform and so on. The research started in 2005 and has increased year by year until 2018, when more than 100 papers were published.

The emphasis on communication is essential for intangible cultural heritage to adapt to the current social and economic development. As early as 2005, when the protection of the intangible cultural heritage is still in its infancy, Lu Suigang and other scholars pointed out that the development of intangible cultural heritage requires not only words and deeds, but also communication with consumers through modern communication, and marketing through storytelling to promote the brand and image building of intangible cultural heritage. [3] After analyzing the communication strategies of intangible cultural heritages such as "Nvshu", He Huaxiang et al. pointed out that the high dependence of intangible cultural heritages on the inheritor makes the cultural connotation face the risk of extinction, and the communication effect is not conducive to the overall protection and inheritance of intangible cultural heritages. [4] In the book *Folklore Communication* by Zhong Fulan, the intangible cultural heritage represented by folk custom is closely related to communication, and it is proposed to understand folk culture (intangible cultural heritage) in the sense of communication, so as to transform the abstract concept into a specific behavior mode, life mode, and even cultural identity. [5]

Intangible cultural heritage urgently needs to expand its living space and enhance its ability to influence and inherit. [6] The effective inheritance and protection of intangible cultural heritage need to help people understand the cultural connotation by virtue of the conceptual education foundation formed through communication. [7] Hao Puning and other scholars take national culture as the entry point and point out that the inheritance and spread of traditional, national and regional cultures including intangible cultural heritage is a process of long-term transmission and influence. [8] Yuan Li, Gu Jun and other scholars believe that in today's society, the effective protection of intangible cultural heritage is highly dependent on the dissemination of news media to achieve publicity, education, concept popularization and brand publicity. [9]

The practice that attaches importance to the dissemination of intangible cultural heritage has a long history, and the specific operational rules and methods have experienced the test of practice. As early as 2005, when the State Council first issued the detailed rules on the protection of intangible cultural heritage, it clearly proposed that the dissemination of intangible cultural heritage should be emphasized on the basis of strengthening the research, recognition and preservation of intangible cultural heritage. At the same time, the rules have elaborated on the platform construction of the research, the confirmation of the mechanism and the specific measures for preservation. But "communication" is a general concept with no corresponding details. [10] In addition, the Intangible Cultural Heritage Law of the People's Republic of China promulgated in 2011 clearly stipulates in Article 28 that the state encourages and supports the inheritance and dissemination of representative intangible cultural heritage projects, but no specific standards or measures are involved. [11] *Introduction to Intangible Cultural Heritage* edited by Wang Wenzhang is the first monograph that systematically sorts out intangible cultural heritage, but there is no special discussion on the content of dissemination. [12]

III. RELATED RESEARCH DEVELOPMENT

Research on intangible cultural heritage suggests that the popularization of communication plays a positive role. Research shows that effective dissemination is the protection of intangible cultural heritage and has a positive impact on the survival environment of inheritors and cultures. [13] It is also of positive significance to resource protection and mining, including compilation of intangible cultural heritage archives and establishment of database. [14] Although the application of communication theory may conflict with the original ecology and form, mass communication still plays a value-added effect on the protection of intangible cultural heritage. [15] Chen Shaofeng and others pointed out that inheritance and dissemination are both a state of existence of intangible cultural heritage. [16] Zhou Hongduo once stressed that "culture is the culture of communication, and communication is the spread of culture. There is no communication without culture and no culture without communication." [17]

Mass media and intangible cultural heritage inheritance, exhibition and dependent region are the carrier of communication. Mass communication itself is the transmission of social information and the operation of social information system. [18] The "immaterial" attribute of intangible cultural heritage also needs to [19] spread cultural connotation by means of information, ideas, attitudes or emotions through material entities and "symbols". Intangible cultural heritage, including museums, needs to make use of these fronts, places and platforms to intensify publicity, display and exchange cultural emotions and information, so as to make more audiences infected, understood and cognized while elevating their status. [20] Communication can not only eliminate the public's misunderstanding of intangible cultural heritage, but also effectively improve the marketing effect and popularity of intangible cultural

heritage. [21] The effective development of communication can protect the intangible cultural heritage, resist the impact of foreign culture and avoid the extinction situation. [22] The active guidance of the media by means of communication can promote the intangible cultural heritage to adapt to the form of cross-cultural and multi-cultural, and form the public's recognition of cultural connotation. [23] Scholars generally believe that effective protection of intangible cultural heritage cannot be achieved without the participation of media in communication. [24]

The popularization of the Internet has brought new ideas to the dissemination of intangible cultural heritage. Zhao Luping, Lue Yanwanqian, Huang Yanqiu and others pointed out that the intangible cultural heritage has the characteristics of regionalism, inheritance, dynamics and pluralism. Internet communication is of positive significance to improve the communication effect. [25] More importantly, the Internet provides technical support for intangible cultural heritage to step out of the "countryside" and realize direct dialogue and communication with the audience. [26] Thus, the mass of the people, the largest audience group, will be included in the spread of intangible cultural heritage. [27] Gao Weihua takes the Taiji Culture in Wudang Mountain as an example, and proposes to use the vivid image of the Internet to seize the initiative consciousness of the audience and expand the influence of intangible cultural heritage. [28] The Internet can directly construct the image of intangible cultural heritage, which is always present and accurately transmitted, which constitutes the intuitive feelings and cognition of the audience and improves the communication effect. [29] In the specific historical period of economic development, social progress and media transformation, the media should actively use communication skills, give full play to their responsibilities, [30] and play a role in protecting and promoting the intangible cultural heritage, the core culture of the nation and the country. [31]

IV. CURRENT RESEARCH HOTSPOT

Attaching importance to the dissemination of intangible cultural heritage can help to develop and enrich the product system of intangible cultural heritage and improve the consumption experience according to the market and industrial demand. At present, with the rise of cultural industry and the improvement of public spiritual needs, intangible cultural heritage needs to provide more abundant products and services. Through analysis, scholars such as Xie Mei and He Ju illustrate that intangible cultural heritage and other resources need to be transformed from "static display" in inheritance and exhibition places such as museums to various cultural products and handicrafts. [32] Shan Jixiang, director of the Palace Museum, pointed out, "In today's information society, communication determines influence. Whoever has strong communication ability and whose cultural ideas and values can be widely spread." [33] After analyzing the Jinli cultural industry circle of Wuhou temple in Chengdu, Zhu Mengxue et al. found that the intangible cultural heritages such as Sichuan opera, shadow puppet, sugar painting and other intangible cultural heritages were used to develop products such as Garage Kits, facial

makeup and sketch, which were integrated with the culture of the Three Kingdoms and Sichuan. They were popular with tourists and welcomed by the market and capital. [34] The Palace Museum has customized a series of cultural and creative products including eye shadow, doll, bookmark, USB flash disk, automobile decoration and other intangible cultural heritage elements such as architecture, weaving, embroidery and casting according to the market demand, forming a unique "palace brand", which has been warmly pursued by young groups. [35] These measures all respect the objective law of communication, refine the connotation of intangible cultural heritage, and adopt appropriate platforms and channels for communication to achieve positive significance change and meet the new development requirements. [36]

The transmission of intangible cultural heritage is a kind of recognition of the transmission content and feedback of the transmission effect. Relevant studies mainly focus on the impact of the Internet on the transmission effect of intangible cultural heritage. Zhu Yun et al. believed that according to the different needs, expectations and feelings of the audience and consumers, the intangible cultural heritage could achieve the corresponding dissemination effect and constructed the system of "use and satisfaction". [37] Taking Kun Opera as an example, the transmission of the intangible cultural heritage has realized the transition from elite communication of the original "elegant culture" to mass communication, [38] which is of positive significance in expanding the scope of inheritance, extending the time of inheritance and enriching the connotation of inheritance. [39] By dividing the protection, development and marketing of intangible cultural heritage from the communication level, people can better distinguish "how to organize", "how to develop" and "how to give feedback", so as to realize the healthy development of industrialization. [40] In addition, the involvement of mass media makes the dissemination of intangible cultural heritage break away from the limitation of space and focus on the propagation dimension of time dimension. [41] In addition to understanding the important knowledge, people can also share beliefs. [42]

The study on the transmission characteristics of intangible cultural heritage improves the adaptability of intangible cultural heritage to the new era and new requirements. Through the improvement and application of communication technology, people can get rid of the limitation of intangible cultural heritage's dependence on inheritance region, cultural ecology and site location, enhance service capacity and profitability, realize effective inheritance and protection, and adapt to the new characteristics of "micro-transmission". [43] At the same time, intangible cultural heritage is constantly adjusting the degree of audience's aesthetic taste, use demand and consumption tendency, constantly expanding its own communication channels, and improving the communication effect and accuracy. [44] With the enrichment of communication theory, intangible cultural heritage is also constructing a cultural field in the new environment. This intangible cultural heritage site, or a specific and regular cultural ceremony and the behaviors and regulations of the

people participating in it, [45] forms a multi-dimensional value system with experience and perception. [46]

V. CONCLUSION

With the introduction of the "Belt and Road Initiative", intangible cultural heritage in the new form and era also needs to realize "cross-cultural" communication through the integration of communication, so as to promote the "Chinese culture" represented by this "going global". [47] The 15 references in this paper cover cross-cultural communication, external communication, national image communication and other aspects. At the same time, in today's accelerating urbanization process, the upgrading of traditional intangible cultural heritage will be realized and a "harmonious and prosperous living world of modernization and living heritage" will be formed. [48]

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