



On the Construction of Intangible Cultural Heritage Protection in Schools from the Perspective of Cultural and Educational Integration

A Case Study of Zhoushan

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Abstract. With the rapid development of economy and society, the pursuit of material civilization and spiritual civilization is the best booster to promote the development of human society. Intangible cultural heritage is an effective carrier to realize the cultural self-confidence from cultural consciousness. At present, the protection of intangible cultural heritage takes physical objects as the center, which limits the communication between people and the physical objects, and the lively lineage cannot be realized effectively. Therefore, we need to understand the definition of intangible cultural heritage, clarify its connotation according to its classification, know its advantages and disadvantages, and carry out corresponding protection according to the special conditions of different regions and different natures of intangible cultural heritage. The approach of inheritance is the key to the protection of intangible cultural heritage. Our government has always put education in the strategic position of national development. The essence lies mostly in the youth. Therefore, the integration of culture and education can be used as an effective means to cultivate the awareness of intangible cultural heritage protection of the new generation, and promote the development and lively lineage of intangible cultural heritage. Taking the intangible cultural heritage of Zhoushan City, Zhejiang Province as the research object, this paper tries to discuss the construction of Zhoushan intangible cultural heritage protection in schools from the perspective of cultural and educational integration.

Keywords: Intangible cultural heritage · Cultural and educational integration · Lively lineage

1 Introduction

As an ancient country with a long history, China has left a vast cultural heritage. Among them, intangible cultural heritage displays the national historical and cultural achievements and is an important part of excellent traditional culture.

The Intangible Cultural Heritage Law of the People's Republic of China stipulates that intangible cultural heritage includes: 1. Traditional oral literature and the language

as its carrier; 2. Traditional art, calligraphy, music, dance, drama, quyi and acrobatics; 3. Traditional skills, medicine and calendar; 4. Traditional etiquette, festivals and other folk customs; 5. Traditional sports and recreation; 6. Other intangible cultural heritage. The relevant provisions of the Law of the People's Republic of China on the Protection of Cultural Relics shall apply to the physical objects and sites that are part of intangible cultural heritage and belong to cultural relics.

It can be seen that China's definition of intangible cultural heritage has been set up according to its own nation, history, culture and national conditions. At the same time, different scholars have carried out a variety of classifications from different dimensions, such as Xiang Yunju's four classification methods in his *Human Oral and Intangible Heritage*, and the macro, meso and micro classification methods proposed in *On the Reconstruction of China's Intangible Cultural Heritage Classification Methods* written by Zhou Yaolin and others. Zhou reconstructs the classification of intangible cultural heritage according to its scientific principle, objective principle, systematic principle and cutting-edge principle.

At the macro level, based on the existing hierarchical classification method, Zhou Yaolin divided China's intangible cultural heritage into five levels: A: world-class intangible cultural heritage B: national intangible cultural heritage C: provincial (including municipalities directly under the central government, provinces and autonomous regions) intangible cultural heritage D: municipal (including sub provincial, Prefecture level cities, autonomous prefectures and League) intangible cultural heritage E: county-level (including county-level cities, counties and banners) intangible cultural heritage. At the meso level, based on the previous macro classification, the intangible cultural heritage is subdivided into ten items, namely: ① folk literature, ② folk music, ③ folk dance, ④ traditional drama, ⑤ quyi, ⑥ acrobatics and athletics, ⑦ folk art, ⑧ traditional handicrafts, ⑨ traditional medicine and ⑩ folk customs [1]. Moreover, from the micro level, the classification is determined according to the specific content of intangible cultural heritage to form a smaller classification, so as to form a multi-level composite classification system. Each intangible cultural heritage is solidified on the original basis, which reflects the development and progress of intangible cultural heritage in China.

Many professionals have sorted out the list of intangible cultural heritage at different levels, and made great efforts to refine and implement the classification, so as to retrieve and update the effective information of intangible cultural heritage in a timelier manner. In the future, the efforts to continue to refine the category of the intangible cultural heritage will not only highlight its own characteristics, but also establish the contact with the relevant intangible cultural heritage.

At present, the promotion of people's awareness of intangible cultural heritage protection in the new era has gradually developed from the basic concept of cultural projects to today's more perfect management system. However, there are still deficiencies in the protection of intangible cultural heritage. Therefore, how to make it live and compound in the process of intangible cultural heritage inheritance has become the key point.

2 Current Situation and Construction Significance of Intangible Cultural Heritage in Zhoushan

This paper mainly takes Zhoushan, Zhejiang Province as the research object to explore how to better promote the protection and inheritance of Zhoushan intangible cultural heritage in campus from the perspective of cultural and educational integration.

On May 26, 2020, Zhoushan Municipal Bureau of Culture, Radio, Television, Tourism and Sports issued a document announcing the list of intangible cultural heritage protection projects at all levels in Zhoushan City, including 5 national intangible cultural heritages, 38 provincial intangible cultural heritages and 79 municipal intangible cultural heritages. The data confirms the richness of intangible cultural resources and the uniqueness of marine culture in Zhoushan Islands. The following is the list of intangible cultural heritage at all levels in Zhoushan:

- (1) National intangible cultural heritage: the first batch: Zhoushan gongs and drums; The second batch: Guanyin legend, Zhoushan fishermen's trumpet, traditional wooden boat manufacturing skills, fishermen's Kaiyang and Xieyang festivals.
- (2) Provincial intangible cultural heritage: the first batch: Zhoushan gongs and drums, Zhoushan fishermen's trumpets, flea Club (Dinghai); The second batch: The Legend of Guanyin, the legend of Xu Fu's eastward crossing, the construction technology of Zhoushan wooden boat, sacrificing the sea (Daishan), Weng Zhou Zhoushu, and the weaving technology of fishing rope knot; The second batch of expansion: Dinghai bag puppet show, singing news, Daishan sea salt drying technology; The third batch: Stories of marine animals, Zhoushan fishery proverbs, Shengsi fishing songs, Zhoushan boat boxing (Putuo and Daishan), traditional children's games, fishermen's traditional competition, Putuo boat model art, fishing net weaving skills, Daishan marine fish traditional processing skills, Shengsi marine fishermen's clothing making skills, Putuo Mountain Buddha tea ceremony, Guanyin incense club, the belief of the Dragon King in the East China Sea, and the special funeral of Daishan shipwreck; The fourth batch: Fishermen's chant, flea club (Putuo), folk painting (Fishermen's painting), ship model art, Zhoushan pearl production technology; The fifth batch: Zhoushan shell carving (Dinghai) traditional skills, Deshunfang old wine brewing skills (Putuo), island traditional wedding customs (Dinghai) [2].

Although there are many names of intangible cultural heritage in Zhoushan, there is no complete mechanism to widely publicize the development of intangible cultural heritage and related cultural and creative products in Zhoushan, and there are not many audio and video materials for appreciation and learning. The younger generation lacks the knowledge of local intangible cultural heritage and the inheritance of the skills of the older generation. Therefore, this paper tries to explore and discusses how to better carry out activities centered on the campus for the protection of intangible cultural heritage inheritance.

First of all, the author believes that we should clarify the reasons and the significance of its protection.

- (1) China has entered a new era of socialism, and the main contradiction in our society has been transformed into the contradiction between the growing needs of the people for a better life with the unbalanced and insufficient cultural development. For example, with the continuous enhancement of people's spiritual levels, the fisherman's chant can be an excellent spiritual inspiration to encourage people not to give up and regain confidence in the face of difficulties. Early fishing songs expressed people's feelings for the sea with simple rhythmic cries. Among them, Daishan fishermen often shout in dialect to express their inner world. In the fishing season, as soon as the leading fishermen sing, all people sing together. The rhythm is sonorous and powerful, which plays an exciting role on the sea.
- (2) The author believes that Zhoushan intangible cultural heritage also has the effect of improving fishermen's body health. Among them, Zhoushan's boat boxing is the most typical one. It can not only help them to resist pirates, but also strengthen their body. In addition, Zhoushan gongs and drums, Zhoushan fishermen's trumpets and Zhoushan shell carvings, these specialized forms of intangible cultural heritage fully reflect the local marine and historical characteristics.
- (3) The inheritance and development of intangible cultural heritage can also protect the cultural diversity of the Chinese nation, and in subsequent, the excellent culture promotes talent development and economic construction. In the long history, Zhoushan people have benefited from fishing, creating a unique Zhoushan marine culture and developing the local fishery economy. Zhoushan docks are full of fish trading and fishing supply with a strong "fishing style and flavor" [3]. Among them, Ant Island, as the hometown of shrimp skin, also ranks among the top in the country in terms of its output, which injects vitality into the economic development of Ant Island. The people of Ant Island always adhere to the spirit of hard work and self-reliance, obtain good economic benefits while achieving social benefits. In addition, the fishing industry stimulates the development of local industries, and provide more employment opportunities.
- (4) Through the analysis of the current situation of the protection of Zhoushan intangible cultural heritage, it will help to better implement the marine cultural strategy, realize the cultural, historical, ornamental and economic value of intangible cultural heritage. It is of great importance of carrying forward the marine spirit, promoting the harmony between the people and the sea, and strengthening the cultural consciousness and cultural identity of the Chinese nation.

3 Thoughts on the Living Inheritance of Zhoushan Intangible Cultural Heritage

Intangible cultural heritage is mostly the artistic expression of traditional culture, which is different from the fluidity and transmissibility of material cultural heritage, and its requirements for time and space are low. Therefore, the exploitability and "living" inheritance of intangible cultural heritage deserve our attention and exploration.

Firstly, "human" is indispensable as a part of the inheritance process of intangible cultural heritage, but most young people often know little about it. It is essential to take the baton from the older generation and deeply integrate intangible cultural heritage

with modern civilization for redevelopment. The author believes that it is critical to take “people” as the link and set up a free connection with Zhoushan specific coastline archipelago customs.

Secondly, the current steps of general survey and World Heritage application are relatively perfect, and its protection awareness is also gradually improving. For example, the construction of Intangible Cultural Heritage Museum and demonstration base. But as a complex and intangible culture, intangible cultural heritage is carried in some specific forms and constantly innovated in its protection and display mode, so we are also need to reconstruct the current way of understanding of intangible cultural heritage. At present, many ways of protection focus on exhibition and viewing of “things”, but lack of communication and contact with people. Such a disconnection between material and non-material makes the living inheritance of intangible cultural heritage become a more and more distant idea.

Therefore, in order to maintain the sustainable development of intangible cultural heritage, we need to transform cultural advantages into economic advantages. In the process of protection and development, problems like the lack of creativity in cultural products and imperfect production lines are occurred. Moreover, due to special geographical location of Zhoushan, many existing protection methods and mechanisms in the inland cannot be applied to the city with broken coastline and islands. The author believes that the main influencing factors are still attributed to “people”. Human is the most decisive factor in productivity. Therefore, in the process of intangible cultural heritage protection, the human-centered protection model is worth advocating and thinking. At present, students are the main representatives of the new forces. Therefore, this paper will try to analyze the construction of intangible cultural heritage protection in campus from the perspective of cultural and educational integration, so as to explore the effective measures to protect intangible cultural heritage.

4 Construction of Zhoushan Intangible Cultural Heritage in Schools

Firstly, on July 24, 2020, the CPC Central Committee and the State Council issued the document on further reducing the homework burden and after-school training burden of students in the stage of compulsory education, marking the official implementation of the “double reduction” policy. The policy requires that the administrative department shall improve the quality monitoring system of compulsory education and shall not issue enrollment rate indicators or similar indicators to schools and teachers. In this context, the policy also gives room for art development. Taking Zhoushan as an example, there are more possibilities to implement the activities of intangible cultural heritage protection by entering the campus.

Secondly, the existing system and practical experience of Zhoushan intangible cultural heritage protection are mostly carried out in the society, such as museums and intangible cultural heritage exhibition halls. Therefore, people’s understanding of intangible cultural heritage is more of appreciation than in-depth understanding of the essence. However, “intangible cultural heritage” has cross era significance for the construction

of individual memory and national cultural identity. Therefore, it is urgent to promote the intangible cultural heritage protection in campus education.

Moreover, with the continuous improvement of China's international status and the transformation of its economy from high-speed growth to high-quality growth, the linkage role of culture, economy and politics is increasingly reflected in development. As a basic and lasting force in the development of the country and the nation, the people of Zhoushan should establish self-confidence in the process of understanding and inheriting intangible cultural heritage and put it into practice. Therefore, it has a more realistic foundation for the government to put the intangible cultural heritage protection into campus.

Finally, the current situation of "intangible cultural heritage" and its complexity jointly determine that the single display of cultural relics in traditional museums cannot meet the needs of "liveness" and "compound" display of intangible cultural heritage. Therefore, the author believes that the new attempt to pilot intangible cultural heritage into the campus in Zhoushan can become a new way for the inheritance and protection of intangible cultural heritage. This paper will analyze, from the perspective of cultural and educational integration, how to carry out the construction of Zhoushan intangible cultural heritage in the campus.

This paper divides the implementation of this plan into three parts according to the age of participants. Such as primary school students, middle school students and university students. The author believes that people's understanding of things is related to their age, and when inputting knowledge with Zhoushan intangible cultural heritage, the methods adopted for different groups should also be targeted. On this basis, the synchronic research of intangible cultural heritage can create a way to inherit the essence of intangible cultural heritage, and better explore the effective methods of realizing the communication and connection between people and the intangible cultural heritage.

For the students of preschool and primary school, it is difficulty for them to understand the complex description of things. And their unique imagination and creativity are one of the main forces that can be utilized in the protection of intangible cultural heritage inheritance. So how to carry out intangible cultural heritage enlightenment at this age is a matter worth pondering. Too literal description does not meet their cognitive level, and many documents that effectively disseminate professional knowledge of intangible cultural heritage cannot be simply shared. Therefore, interesting and vivid picture books can be adopted to meet their needs. Picture books are books full of pictures and supplemented by less words. They can be organized in combination with the local legends and stories of Zhoushan. For example, Zhoushan fishing story, Guanyin legend, Bai Laolong legend and Zhoushan Fishery proverbs are great materials for preschool students to learn Zhoushan's unique marine characteristics, which can help children deepen their impression of intangible cultural heritage knowledge and promote their interest [4]. At the same time, the corresponding teaching institutions can organize different game for children with the theme of Zhoushan intangible cultural heritage, such as Zhoushan fishermen's paintings, Lincheng paper-cut, sea salt production technology. Through these activities, it will expand the scope of implementation, and give full play to the value of intangible cultural heritage.

For the middle school students, the author believes that the activities should be targeted to embody the original abstract ideas with the inheritance function of “intangible cultural heritage”, so some practical activities are essential. Participants can aware of the spirit of intangible cultural heritage through contact with local media. Practical activities can resonate with the emotion of the audience. For example, go to the rubbing museum and feel the classics of intangible cultural heritage. Let students experience the production process of rubbing in the production area and feel the classics of intangible cultural heritage culture at a close distance. Or the school can organize students to observe the ruins of intangible cultural heritage, interview the inheritors of intangible cultural heritage as a small reporter, and combine the activities of watching films and physical exhibitions on the basis of oral narration, theory and practice, so as to build a two-way channel between intangible cultural heritage and viewers [5]. These activities will deepen the middle school students’ experience and feelings, and enhance their sense of cultural identity.

At the university stage, personality development is more obvious, and the aim of education needs to be “specialized and sophisticated”. At this time, integrate the intangible cultural heritage into the campus is more to play a better role in leading them to the path of systematic learning.

Firstly, classes offered to college students in the university are important, such as general knowledge class, aesthetic appreciation class or public practice class. It is difficult to arouse students’ interest in classes because of the similar teaching materials and teaching methods. It is also hard for students to burst out new inspiration for innovation and creativity in learning. However, in fact, there existing rich resources of intangible cultural heritage in different places. Taking Zhoushan as an example, its music intangible cultural heritage such as fisherman’s chant, Buddhist music and folk drama are full of the unique characteristics and customs of the island. If college students can combine their professional knowledge with some activities of intangible cultural heritage, they will also contribute to the cause of Zhoushan intangible cultural heritage. Therefore, we should encourage the universities to increase the practical class hours, so as to enhance students’ application ability, practical ability and cooperation ability, and better meet the market demand for high-quality talents.

Secondly, it is a trend for cities to build intangible cultural heritage museums. It can also be advocated to construct intangible cultural heritage studios in colleges and universities and give students funds and platforms to realize their ideas. As mentioned above, it is effective to adopt digitization in the era of big data. Combined with the use of digital technologies, we can change the existing protection model and add fuel to the future of digital industrialization of intangible cultural heritage. With the evolution of media, more new forces can make intangible cultural heritage move from “original” to “rebirth”. Combined with individuality and collectivity, we can constantly realize the rejuvenation, branding and intellectualization of intangible cultural heritage, and move forward in a more positive direction.

5 Conclusion

The inheritance of intangible cultural heritage will promote the development and construction of intangible cultural heritage under the background of cultural and educational

integration. More young people will be involved in the protection and the living inheritance of intangible cultural heritage. We should put forward the initiative of intangible cultural heritage inheritance into the campus in Zhoushan, which is of great significance to improve people's marine awareness, inherit marine spirit, innovate marine culture and so on. The significance of Zhoushan intangible cultural heritage entering the campus depends on its carrier. The implementation of marine strategies such as inheritance strategy, innovation strategy, talent strategy and the characteristic strategy is the fundamental, long-term strategy to protect and inherit the intangible cultural heritage.

Taking Zhoushan as an example, this paper expounds the construction of intangible cultural heritage protection in schools from the perspective of cultural and educational integration. We should make good use of the power of culture, and take education as a bridge to connect the new and the old, so as to protect intangible cultural heritage and benefit the society.

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