

The Contemporary Value of Intangible Cultural Heritage in Tibetan Autonomous Prefecture of Garze and Its Industrial Discourse Power

Jing An^{1,*}

¹ Sichuan Minzu College, Kangding, Sichuan 626001, China

*Corresponding author. Email: 603550084@qq.com

ABSTRACT

The Tibetan Autonomous Prefecture of Garze has successfully applied for world-class and national-level intangible cultural heritage projects. Driven by the eye-catching intangible cultural heritage, the government of Tibetan Autonomous Prefecture of Garze should think about the following issues, such as how to promote the cultural revitalization and rural revitalization of Garze Prefecture with the combination of intangible cultural heritage, and how to consolidate and strengthen the cultural confidence of Tibetan people and enhance the influence of Chinese culture with the combination of intangible cultural heritage. The research on the transformation and application of the intangible cultural heritage of Tibetan Autonomous Prefecture of Garze under the active mode is related to the cultural self-confidence of the Tibetan people, the revitalization of the countryside, and the economic development, which is of great and far-reaching significance.

Keywords: *Tibetan Autonomous Prefecture of Garze, Intangible cultural heritage, Transformation and application research.*

1. INTRODUCTION

In the "Chengdu Declaration on the protection of intangible cultural heritage", it is clearly stated that intangible cultural heritage is memory, wealth, spiritual sustenance and historical relic for human beings. The diversity of world culture represents the endless struggle of human beings in the past years. However, in the process of economic modernization, it is found that intangible cultural heritage gradually began to withdraw from the historical stage and be forgotten by the world. If people really leave it alone, the later generations will forget the history of human beings. There are several issues that people should think about, such as how to improve people's consciousness of protecting intangible cultural heritage, how to protect the natural characteristics of intangible cultural heritage, and how to retain intangible

cultural heritage with the efforts of the government, the whole society and even non-governmental organizations. For Tibetan Autonomous Prefecture of Garze, intangible cultural heritage is a business card and characteristic culture. Tibetan Autonomous Prefecture of Garze has benefited a lot from the spread and solidification of intangible cultural heritage. It is no exaggeration to say that intangible cultural heritage is a kind of public and spiritual wealth for Tibetan Autonomous Prefecture of Garze. People of Tibetan Autonomous Prefecture of Garze should love and inherit the intangible cultural heritage from generation to generation. Therefore, it is significant and far-reaching to explore the transformation and application of intangible cultural heritage in Tibetan Autonomous Prefecture of Garze under the living mode.[1]

Xi Jinping, general secretary of the CPC Central Committee, has put forward a series of important viewpoints on the prosperity of the cultural industry, stressing that for the competition among economic regions in the world, the notion of dominating the world through hard power such as technology is obsolete. The economic growth

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driven by the cultural industry has become a new kinetic energy for economic growth. It is necessary to clearly realize that the cultural soft power represented by intangible cultural heritage has gradually become a new growth point in the economic field, and the revitalization and development of cultural industry has become the main foothold of regional competition. Taking Tibetan Autonomous Prefecture of Garze as an example, Tibetan Autonomous Prefecture of Garze has successfully applied for three world-class intangible cultural heritage projects. Driven by the dazzling intangible cultural heritage, the government of Tibetan Autonomous Prefecture of Garze should make a deep study on the following issues, such as how to promote the rural revitalization of Tibetan Autonomous Prefecture of Garze through the revitalization of the cultural industry, and how to consolidate and strengthen the cultural confidence of the Tibetan people and enhance the influence of Chinese culture in combination with the intangible cultural heritage. Therefore, when looking for new economic growth points, it is necessary to consider the global economic environment, make the best use of the situation, and gradually find the characteristic economy suitable for the region by excavating the geographical advantages of Tibetan Autonomous Prefecture of Garze. If Tibetan Autonomous Prefecture of Garze wants to be in an invincible position in the development of cultural industry, it is required to first develop the intangible cultural heritage industry, gradually form the brand effect of Tibetan Autonomous Prefecture of Garze in Sichuan Province and even the whole country, establish its own characteristic cultural industrial cluster, and drive the economic revitalization and development of surrounding areas with cultural industry.

2. OVERVIEW OF THE LIVING MODE OF INTANGIBLE CULTURAL HERITAGE

In recent years, many scholars have elaborated the living mode of intangible cultural heritage. Qiao Xiaoguang believes that the living mode of intangible cultural heritage belongs to the most fundamental characteristic of intangible cultural heritage. He Xuejun believes that for a form of folk traditional culture, intangible cultural heritage inherits the living state, embodies in the popularization of intangible cultural heritage, and reflects its folk and national characteristics. Scholars such as Zhang Zhengwei and Wang

Yunliang believe that intangible cultural heritage can enhance the soft power of national culture and is a strategic resource for the promotion of national soft power.

2.1 Research on the Transformation of Intangible Cultural Heritage Industry in China

How does the history of intangible cultural heritage embody? How does the vitality of intangible cultural heritage reflect? What is the key point of the transformation of intangible cultural heritage industry? Chinese scholars have different opinions. According to Liu Yuqing, the mobility of intangible cultural heritage should be reflected in the process of brand-oriented intangible cultural heritage. When the brand goes to the market and the brand image is established, the liquidity of intangible cultural heritage is reflected. At the same time, the survival of intangible cultural heritage can be ensured. The protection of intangible cultural heritage is not only dependent on national support. The brand-oriented process can make the protection of intangible cultural heritage go to a benign cycle. Yu Rui believes that the protection of intangible cultural heritage cannot be carried out step by step, and must adhere to the breakthrough and diversified protection. Fang Lili believes that through recreation, the vitality of intangible cultural heritage can be aroused to adapt to modern life. In Liu Huilin's opinions, what people own is vital. When intangible cultural heritage goes into ordinary people's life, its vitality can be reflected. The transformation of intangible cultural heritage should be carried out around people's life, so as to make intangible cultural heritage more easily accepted and loved by ordinary people.

2.2 Research on the Transformation of Intangible Cultural Heritage Industry in Foreign Countries

On the study of intangible cultural heritage in foreign countries, the first thing to consider is "Cultural and Property Protection Law" issued by Japan. After that, many Japanese scholars think about the relationship between the inheritance of intangible cultural heritage and the economic development. They believe that intangible cultural heritage and the economy of the state should help each other, and many important achievements have been obtained. There are some representatives, such as Yukio Nishimura, Morihiko Hiramatsu, Hiromoto Kaji. In addition to Japan, the

representatives of studying the transformation of intangible cultural heritage industry include: Helaine Silverman, Fairchild and Bill Carter.[2]

According to the theoretical research on intangible cultural heritage in China and foreign countries, it is concluded from the theoretical perspective of the active state of intangible cultural heritage as follows. First, the transformation of intangible cultural heritage should break through the routine and be carried out with diversified operation. Second, the mobility of intangible cultural heritage is realized through brand-oriented process, so that the intangible cultural heritage can enter the market. Third, the intangible cultural heritage should be recreated to adapt to modern life. Fourth, the vitality of intangible cultural heritage is reflected in the acceptance and popularity of the public. Intangible cultural heritage must be in a "living" environment, in order to ensure its survival, and to form the consciousness of protection and inheritance.

In the research process of the transformation of intangible cultural heritage, the most important questions are as follows. The study on the transformation of the intangible cultural heritage is dependent on the historical environment of the intangible cultural heritage from birth to development, and the cultural mode of the environment in which intangible cultural heritage is in. The historical basis and cultural basis should not be ignored in the transformation research, and the protection and utilization of intangible cultural heritage should be paid equal attention to. Therefore, there is a conclusion: the transformation of intangible cultural heritage is to seek the root and the source, and to link the development path of the nation from the source, so as to steadily start one's own road of modernization.

3. THE BASIC CULTURAL CHARACTERISTIC OF THE INTANGIBLE CULTURAL HERITAGE OF TIBETAN AUTONOMOUS PREFECTURE OF GARZE AND ITS IDEOLOGICAL LOGIC

3.1 A Study on the Source and Transformation of Intangible Cultural Consciousness

People can interpret the thoughts, concepts and lifestyles of a nation from the past to the present

through the intangible cultural heritage. Intangible cultural heritage refers to the cultural manifestation solidified by a nation and shows the connotation of a nation's religion and values. Intangible cultural heritage refers to the cultural depth of a specific nation, and it is irreproducible. Due to this irreproducibility, the belief and life value orientation of a nation can be reflected, which is the concentration and reflection of the national spirit. With the change of national culture, the forms of intangible cultural heritage also change, reflecting the characteristics of cultural transfer of intangible cultural heritage, covering the cultural memory of a specific nation, and balancing the cultural disputes among nations.

3.2 Specific Interpretation of the Active State of Intangible Cultural Heritage in Tibetan Autonomous Prefecture of Garze

The essential characteristic of intangible cultural heritage is its active state. Its transmission depends on oral instruction and intergenerational transmission, so that the intangible cultural heritage culture can be passed down from generation to generation. With the change of specific history and specific inheritors, the intangible cultural heritage of Tibetan Autonomous Prefecture of Garze has more and more displayed the living state. It is constantly updated and consistent with the characteristics of modern society, catering to the aesthetic taste of contemporary people in Tibetan Autonomous Prefecture of Garze, cycle by cycle. Some people say that a fish is a living fish when it enters the water. The intangible cultural heritage of Tibetan Autonomous Prefecture of Garze in the community and in the life of the general public is just like a fish entering the water, which reflects its vitality.

3.3 The Aestheticism of Intangible Cultural Heritage in Tibetan Autonomous Prefecture of Garze

The preserved and still existing culture of intangible cultural heritage is a vibrant cultural display, representing the common cultural and aesthetic identity of the specific ethnic groups in Tibetan Autonomous Prefecture of Garze, representing the common value pursuit of the ethnic minorities in Tibetan Autonomous Prefecture of Garze, and representing the common recognition of beauty in the production process in line with the

ethnic group. Therefore, the culture of intangible cultural heritage people can see today all reflects the common values of the minorities in Tibetan Autonomous Prefecture of Garze.

3.4 The Contemporary Value and Industrial Discourse Power of the Intangible Cultural Heritage of Garze Tibetan Autonomous Prefecture

In the process of the protection and development of the intangible cultural heritage of Tibetan Autonomous Prefecture of Garze, industrialization is an effective way to improve its own economic conditions. Reasonable industrialization can bring certain economic benefits to the inheritors, which is the most realistic motivation for them to inherit the intangible cultural heritage. Around the intangible cultural heritage of Tibetan Autonomous Prefecture of Garze, the industrialization can be divided into several levels. The first-level industrial chain integration is operated as follows: producing the textual works according to the intangible cultural heritage reorganization, film and television of the intangible cultural heritage, music of the intangible cultural heritage, stage performances of the intangible cultural heritage of Tibetan Autonomous Prefecture of Garze. The second-level industrial chain integration is operated as follows: producing animation of the intangible cultural heritage, game of intangible cultural heritage, intangible cultural heritage tourism of Tibetan Autonomous Prefecture of Garze. The third-level industrial chain integration is operated as follows: establishing theme park of intangible cultural heritage, costume decorations of intangible cultural heritage, etc. of Tibetan Autonomous Prefecture of Garze.[3]

4. OVERVIEW OF THE PROTECTION OF INTANGIBLE CULTURAL HERITAGE IN TIBETAN AUTONOMOUS PREFECTURE OF GARZE

Tibetan Autonomous Prefecture of Garze currently has more than 400 types of intangible cultural heritage projects. The "Leading Group for the Protection of Oral Inheritance and Intangible Cultural Heritage (Ethnic and Folk Culture) of Tibetan Autonomous Prefecture of Garze" has been established. The leading group has gone deep into the various districts and counties of Garze Prefecture. With the use of audio and video

recording, text entry and other methods, the intangible cultural heritage items have been recorded, and the original styles of intangible cultural heritage have been preserved. Tibetan Autonomous Prefecture of Garze strives to build "the first prefecture of ecological economy" through the protection of intangible cultural heritage.

Currently, through experts' investigation, the national cultural ecological reserve is established. The main purpose of the cultural ecological reserve is to develop the cultural industry in addition to the protection of cultural heritage. The research on the transformation of cultural heritage is not only listed in the important agenda of the government, but also incorporated into the local social development planning. In the whole protection process, the government gives full play to the participation of local people to protect the local intangible cultural heritage culture, and sets up a national cultural ecological protection fund to protect the intangible cultural heritage from both policy and financial input.

5. CONCLUSION

It is required to protect the intangible cultural heritage of Tibetan Autonomous Prefecture of Garze from the static state to the active state, and establish the ecological protection mode of the intangible cultural heritage of Tibetan Autonomous Prefecture of Garze. It is divided into the following three steps:

5.1 Front-end Protection

It is suggested to popularize and promote the development of the performing and experiential cultural industries of the intangible cultural heritage of Tibetan Autonomous Prefecture of Garze, integrate the intangible cultural heritage, and promote integrated development. The development concept of internationalization and globalization of the intangible cultural heritage of Tibetan Autonomous Prefecture of Garze should be established, and the intangible cultural heritage of Tibetan Autonomous Prefecture of Garze should be developed and utilized at different levels and classifications.[4]

5.2 Middle-end Protection

It is required to create a key project for the cultural industry of intangible cultural heritage of Tibetan Autonomous Prefecture of Garze, and

integrate the cultural resources and markets of intangible cultural heritage of Tibetan Autonomous Prefecture of Garze with project construction. In the terms of publishing, performing arts, tourism, film and television, animation games, handicrafts, etc., it is necessary to create diversified, high-quality cultural products, turn the cultural resources of intangible cultural heritage into wealth, and lead the people in ethnic areas to get rid of poverty and become rich.

5.3 After-end Protection

It is important to make full use of modern media technology to build the influence of the intangible cultural heritage brand and expand the industrialization of the intangible cultural heritage cultural resources in Tibetan Autonomous Prefecture of Garze.

Lao Zi said: "The highest excellence is like that of water." In other words, the nature of water is close to that of the Taoism. Those with discerning eyes take the nature of water as a lesson, that is, water is soft, and the soft can overcome rigidity. The intangible cultural heritage of Tibetan Autonomous Prefecture of Garze acts like the soft water, but it has deeply affected the life of the Tibetan people since ancient times. The intangible cultural heritage of Tibetan Autonomous Prefecture of Garze benefits by the inheritance of ethnic culture and is the foundation of the ethnic minorities in the world, reflecting the combination of nationality and culture.[5] The intangible culture of Tibetan Autonomous Prefecture of Garze is the identity, dignity and value of the Tibetan people. The Tibetan culture carries its own national cultural code, which is a complete set of the relationships between the Tibetan people and nature, especially the land. According to the intangible culture, the Tibetan culture of heaven and humanity, religious culture, belief culture, and the hidden way of thinking and cultural awareness can be interpreted, which are the basis for maintaining the cultural identity and cultural sovereignty of the Tibetan ethnic group. At the same time, it is a living cultural model, and an information database for Tibetan people's activities.[6]

Therefore, in accordance with General Secretary Xi Jinping's instruction of "long-term building of Tibetan areas", it is suggested to pay attention to the research on the transformation and application of intangible cultural heritage resources in Tibetan areas, which is related to Tibetan cultural

confidence, rural revitalization, and economic development.

AUTHORS' CONTRIBUTIONS

This paper is independently completed by Jing An.

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