

A Study on Tourism Development of Intangible Cultural Heritage in Shiyan City

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Abstract—Intangible cultural heritage is an important tourism resource, and tourism development is an effective way to protect and inherit intangible cultural heritage. Based on literature review and field investigations, it is found that Shiyan city enjoys rich history and culture, with particularly profound intangible cultural heritage resources. However, intangible cultural heritage tourism is still underdeveloped, and relevant theoretical research is also rare. Studies have shown that the current intangible cultural heritage tourism in Shiyan City is insufficient in many aspects such as planning and development, publicity and promotion, and protection and inheritance. Therefore, in combination with local realities, this paper proposes such countermeasures as scientific planning, rational development, creating an atmosphere, strengthening publicity, attaching importance to protection, and strengthening inheritance, with a view to promoting the protection and sustainable development of the intangible cultural heritage in Shiyan city.

Keywords—intangible cultural heritage; tourism development; protection; Shiyan city

I. INTRODUCTION

In 2018, General Secretary Xi Jinping made “strengthening the protection and utilization of cultural relics and the inheritance of cultural heritage protection” in the report of the 19th National Congress as one of the work contents of building a socialist cultural power in the new era. The intangible cultural heritage has once again attracted the attention of the society. The protections of intangible cultural heritage and tourism development have gradually become the focus of discussion in the field. At present, our country has effectively protected intangible cultural heritage by formulating a four-level—“state-province-city-county”—protection system, establishing the

intangible heritage database via the Law of the People's Republic of China, and by setting up "cultural heritage day" and holding non-heritage expositions.

As the core city of China's outstanding tourist city and western Hubei eco-cultural tourism circle, Shiyan City has a unique location and splendid culture. The intangible cultural heritage has a long history, rich resources and diverse varieties^[1]. Since 2006, Shiyan City has a total of 102 representative inheritors of intangible cultural heritage. It has published 112 intangible cultural heritages in 6 batches, which can be included in 9 categories, i.e., folk literature, traditional music, traditional dance, traditional drama, There are of folk art, folk crafts, folk beliefs, folk knowledge, traditional sports and acrobatics. 10 projects are listed in the national intangible cultural heritage (see TABLE I), which has the inherent advantages of developing cultural heritage tourism.

TABLE I. NATIONAL INTANGIBLE CULTURAL HERITAGE OF SHIYAN CITY

Items	Categories	Quantity
Wujiagou folktale Yin Jifu legend	Folk literature	2
Lvjiaye Folk Song Wudang Taoist Music	Traditional music	2
Yunyang Phoenix Dance	Traditional dance	1
Wudang Opera, Erhuang Opera	Traditional dramas	2
Wudang Temple Fair Qixi Festival in Yunxi	Folk custom	2
Wudang Martial Arts	Traditional sports, recreation and acrobatics	1

II. PROBLEMS IN THE TOURISM DEVELOPMENT OF INTANGIBLE CULTURAL HERITAGE IN SHIYAN CITY

A. *Lack of systematic planning and low level of development*

The development of intangible cultural heritage is a huge systematic project that requires a lot of manpower, material resources and financial resources. Scientific tourism planning is indispensable in enhancing the attractiveness of intangible cultural heritage, and in promoting its sustainable development. However, at present, the development of intangible cultural heritage tourism in Shiyan city is not systematically planned, the degree of resource integration is not high, the level of development is low, and the tourist market is limited.

The tourism planning currently carried out by the Municipal Tourism Bureau is almost exclusively for scenic spots. There is no tourism planning specifically for intangible cultural heritage tourism, and the intangible cultural heritage of this city is less involved in the design of tourism products. A small amount of non-material heritage that has been developed for tourism has such problems as poor development of related derivatives, insufficient funds, and insufficient collaboration, resulting in weak originality in development.

It is not difficult to find, after a careful analysis of the tourism data of intangible cultural heritage tourism activities such as the Qixi Festival in Yunxi, the Wudang Temple Fair, and the Phoenix Lantern Dance in Yunyang, that tourists are limited to Shiyan local people and people from surrounding cities such as Xiangyang, Yichang, Jingmen, etc. Due to the lack of scientific planning, the tourism source market is not positioned properly, and the intangible cultural heritage is not effectively integrated with the surrounding traditional tourist attractions. The added value of intangible cultural heritage tourism products is not high, and the attraction to the source market is insufficient, and the scale effect and agglomeration effect cannot be formed. As the second batch of national intangible cultural heritage, Lvjiache folk songs have profound cultural heritage and beautiful tunes. In order to promote this cultural heritage, the local government has held several cultural events such as folk song contests. However, due to insufficient in-depth development, folk festivals and tourism have not yet formed a brand, and their popularity is weak^[2]. Now such promotion only reaches the level where people only come to listen to folk songs and see the performances, and even worse, this kind of performance is not scheduled every day. In addition, in search of quick fix, some areas blindly launched intangible cultural heritage products to the market, tearing them into pieces, which will be a heavy blow to the fragile intangible cultural heritage.

B. *Weak promotion and uneven development*

At present, Shiyan city regards tourism as the pillar industry of economic development, and relies on various media platforms to promote and build three tourist cards of "Wudang Mountain, Han River and Auto City". In comparison, Shiyan city has insufficient promotion of intangible cultural heritage tourism resources, and promotion form is relatively simple and uneven. First, the promotion of the intangible culture has not become an all time event. It is often only on the "Cultural Heritage Day" that media resources such as radio, television, newspapers, and exhibitions will be mobilized to publicize and

display the protection and development of the intangible cultural heritage of the city. Such publicity is rare at other times. Secondly, at present, most of the intangible cultural heritage still adopts the forms of local folk art exhibitions and folklore exhibitions, and does not involve the use of the Internet, or the so-called new media for publication, and documentaries about the intangible cultural tourism in Shiyan area are rare. Third, among the 122 intangible cultural heritages, there are currently much more publicity about Wudang martial arts, and less publicity on other intangible cultural heritage. The municipal government has always advocated Wudang martial arts. It has used various film and television works and platforms to promote Wudang martial arts. For example, it has hosted many World Traditional Martial Arts Festivals and Wudang Cultural Industry Expo for the first time in 2017. In the same year, Wudang martial arts appeared in the TV program "Charming Chinatown" and impressed the audience nationwide. However, other forms of intangible cultural heritage items do not receive much attention from the government, and consequently, from the rest of country.

C. *Difficulties in the protection and inheritance of intangible cultural heritage*

As a non-renewable resource, intangible cultural heritage is particularly important for its inheritance and development. However, with the changes of the times, the modern industrial civilization and the development of science and technology have brought us great convenience, and at the same time, the survival of intangible cultural heritage of Shiyan city has been seriously threatened. Many folk art and traditional crafts derived from tradition and ethnic customs and the like are withdrawing from people's lives and slowly disappearing. At present, the intangible cultural heritage tourism in Shiyan city is still underdeveloped, and the unique intangible culture is not well integrated with tourism. There is still no influential product that combined inheritance and development. At the same time, the inheritors of the intangible cultural heritage of Shiyan city tend to be aging, and their education and salary are low. In addition, the guarantee mechanism is insufficient. Many outstanding intangible cultural heritages find no successors, and they are on the verge of extinction. The status quo of the heritage is basically in a difficult state. Take for example Zhushan bamboo weaving skills, Zhuxi high cavity shadow play, and Guqin craftsmanship; they are all faced with distinction.

III. TOURISM DEVELOPMENT STRATEGY OF INTANGIBLE CULTURAL HERITAGE IN SHIYAN CITY

A. *Scientific Planning and Rational Development*

As a systematic project, the intangible cultural heritage tourism development in Shiyan city needs to carry out scientific demonstration, comprehensive planning and careful design to regulate the tourism development of intangible cultural heritage. Otherwise, development in any form of quick fix will destroy its essence and accelerate the demise of the precious culture. The tourism development of intangible cultural heritage cannot be "one size for all" and blindly imitated^[3]. Under the leadership of relevant government departments, the intangible cultural heritage should be sorted out, and with an emphasis on protection, it should be specified

which part of intangible cultural heritage can be used for tourism. In the process of development, attention should be paid to avoiding various problems so as to prevent problems before they even occur^[4], so that there are planned and step-by-step selective planning and development. At the same time, it is important to take into account the interests and requirements of people involved. When making a policy, it is essential to call for both their participation and the wisdom of professionals from various, so that the policy can conform to the nature of intangible heritage development and promote interaction and integration with local tourism. Take Lvjiahe folk songs for an example, we cannot simply use folk songs as a form of tourism products, but should systematically plan and position it from the height of cultural ecology and tourism economy, and implement the strategy of ecological tourism circle in western Hubei^[5]. To better develop Lvjiahe folk songs, besides the original measures such as festivals and singing events, it is also important to jointly develop it with scenic spots such as Wudang South Shendao scenic spots, to promote innovation and enhance attractiveness.

It is advisable to learn from other regions and use modern technology and modern management concepts to develop intangible cultural heritage tourism. For example, the establishment of the Intangible Cultural Heritage Museum can help digitize the heritage resources in the region. Making full use of 3D printing, AR and VR technology can allow visitors to experience the intangible cultural heritage of the region from a multi-dimensional perspective. The use of the "Internet +" and O2O business mode can help visitors experience the products through both online and offline approaches.

B. Creating good atmosphere and promoting publicity

In the information age and market economy, tourists can learn about various tourism products through various channels^[2]. To solve the problem of insufficient promotion of the intangible cultural heritage of Shiyang city, it is possible to carry out publicity in a variety of ways, such as online and offline. On the one hand, books, documentaries, the Internet, the WeChat public accounts can be employed for publicity. It is also important to use the official channels such as Shiyang Art Museum, Shiyang Intangible Cultural Heritage Tourism Website to update image of Shiyang intangible cultural heritage tourism and highlight relevant excellent projects.

On the other hand, great importance should be attached to such activities as folk art events, folk artists' selection activities, and folk festivals, such as Qixi Festival, Wudang Martial Arts, and the Xiangyang Color Boat Dance. These activities can display the unique charm of the Shiyang folk culture and the intangible cultural heritage to the whole country and even to the world, and enhance its appeal to tourists.

In addition to publicity and promotion, we must use the annual "Cultural Heritage Day" and national traditional festivals to carry out a variety of cultural activities, publicize and display the intangible cultural heritage resources of Shiyang City, and show the appeal and attraction of traditional culture. It helps enhance the participation of the masses in traditional cultural activities, and closely integrate traditional culture and festivals into building a harmonious culture. To strengthen the publicity of intangible cultural heritage culture, we can also use

government power to cooperate with CCTV and local satellite TV to produce related programs to spread and promote culture.

C. Attaching importance to protection and inheritance

Many people think that the best way to treat intangible cultural heritage is to protect it, not develop it, since past experience tell them that "big development means big destruction, small development means small destruction, and no development means no destruction"^[6]. But the intangible heritage is based on life as the actual carrier. If the intangible cultural heritage is completely separated from our life, it is like the bird that has broken its wings, and loses its value of existence. The State Council of China has issued the "Notice on Strengthening the Protection of Cultural Heritage", and emphasized in this document: In the protection and inheritance of intangible cultural heritage, it should follow the "protection-rescue-utilization-inheritance" principle, we should not only rescue and inherit our heritages, rationally use and develop them^[7].

Even in the 21st century, the tradition of "folk for folk affairs" practice is still worth learning in inheriting and protecting the intangible cultural heritage^[6]. In history, many intangible cultural heritages are basically inherited through the power of the folk people, such as the Northern Shaanxi Yangge Dance and Fengyang Huagu Opera. The government, the academic community, the business community, and the news media may choose to trust the masses in this respect and use their administrative, academic, financial, and media advantages to help, encourage, and promote autonomy inheritance of the intangible cultural heritage.

In order to make the intangible cultural heritage inherit well, we should learn from other local practices, set up special funds for the protection of intangible cultural heritage by the government, and provide the inheritors with the necessary places for carrying out the study activities, and subsidize them to carry out apprenticeship. The inheritors should be encouraged financially to train more successors. An environment should also be created where people in intangible cultural heritage are respected and take pride in themselves. However, the protection of the inheritors should pay special attention to maintaining the "folk culture ecology", so that the inheritors, customs activities, and inheritance objects are in a relatively stable cultural system, where they inherit and innovate in a suitable environment, otherwise inheritance of cultural heritage will lose its nature.

It is also possible to give full play to the role of the school as a bridge. In terms of curriculum, schools in Shiyang can add courses concerning intangible cultural heritage. For example, in Yunxi county, schools can offer such courses as Sanxuan—an musical instrument, and hand-weaving techniques; schools in Danjiangkou can provide such courses as Lvjiahe folk songs and Wujiagou folk songs; schools in Fangxian county can provide poetry culture courses, etc. Schools may also organize on-the-spot visits to factories that produce traditional handmade products, and encourage students to participate in the production of those handmade products, or invite inheritors to schools so that students can see production of handmade products. These measures can unconsciously improve students' passion for intangible cultural heritage, and consequently

provide inheritors with a number of possible successors. On the other hand, local government can help facilitate projects to bring together inheritors and the well-known universities to jointly cultivate talents for intangible cultural tourism.

IV. CONCLUSION

Intangible cultural heritage tourism is the product of the integration of cultural industry and tourism industry. Vigorously developing Intangible cultural heritage tourism and optimizing the utilization of Intangible cultural heritage tourism resources can expand tourism supply, enrich tourism options and promote tourism development. Under the background of protecting and inheriting intangible cultural heritage at home and abroad, and in accordance with the "protection-rescue-utilization-inheritance" principle, it is of far-reaching significance to promote the protection of intangible cultural heritage in Shiyan city through tourism development, so as to realize their mutual development.

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