

Research on Local Intangible Cultural Heritage Education and Inheritance from the Perspective of Legalization

Li Lei

(City of Urban Studies, Jiangnan University, Wuhan 430056, China)

15479358@qq.com

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Abstract. This paper discusses the quality education function of intangible cultural heritage from the perspective of social culture. Through the analysis of the cognition and emotion of local intangible cultural heritage in urban citizen groups, it is believed that the inheritance of intangible cultural heritage is to promote college students. Cultural self-confidence, moral education construction, and innovation ability are of great significance, and put forward specific ways for college students to inherit and innovate intangible cultural heritage.

UNESCO has placed special emphasis on the concept of world cultural memory in the process of protecting human oral and intangible heritage. It is considered that memory is extremely important for creativity and is extremely important to individuals and nations. The nations have found natural and cultural heritage, tangible and intangible heritage in their heritage, which is the key to finding themselves and the source of inspiration. ... preservation and inheritance of these historic testimonies, whether tangible or intangible cultural heritage, our aim is to awaken people's memories. Because human beings lose their cultural memory, they will lose their creation. This is our responsibility to future generations. [1] Whether it is traditional skills or beliefs, it is in a certain cultural ecology, and it is closely related to the region, history, etc.

Zhang Qingshan, secretary of the Party Committee and vice president of the China Academy of Art, once pointed out: "The principles of our national intangible cultural heritage protection work are: government-led, social participation, clear responsibilities, and formation of synergy; long-term planning, step-by-step implementation, point-to-face integration, Pay attention to practical results. That is to say, in addition to the responsibility of "government-led", each of us has the responsibility to protect. Only with social participation, the whole people consciously protect our own spiritual home, and our intangible cultural heritage protection work can really be done well. "[2] At present, our country's intangible cultural heritage protection work has indeed achieved great success. Many universities such as Xuzhou Engineering College, Hebei University of Science and Technology, and Linyi Vocational College have participated in the work of intangible cultural heritage protection. In the middle, how do local colleges and universities allow young students to hold deep feelings about local traditional culture and take more responsibility for the protection of China's intangible cultural heritage? This is a question worthy of deep thinking in local colleges and universities. Education is the foundation of cultural heritage, and law is the heavy weapon of cultural governance. Researchers Zhang Yuqing and Ding Wei pointed out that at present, the crux of the ineffective protection of non-legacy in China lies in the existence of loopholes in the non-genetic inheritance system of higher education and the serious lack of non-genetic inheritance of the rule of law system in higher education. The fundamental measure to truly activate the vitality and enhance the ability of non-legacy sustainable development is to establish a non-genetic inheritance system for higher education and a non-genetic inheritance rule system for higher education.

Significance of the education of the intangible cultural heritage of college students under the background of globalization

Intangible cultural heritage is an important carrier for enhancing the confidence of national culture.

In recent years, the two hot words "cultural self-awareness" and "cultural self-confidence" [2] have brought us deep thoughts. What is cultural self-consciousness and cultural self-confidence? Feng Huacai, vice chairman of the China Federation of Literary and Art Circles, believes: "The consciousness of culture is to be clearly aware. The significance of culture and civilization to human beings is indispensable." [3] At the same time, Mr. Feng further pointed out that "the cultural consciousness of intellectuals" and "the cultural consciousness of the country" are also quite instructive. The critics Deng Yuwen wrote an article: "If you want to revive Chinese culture, you must first have a sense of this kind of 'rejuvenation'." It can be said that the so-called cultural consciousness is first of all comprehensive and full of the history, reality and future development of its own culture.

The positioning and understanding of the points, only in this way, can correctly handle the relationship between foreign culture and local culture. "Cultural self-confidence" is a concept closely related to "cultural awareness." When there is a lack of self-consciousness in one's own culture, it is easy to fall into a blind "cultural arrogance" or a pessimistic "cultural loss", which is undoubtedly a manifestation of lack of cultural self-confidence. Conversely, if there is no cultural self-confidence, when local culture and strong foreign culture encounter, due to the lack of a positive and open cultural attitude, nature can not obtain true cultural consciousness. Therefore, cultural self-confidence and cultural self-awareness complement each other and are indispensable.

The intangible cultural heritage contains rich traditional cultural codes, which is an important position to reflect the local characteristics of the national culture. It is especially important to maintain the characteristics of the nationality under the trend of world integration. The intangible cultural heritage is to highlight the traditional characteristics and beauty. The party's garden is a carrier of constructing a culturally confident and beautiful picture. Further, the intangible cultural heritage is a gem in the spiritual homeland of the Chinese nation. It is both a historical witness and a cultural heritage. It contains the unique thinking and spiritual values of the Chinese nation and embodies the vitality, creativity and imagination of the Chinese nation. General Secretary Xi Jinping has profoundly pointed out that we are born to be Chinese. The most fundamental thing is that we have the unique spiritual world of the Chinese people and the values that the people use and do not feel.

Intangible Cultural Heritage Education is an Important Way to Promote College Students' Moral Education Construction. Intangible cultural heritage is an important carrier of traditional culture. The inheritance of intangible cultural heritage protection is an important task of cultural construction. Strengthening the education of intangible cultural heritage of college students is of great significance to improving the humanities quality and comprehensive quality of college students. The national spirit has an important moral education function. Incorporating intangible cultural heritage into college moral education can not only strengthen college students' learning and cognition of traditional culture and ideological and morality, but also improve their moral cultivation, and enable college students to produce their own ethnicity in the aesthetic enjoyment of intangible cultural heritage. The identity of culture and national identity is finally promoted to the political identity at the national level, namely patriotism.

Intangible cultural heritage can enhance college students' cultural innovation and entrepreneurship. Intangible cultural heritage has many values for human beings, including memory value, inheritance value, aesthetic value, genetic value, academic value, and economic value. For a specific intangible cultural heritage, the value of the project has its own particularity. For example, the economic value of traditional intangible cultural heritage, if combined with the study and growth of college students, the establishment of relevant traditional skills and non-material cultural courses, can expand the field of vision and direction of discipline construction and talent cultivation, mainly reflected in the following aspects: Intangible cultural heritage tourism

economy (for economic management, cultural industry management or tourism majors), intangible cultural heritage brand advertising economy (for economics, cultural industry management, advertising majors), intangible cultural heritage Technology (for students majoring in fine arts, musicology, etc.), patent economy (for students majoring in economic management), etc.

In addition, it also has scientific value, harmonious value and aesthetic value. In the aspect of expanding students' knowledge, they learn through the courses related to traditional intangible cultural heritage, which gives them rich historical and cultural knowledge, excellent scientific literacy and unique culture. The artistic aesthetic ability is used as the background color, so that the school education and social education in the intangible culture of traditional arts and crafts can be fully experienced. In terms of employment, students are allowed to understand both culture and economic management, and on the basis of exercising their strong social practice experience, they have the advantage of comprehensive quality and ability. Give full play to the educational functions of traditional intangible cultural heritage, and transport the specialized talents of the protection, inheritance, research, management and development of intangible cultural heritage to the society, through their positions in government, society, research institutions, schools and even training institutions. The function of "reporting" the management and propaganda of intangible cultural heritage: promoting the role and positioning of the government in the protection of intangible cultural heritage, better improving the quality of life of cultural heritage inheritors, and promoting the realization of relevant protection measures, by promoting college students The ability to work and start a business, thus showing the meaning and function of intangible cultural heritage to the whole society.

College students' cognition and countermeasures on intangible cultural heritage

College students' cognition of intangible cultural heritage. According to the survey and interview data, a local university student in Wuhan is more interested in the intangible cultural heritage of the city, but the concept and scope of the intangible cultural heritage are not clear, and its cognition has obvious pragmatism and utilitarianism. There is a certain gender difference in the tendency of the people. They agree that the development of tourism is conducive to the protection of intangible cultural heritage, and the hope is placed on local governments to increase investment. At the same time, it should be "started from the doll" and should be carried out among young people. Material culture and cultural heritage local education, under the existing protection and inheritance work protection framework, absorb more social forces to participate, in order to fundamentally overcome the difficulties in the protection and inheritance of intangible cultural heritage. This shows that college students have a certain understanding of the education and inheritance of intangible cultural heritage.

Other college students' understanding of intangible cultural heritage mainly focuses on the shallow level of perceptual knowledge, lacking understanding and thinking at the academic level. Although the media has carried out more publicity on non-legacy protection, most of the projects have only stayed at the stage of establishment of the list because the work of combing, analyzing and categorizing the projects has just started. The evaluation and identification research work has not yet been fully carried out. The database of intangible cultural heritage resources needs to be established, and the platform for protection and development needs to be built. These are all necessary things for the census work system and the basic work for the protection of intangible cultural heritage. Coupled with the recognition and protection of intangible cultural heritage is a professional work, the city's professional management talents in this area, or "non-legacy" inheritors, and even cultural communication brokers are very scarce. This has greatly restricted the protection, inheritance and utilization of "non-legacy".

The survey also found that many college students believe that some non-legacy projects, especially traditional art projects under the impact of the market economy, such as Cao Zhengxing kitchen knives, are somewhat old-fashioned, outdated, and the current "acousticization" world is not influential, therefore, Students' enthusiasm for non-existence is hard to last, not to mention the sacred reverence and "cultural self-confidence" in their feelings. From this point of view, local

colleges and universities have great potential, they should give full play to the local advantages of college students, open intangible cultural heritage courses in colleges and universities, integrate various resources, and through creative means, those traditional non-legacy projects will be "sheltered" in the inheritance. Skills that can be spread in the life of college students, thereby improving the cultural survival ecology of intangible cultural heritage projects, and infecting the aesthetics and quality of contemporary college students. Actively enhance the cognitive level of college students on intangible cultural heritage, and provide the necessary talent reserve for the sustainable development of intangible cultural heritage. For example, the School of Art and Media of Wuhan Software Engineering College has established a lighting and color art studio. With the goal of "inheritance and protection", Mr. Luo Guangwen, a folk art master, is invited to the school to carry out non-legacy cultural lectures and practical teaching guidance to create traditional technology and The combination of modern technology and lighting talents.

Enhance the necessity of college students' cognition and emotional identification of intangible cultural heritage. The social function of intangible cultural heritage is multi-dimensional, ranging from individuals to communities to large ethnic groups and countries. In addition to its importance in developing cultural diversity and promoting the diversity and sustainable development of the world's various ethnic cultures, it is of great importance to pay attention to itself. Special cultural identity and cultural individuality, the establishment of unique national values, psychological structure, temperament and emotions need to rely on the identification, maintenance and revitalization of their own intangible cultural heritage. From the perspective of the inheritor, the value of the intangible cultural heritage is independent in terms of the historical sense of belonging, aesthetic value and economic benefits provided by the intangible cultural heritage. At the same time, the value of the intangible cultural heritage is not only for the creation of non-material inheritance. The subject of cultural heritage is beneficial and meaningful and valuable to people outside the group. "Culture is an invisible force that drives people to approach it and thus unites everyone." [4]

Colleges and universities shoulder the heavy responsibility of inheriting the inheritance and education of intangible cultural heritage. While actively participating in the protection of intangible cultural heritage, we should take effective measures to guide the intangible cultural heritage education of college students. It should be noted that culture has its own "metabolism", which is constantly adjusted and developed in different natural and social environments, showing different faces. China is a big country with cultural heritage resources. Chinese culture is becoming more and more concerned by the world, but it is far from the cultural innovation power of the West. The world trend is still a world cultural power dominated by a strong economic and cultural background. In particular, the survival of China's intangible cultural heritage is facing an embarrassing situation. The reason is not only the survival predicament of the non-material cultural project itself, but also many social groups following the world trend "Hazzhahan", indifferent to traditional culture. In particular, it is emotionally indifferent to the intangible cultural heritage of traditional crafts, with little cognitive knowledge and little attention.

As American anthropologist Salins thinks, "In the postmodern society, the whole world has changed. The biggest change is that traditional culture and modern culture are no longer a contradiction, but can be integrated. The forces that promote each other. Then there is the "localization of modernization." [5] That is to say, modern culture is derived from traditional culture. Traditional culture does not mean "old soil", but is accompanied by cultural innovation. It is a new life charm, and this charm is more characteristic because of the foundation of traditional culture. The so-called "nationality is the world."

After all, industrialization and modernization are a double-edged sword. Social development has brought many conveniences to human beings, and it has also paid the price of social progress for human society. These negative effects have brought potential threats to human culture. It is self-evident that the traditional intangible cultural heritage provides a steady stream of resources for contemporary Chinese cultural innovation and development. It cannot be said that the promotion of certain handicraft production methods and certain outstanding ingredients in the traditional way of

life in the inheritance is also one of the important ways that traditional society brings us to the harmonious and healthy development of contemporary society.

For example, the traditional art Su Hengtai oil paper umbrella has a distinct historical and cultural value. Su Hengtai is one of the 100-year-old stores that still existed since the opening of Wuhan. It is known as the four famous products of Hankou, “Ye Kaitai Chinese Medicine, Laojiu such as Comb, and Niu Tongxing Scissors”. With far-reaching influence, Su Hengtai is the spokesperson of “Wuhan Made” oil-paper umbrella, which has important historical value. Su Hengtai oil paper umbrella classical nostalgia, rich cultural connotation, oil paper umbrella and "children" homophonic, to show that the children are blessed; umbrella face open, meaning open branches and leaves; umbrella bones, bamboo newspapers safe; umbrella shape is round, meaning Happy reunion, Jiangnan Plain is circulated when both men and women buy Su Hengtai umbrella, male holding red, female holding blue, meaning "red male green female, happy marriage", blending folk culture, festival culture, marriage customs culture. Just as the "big red lanterns hanging high" in the north made people impressed with the lanterns in the north, and the rainy in the south, the umbrella became synonymous with the beautiful things that inherit historical memories.

It can be seen from this that "non-legacy" has special significance for paying attention to people's inner harmony. People's inner harmony relies on flesh-and-blood emotions, which can make people have a harmonious feeling of happiness, affection, compassion, compassion, ideals, beliefs and other emotions. Because it inherits the spiritual experience, it can stimulate the resonance of our emotions. From this perspective, it is also the carrier of many kinds of emotional information and the repository of savings. And these can be a source of cultural innovation, such as Hua Mulan, Kung Fu Panda's film culture industry, the success of "eye-catching" precisely because they have the elements of Chinese tradition. The so-called "national talent is the world", precisely because of its unique culture, it has the source of rejuvenating vitality, and it is also an inexhaustible source for college students to achieve cultural innovation. [6]

Taken together, each intangible cultural heritage is specific and special, depending on ethnicity, language, time, space, and inheritance. Intangible cultural heritage is an intergenerational culture. It is the result of the continuation and development of the previous generation culture. It is a culture created by generations and generations. This creation is a culture that is generated, passed down and developed in the process of intergenerational inheritance. Under the domination of economic GDPism, rapid urbanization takes the foundation as the dominant idea, focusing on the expansion of urban scale and the simple agglomeration of the population, large-scale urban building, forced division of rural land, demolition of rural dwellings, The homogenization of the village reconstruction and the disordered village management have eliminated the material carrier and space of the traditional village culture. This way of transforming rural areas into small and medium-sized cities and towns and forcing urban characteristics into traditional rural life is a visible constructive destruction for intangibles, which is reflected in the shovel of geospatial space and the demolition of non-legacy. The surviving carrier and the historical roots of the legacy. [7] Under the background of profound changes in the environment of social formation, lifestyle, etc., the development of intangible protection and inheritance education is the wisdom and creativity given to the college students, and the performance of the dynamic inheritance in practice. It is essential to continuously improve the level of contemporary practice, to protect and enhance the vitality of the inanimate, and to maintain and enrich the diversity of human culture.

Construction and Practice of College Students' Participation in the Protection of Intangible Cultural Heritage

From the perspective of the main body of education, local university management departments should actively promote. Local colleges and universities have many advantages such as geography, culture and talents in the educational inheritance of ethnic minority intangible cultural heritage. These advantages should be fully utilized to construct the intangible cultural heritage of ethnic minorities in many aspects such as classroom teaching, scientific research and campus activities of college students. Educational inheritance system. This has positive effects and

good effects on improving the overall quality of college students, cultivating high-quality intangible cultural heritage inheritors, and improving students' practical and innovative abilities. Taking Xinyang as an example, Xinyang's intangible cultural heritage embodies the thick Yutian Chu culture accumulated by generations. It has unique cultural characteristics and rich content and form, so it can prompt college students to correctly understand folk beliefs, cultivate national pride and strong The sense of social responsibility; it has many connotations and values of ideological and political education, and subtly influences the way of thinking and values of college students in the process of education and entertainment.

Another example is the practice of Hebei Province, which combines intangible culture with the campus culture of colleges and universities to cultivate the fine traditions of contemporary college students' patriotism and love of their families. It can provide some reference for the inheritance and protection of intangible cultural heritage projects. Hebei University of Science and Technology, located in Shijiazhuang, the capital of Hebei Province, began to launch "intangible cultural heritage into the campus" in 2005, and introduced many excellent intangible cultural heritage into the school as a valuable resource for university education. At present, more than 20 kinds of art forms such as Changshan Battle Drum, Jingwei Lahua, Yipai Painting, and Yuxian Paper-cut, which are unique to Hebei folks, have settled on campus. It plays an important role in improving the cultivation of college students' ideological culture. Another example is the inheritance of Wudi folk songs. In 2006, Wu Ge was approved by the State Council to be included in the first batch of national intangible cultural heritage. It has passed through thousands of years, carrying the cultural traditions and humanistic spirit of a nation, and condensing the deep cultural genes and spiritual soul of this nation. With the disintegration of the farming society, the folk songs that have been widely circulated in the field have become a perfect sound in the field. The cultural environment of relaxing, cooperating and entertaining with the folk songs has ceased to exist. Due to the efforts of universities such as Suzhou University of Science and Technology, Wudi Mountain Song is no longer forgotten by people, but it has also changed its lively vitality. From this point of view, as an important base for cultural inheritance, colleges and universities shoulder the historical mission of protecting and inheriting intangible cultural heritage. In response to the characteristics of college students, various measures should be taken to improve college students' understanding and interest in intangible cultural heritage.

From the perspective of educational objects, college students actively respond to educational heritage. College students are an excellent group of social culture and inheritance. They are the masters of science, education, culture and health in the future society. They are the backbone of social construction in the future. Therefore, the recognition and affection of intangible cultural heritage is the correct guide to ensure China's future cultural policy. And the long-term plan to establish the concept of national cultural protection is the internal mechanism and important way for the sustainable development of China's non-legacy. It has unparalleled advantages in science and technology culture, human resources advantages, educational inheritance advantages, and group scheduling advantages. Under the principle of inheritance and voluntariness, through the student associations and students' social practice activities, students' awareness of intangible cultural heritage and their participation in protection work will be improved.

Due to the popularization of the Internet, the thoughts, values and aesthetic trends accompanying the "Hundred Flowers Blossom" gradually came into being. Multiculturalism and values are reflected in the fact that people can choose their favorite products based on their own preferences and in combination with the information they have acquired. ----- Consumption of the cultural products they need; and the daily routine of aesthetics and the aestheticization of daily life are becoming another major feature of the creative era. Diverse choices and vibrant daily life can attract the eyes of creative people. They think that it is the responsibility of art to let people feel beauty in daily life, and it is also the need of creative age. In the book "Visual Culture", Howells proposed: "The use of feature codes or symbols is not limited to religious or mythological works of art, it also continues into everyday life." [8]

Undergraduates can learn the essence of intangible cultural heritage through various media and three-dimensional teaching methods provided by the school, gradually form correct value judgments, and gradually realize that intangible cultural heritage contains rich educational value and cultivate their own nationality. Spirit, honing one's will and character, inspiring one's ability to innovate and conceiving self-awareness.

From the perspective of educational content, fully tap the treasure house of local cultural characteristics. Local non-research projects are splendid, such as Wuhan's unique characteristics of intangible cultural heritage such as dragon boat and Guqin art. It has a strong national style and characteristics, and has strong regional, national, diverse and entertaining characteristics. While maintaining the independence of the national culture, it can adapt to the development of modern society, renew its vitality and vitality, and gradually promote local traditional culture to the whole country and to the world. There are also some non-legacy projects of traditional skills that can propose from the perspective of design innovation through materialization, modernization and systematic approaches and means to create a reasonable way of inheritance, living environment and cultural ecology for intangible cultural heritage, so that it adapts to the contemporary The new production methods, lifestyles and aesthetic concepts of the society will enhance the employment and entrepreneurship of college students. These are all non-legacy projects with realistic significance. In the face of the dilemma of environmental change, ecological loss and lack of inheritance, by strengthening guidance and encouraging practice, it is conducive to enhancing the national identity of college students, realizing cultural diversity, and also benefiting young students. Deepen the teaching reform while cultivating practical and innovative abilities.

Therefore, through active access to the support of local governments, local universities and college students work together to make intangible cultural heritage a high-quality educational resource, thus effectively integrating into the main links of higher education and teaching, thus promoting the intangible cultural heritage. Protection and inheritance. Through effective measures to promote the coordinated development of non-legacy protection and inheritance and university quality education, and finally build a new path of cultural consciousness and cultural self-confidence.

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